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TO OUR READERS.

ON bringing our annual labours to a close, we seek to be indulged in a few parting words to our Readers, not with the intention of bidding them farewell, but in the way of tendering to them our acknowledgments for their accompanying us so steadily in the past part of our way, and of expressing our good hope to meet them again, and to receive their accustomed welcome when we commence for another year our monthly communications. If we have come short of the expectations of our friends, we can truly say that it has not arisen from any want of good will to make our lucubrations acceptable and useful; and that the approbation of the candid, and their suggestions of improvement, will equally stimulate and encourage us to do our utmost to make our Miscellany worthy of acceptance among all classes of our Readers. In the meantime we are glad to have it to say, that the testimonies of approval with which we have been favoured, are such as to afford ample encouragement to persevere in our labours.

We should be greatly wanting to ourselves as lying under obligations, as well as seeking to confer them, were we to omit the present opportunity of cordially acknowledging the steady assistance of our contributors, to whose promptitude and ability, it is plain, we must stand indebted for the means of meeting the wishes and promoting the improvement of the readers of our Journal. We solicit more frequent communications of a practical and devotional character, as it is our great wish

to render our Magazine more than it has yet become in our hands, a Miscellany of suitable reading for the household Sabbath circle.

We have no intention to advertise ourselves by large promises for the future. We shall only state that we are from time to time adding to the number of well-qualified contributors to our pages ; that we have every reason to reckon upon yet more extended support ; and that we trust, with the lessons of experience, our own facilities will increase for sustaining the interest of the Magazine, and directing it to the most useful ends.

DECEMBER, 1844.

THE
UNITED SECESSION MAGAZINE,
FOR JANUARY, 1844.

MISCELLANEOUS COMMUNICATIONS.

MEMOIR OF THE REV. ADAM GIB.

IN looking back over the rise and progress of the Secession Church, it is interesting to trace the history of those distinguished men of former times who were connected with her origin, and who were raised up by God to guide her counsels, to assert and defend her principles, and to carry forward the testimony for the truth of God which she had lifted up. It has often been remarked, as illustrative of the principle on which the government of the affairs of this world is conducted, that extraordinary times have usually called forth extraordinary men, and that when God, accordingly, has had any great purpose to accomplish, either in regard to his church or the world, he has never failed to provide, at the proper season, the instruments best suited to carry his designs into effect. Never, perhaps, was this remark more fully verified than in the case of the first fathers and founders of the Secession Church. Contemplated now in the light of its historical results, the secession of our forefathers from the national church was no ordinary event; and it is not too much to affirm, that the men who were raised up and employed by God to bring about this event, although they themselves might not foresee at the time all the important consequences to which it would lead, were, in their day, all things considered, men of no ordinary stamp. Whether we look at the trying circumstances in which they were placed, the delicate yet decided part which they were called to act, or the holy courage and intrepidity which, when the hour of action arrived, they displayed, they challenge from us alike our respect and veneration. At the time when they lived, now upwards of an hundred years ago, secession from the church established by law was a thing in this country altogether untried and unknown. Such a step, no matter what the reasons might be which might appear to justify it, promised only to bring along with it unmeasured reproach and obloquy, and, on every side, to call down on the heads of those by whom it should be adopted, unmitigated scorn and contempt. Public opinion, enlightened and guided by the spirit of religious freedom, was not then, as now, a protection from the effects of ignorance and prejudice, and a safeguard against the tyrannical exercise of ecclesiastical power. Unchecked by the influence of any antagonist principle, rallying around it

the piety and the intelligence of the nation, the established system which prevailed, existed everywhere in full and unbroken force, maintaining its hold at once on the prejudices and the affections of the people, and bidding seeming defiance to any attempts that might be made to effect a change in the order of things. In these circumstances, what had the first seceders to expect, as the result of their movement, but certain ruin to themselves and sure defeat to their cause? Yet, in the midst of all difficulties—in the face of all dangers—at the risk of all the consequences, in the loss of name, and influence, and property, by which they were threatened,—without the patronage of worldly rank—without the promise or the prospect (so far as man was concerned) of worldly support—without even the encouragement and mutually sustaining sympathy which numbers give to a cause—did the “Four Brethren,” who were honoured of God to found the Church of the Secession, stand forth at the call of duty, and, casting themselves on the grace and protection of their Redeemer, commit themselves to a separation from the church of their fathers—protesting against her corruptions, asserting her people’s liberties, and lifting up their testimony on behalf of the truth of God! In regard to this testimony, it is enough now to remark that, since the days of our fathers, it has in these lands been very fully ratified, the great majority of the professing people of God in this nation having at length been brought, in the good providence of God, “who is wonderful in counsel and excellent in working,” in one form or another, to “display it as a banner because of the truth.”

Among those connected with the early history of the Secession Church, the subject of the present memoir occupied a very distinguished place. Although not himself one of the fathers of the secession, he was, at an early period, their active coadjutor in all the proceedings in which they engaged, and in carrying out the religious movement which they had begun. Possessed of a mind of great power, and talents for business of a high order, and being distinguished by a bold and intrepid spirit, which fitted him on all occasions for acting with decision, few men in his day, within the sphere in which he moved, and the department of public duties in which he engaged, exerted a greater control over passing events, or left a more distinct impress of individual character on the times in which he lived. Considering the interesting period over which his public life extended, viz., the first half century during which the secession existed, and the prominent part which he took in all the leading affairs of the Secession Church, a few notices of his life and character may not be uninteresting.

Adam Gib was born at Castletown, in the parish of Muckhart, on the 7th of April 1714. He was the ninth son of Mr John Gib, in whose hands the family property of Castletown at this time was held. Mr Gib, being in comparatively easy circumstances, gave to his children a good education. Adam discovering, at an early period, promising abilities, it was the wish of his father that he should study for the medical profession. Having acquired, accordingly, the usual elementary branches of knowledge, he was sent, when about seventeen years of age, to attend the University of Edinburgh, being placed under the care of his uncle, the brother of his father, who was a surgeon in that city. Here he made great progress in his studies, more especially in mathematics, under the

able tuition of the celebrated M'Laurin, who at this time filled the mathematical chair. It would seem to have been the plan laid down for the regulation of his studies, that he should attend in the first instance to those branches of learning which are embraced in a regular university education, and then follow out, as he afterwards might do with the greater advantage, those particular courses of study which lay in the way of his intended profession. This arrangement, which appeared merely to be a suggestion of human wisdom, forecasting the best means of reaching advantageously the object that was in view, was overruled by God for accomplishing a very different result from that which was contemplated—namely, the preventing of the youthful student from at once devoting his time and embarking his energies in the pursuit of a profession on which—whatever might be the intention of his friends—he was never to enter; while his attention was directed to those branches of study which were of immediate use in the furtherance of his preparation for another work—"the work of the ministry"—to which it was the design of God that he should be appointed. In such matters, how often do we see it to be the case, that "God's ways are not as our ways, nor his thoughts as our thoughts." We purpose one thing, while God, by the very purpose which we have formed, accomplishes another!

It was while prosecuting his studies at the university, that young Gib's mind appears, for the first time, to have been brought under serious impressions of religion. The bustle and excitement connected with the engrossing pursuits of college life, are not always the most favourable in their influence for leading the soul to the contemplation of God and the things of eternity. But God had, in this instance, a gracious work to be begun; and he who was the subject of that work was made to feel the power of divine grace, at a time and in circumstances, when it was not only of importance that religion should engage his attention, but when its influence was most likely to be felt in giving a direction to all his future plans and pursuits in life. Happening incidentally, on a certain occasion, when passing along the streets of Edinburgh, to witness a fellow-creature launched into eternity, who had forfeited his life to the laws of his country, the question was very solemnly forced upon his mind—whether he himself was prepared at that moment for death, and for meeting with God at his judgment-seat in the eternal world; and whether such a subject as that which now engrossed his mind (a mathematical problem) was fitted to prepare him for so very awful an event? This question continued from day to day afterwards much to occupy his thoughts, and to lead him to inquire, with all seriousness, "what he must do to be saved?" His religious convictions, partaking of the strength and intensity of character which distinguished his naturally keen and sensitive mind, caused him deep anxiety about the state of his soul, as he felt himself a lost and perishing sinner in the sight of God. He sought retirement from the world, that he might give himself to reading of the scriptures, to meditation upon divine things, and to prayer to God for divine direction. It is believed that it was at this time that he first obtained a knowledge of the truth of God as to the way of salvation, by Jesus Christ—God having blessed, for this purpose, the reading of the introductory portion of "Luther's Commentary on the Epistle to the Galatians."

Having completed his studies at the university, and given up all thoughts, in consequence of the change which had taken place in his mind, of following out the medical profession, Mr Gib had now arrived at that crisis of his history when it became necessary to decide what course he should pursue. His heart, under the influence of the religious emotions which had been awakened within it, inclined him to devote himself to the ministry of the gospel; but he had still many anxious thoughts about the state of his mind, and was much troubled, in consequence, with misgivings as to whether he had a call from God to engage in this work. He had still, as a student, a course of theological tuition through which to pass, even on the supposition that he should devote himself to the office of the ministry; and the peculiar juncture of affairs, which at this time existed as to religious matters in Scotland, required that, in the very first step which he should take, he should decide what profession he should make, and to what religious communion or party he should belong. At length, much in opposition to the wishes of his father, and in despite of the remonstrances of his friends, Mr Gib was led to the conclusion, that it was his duty to cast in his lot with the four seceding brethren who, but a short time before, had left the Established Church—having in view the design, should God open up the way before him, of becoming, in due time, a minister of the gospel in connexion with the Secession. The time when this step was taken, the considerations which led to its adoption, and the whole train of circumstances, from first to last, which had the effect of connecting Mr Gib, first, as a member and a student, and afterwards as a minister, with the Secession Church—all contribute in investing this portion of his history with peculiar interest, tending as they do, to point out the overruling providence of God in guiding, step by step, one who was destined to occupy a distinguished place in his Church, “in a way that he knew not;” and to show, at the same time, how that incidents which, at the time of their occurrence, may appear trivial in their character, are often the occasion of giving birth to results, the importance of which cannot be estimated.

The Secession took place in 1733. Mr Gib joined it in 1735, influenced not less by a regard to the character and principles of the men who had unfurled the secession banner, than from a conviction—previously formed and very decided—of the deplorable state of things in the National Church, which he had felt it his duty to make up his mind to abandon. So far back as the winter of 1732, ere any secession had yet occurred, and when the causes leading to it were only in operation, Mr Gib had formed the resolution of leaving the Establishment, principally on account of the disgust which he felt at witnessing the corrupt measures, and tyrannical proceedings, of the Assembly. While a student in Edinburgh, attending the university, he had availed himself of frequent opportunities of being present at the meetings of the Assembly and of the Commission; and had watched, with painful interest, the progress of those defections, and courses of mal-administration, which at length hastened on the crisis of the secession. And these, to an attentive observer, were certainly sufficiently alarming. In 1729 the Assembly dismissed Professor Simpson of Glasgow, with a mere nominal censure, although, by denying some of the fundamental doctrines of the Christian faith, he had been guilty of teaching the

grossest heresy. In 1730, a law was passed, prohibiting aggrieved parties from entering their dissents, for the relief of their consciences, against any part of the Assembly's proceedings, however violent or unjust they might be in their character, or however opposed in their spirit and tendency to the principles and constitution of the Church. In the same year, no fewer than twelve cases of complaint from congregations having obnoxious presentees intruded upon them under the law of patronage, were dismissed by the Assembly unredressed. In 1732 an overture was carried, although in direct violation of the terms of the barrier act, by which the liberties and privileges of the people were still further abridged, and their reasonable wishes and expectations set at naught. In 1733, Ebenezer Erskine was rebuked at the bar of the Assembly, because of his celebrated sermon, preached at the opening of the synod in Perth, in which he had faithfully testified against the prevailing corruptions and defections with which the Church of Scotland was chargeable. And, not to mention other cases, in November 1733, the commission of the Assembly dissolved the connexion between Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher, "the four brethren," and their respective congregations,—when the secession took place. Well acquainted, as there can be no doubt he was, with all these facts, was it surprising that a strong impression should have been produced by them on the mind of young Gib, or that a resolution thus early should have been formed by him to abandon the communion of a church whose proceedings were so objectionable? Nor is it wonderful that his sympathies, at this time, should have been so powerfully enlisted on behalf of the four seceding brethren, when it is considered that, as an eye-witness, he saw the oppressive course of procedure on the part of the Assembly towards them when their case was before it for consideration. Referring to what came under his notice at the commission in August 1733, when they were suspended,—“I saw,” says he, “Mr Ebenezer Erskine then standing at the bar in a most easy and undaunted, yea, majestic appearance, amidst warm and brow-beating reasonings against the refusal which he then made, particularly by the Earl of *Isla*. Before the commission found themselves obliged to reverse their forenoon's resolution against receiving any written answers to their question, and before what is narrated in the preface to the representations, a proposal was agreed in for allowing him to read such parts of his representation as contained a direct answer to their question. * * He read, in a very deliberate manner, and with a very audible voice: Mr Archibald Rennie, who was next year intruded into the parish of Muckhart, holding the candle to him, as it was then late.”

Had any thing been wanting to have confirmed the resolution to which Mr Gib had come when in Edinburgh, to leave the Establishment, it was furnished in this case, here referred to by him, of the intrusion of an unacceptable minister into his native parish of Muckhart. It had its own influence in precipitating the step which he took, although it did not originate the determination he had formed to take that step. The case of the Muckhart intrusion was one of peculiar aggravation. Mr Rennie was most unacceptable as a preacher, and totally unfit for the efficient discharge of the duties of the ministerial

office. Only two persons within the parish, and a non-resident heritor, had signed his call. The case was brought by complaint and appeal before the Assembly ; but, after being in the Assembly's hands for two years, it was, like other cases of the kind, dismissed without any redress being given. In 1734, Mr R.'s settlement was effected, in opposition to the wishes and remonstrances of the people, by the assistance of a company of soldiers ! Not long after this, Mr G., who had taken an active share in opposing the settlement, appeared before the synod of Stirling and Perth, to which Mr Rennie belonged, and, deeming the form necessary, tendered a paper intimating that, for reasons which were specified, he now seceded from the Established Church. A large proportion of the people of the parish of Muckhart did the same. In December of the same year, viz., 1735, an application was made by them to the Associate Presbytery, to be received into connexion with the Secession, and to have sermon supplied to them. This was the first application that was presented from any part of Scotland for sermon in connexion with the Secession Church ; and there can be no doubt that, under God, it was the means of giving a decisive impulse to the cause, by leading the presbytery to take up, with greater boldness and firmness than they had yet done, their position as a distinct church, and to adopt measures for the purpose of extending the Secession throughout Scotland.

In the following year, viz., 1736, the presbytery resolved to open a Hall for the reception of students of divinity, that a supply of preachers might be furnished to meet the demands, which were now coming to them from all parts of the country, for a dispensation of the ordinances of the gospel in connexion with the Secession. This institution, which was placed under the able superintendence of Mr Wilson of Perth, Mr Gib joined as soon as it was opened. Having attended the term of years required, and completed the course of trials prescribed, he was duly licensed, in the year 1740, as a preacher of the gospel. Possessing very acceptable gifts as a preacher, he received, that same year, two calls, one from the congregation of Stitchell, and the other from the associate congregation of Edinburgh. The presbytery decided in favour of the call from the latter place ; and, accordingly, he was regularly ordained over the congregation in Edinburgh in 1741. Here he laboured as a faithful minister of the gospel, with great diligence and acceptance, for the long period of forty-eight years. By his distinguished talents, and the force of his eloquence as a preacher, many were attracted to his ministry, and the congregation soon increased in numbers and respectability. Although he was not without his trials and his discouragements, his ministry was, as there is reason to believe, eminently blessed of God, in bringing sinners to a knowledge of the Saviour, and in comforting the people of God, and "building them up in their holy faith."

Soon after his settlement in Edinburgh, where his labours were so successful and so useful, Mr Gib was called upon in providence, to give a proof of his principles, and a display of his character, which tended not a little to fix upon him public attention, and to raise him in public estimation, and to strengthen, at the same time, to no small extent, the cause of the Secession, to the furtherance of whose interests his efforts

were now earnestly and anxiously devoted. In the year 1745 the rebellion in Scotland broke out, and, for a time, in some quarters at least, assumed an aspect that was sufficiently threatening. This was a crisis, accordingly, which required that every man, be his station or office what it might, should exert himself to the utmost for the general good. While all were thus called upon imperatively, as good citizens, to act their part, Mr Gib felt that he too was called on, according to the station he occupied, and the influence he possessed, to act his part. Nor, in a case where decision was so important, and promptitude of action so much required, was he long in determining what course he should pursue. With his characteristic fearlessness of spirit he set about measures which, while they indicated plainly enough his conviction of danger, showed his determination to employ all lawful and proper means to meet the emergency. By his efforts, three companies of volunteers, amounting to an hundred men each, were raised chiefly out of his own congregation, and placed at once at the service of his country. When the Pretender with his forces immediately after took possession of Edinburgh, Mr Gib, instead of meeting with his people in their usual place of worship, retired with that part of the congregation that could still wait on his ministry, to a place in the neighbourhood of Colinton, three miles west of the city, where, in the presence of the multitudes who flocked to hear him, he boldly denounced "the unnatural and anti-christian rebellion," as he termed it, and publicly prayed for the downfall of those who were engaged in seeking its success. At a time when the principles of the seceders were but imperfectly understood, and when it was ignorantly or maliciously represented by many that, having renounced connexion with the Established Church, they had also renounced allegiance to the government by whom that church was established,—such a disinterested display of loyalty, on the part of a seceding minister, had the happiest effect in putting down the surmises and calumnies which were propagated to the prejudice of the Secession, and placing the soundness of the principles of seceders, on the question of civil government, beyond all suspicion or dispute. When the rebellion had blown over, and peace was again restored to the country, Mr Gib—as well as Mr E. Erskine of Stirling, who had acted a similar part with himself on the occasion—received a letter from the existing authorities of the day, conveying an expression of thanks for the important and valuable services which he had rendered on behalf of his country.

In the unhappy dispute which took place in the Secession Church in reference to the burgess oath, in 1747,—fourteen years after the date of her commencement, and when her ministers had now amounted to thirty-two in number,—Mr Gib took a very warm interest. Those acquainted with secession history are aware that, in the three towns of Edinburgh, Glasgow, and Perth, an oath at this time was required to be taken by the "burgesses" or "freemen" of these places, the terms of which pledged them to "a defence of the true religion professed within the realm, and authorised by the laws thereof." Some took the view that the swearing of this oath was incompatible with the profession which seceders had made, in which they protested against the corruptions of the established system of religion; others held that the terms

of the oath were of such a general description that it might be taken, without compromising any of the principles for which seceders contended, and which were involved in their profession. Mr Gib espoused the former of these opinions, and argued very strenuously in its support. After various ineffectual efforts had been made to bring the conflicting parties in the synod to an agreement on the point of controversy, "the breach" at length took place; and those who, up to this time, had laboured together harmoniously in the same common cause, and had often "taken sweet counsel together" in reference to the affairs of the house of God, were separated and alienated from one another. They who took the view that the oath in question was admissible, or at least might be made a matter of forbearance, were known by the name of the "*Burgher*" synod; those who took the opposite view, by the name of the "*Anti-burgher*." With this latter party Mr G. became identified. The first meeting of it took place in his house on the 10th of April 1747. Out of the thirty-two ministers who belonged to the synod previously to the "breach," nineteen adhered to this branch of the Secession. This division, after existing for seventy-five years, was happily healed in 1820, when the two bodies were again united—the ground of the controversy, in the meantime, having been done away.

From the year 1747 till 1788, Mr Gib continued, with one or two short intervals, to take a leading share in directing the counsels, and conducting the affairs of the General Associate or Anti-Burgher Synod of the Secession, whose principles he ably vindicated, and to the promotion of whose interests his best efforts were devotedly and constantly applied. With all the judicial deeds and records of the synod, his name is more or less intimately associated; and in most of the very able documents of a public kind, emitted by the synod, his master-spirit and hand may be readily recognized. In respect of clearness of conception as to scriptural doctrine, of accuracy of distinction as to spiritual principles, and comprehensive and well-defined views of the character, constitution, and government of the church of God, the statements embodied in these documents challenge a very high place; and it may be questioned whether, as regards the particulars now mentioned, they have ever yet been greatly surpassed. If, at their outset as seceders, our forefathers had, as was to have been expected, notions which were comparatively misty and undefined, as to the self-contained character and functions of the church of Christ, and its independent relations to the kingdoms of this world, the new and more favourable position which they occupied, the discussions forced upon them, from time to time, in their onward progress, and in which they were compelled to engage, together with the exigencies of their circumstances, necessitating constantly the working out of their principles, had all a very happy and powerful influence (as the great Head of the Church no doubt intended that they should have), in quickening their spiritual apprehensions, and eventually opening their eyes to the beauty, and spirituality, and independent character of the kingdom of God. Hence, in the writings, and public declarations, and "TESTIMONIES" of such men as Gib and his contemporaries, we have the germs of those great principles unfolded, which in our day have been more fully developed, and generally diffused. In expressing his own sentiments, and the sentiments, generally, of his brethren, as

to the duty of the civil magistrate interfering with the affairs of religion, or of churches seeking, by their petitions to the king and parliament, such interference, we find him, in a document drawn up upon the subject, arguing at much length, and with great force, that measures of this kind, which confounded the kingdoms of this world with the operations of the kingdom of God, had "no precepts or examples in the Lord's word." "The scripture," says he, "enjoins us to obey the civil powers in all things lawful, to honour them, to pay them tribute, and to pray for them, that we lead a quiet and peaceable life in all godliness and honesty. But no precept appears to be in the scripture for any *other* or *higher* sphere of duty towards them, in the case of such as have provisionally no immediate communication with them. If there could be a time for any such application to civil powers, it would seem to have been in the first period of the gospel, when the apostles were employed to fight against the fashionable corruptions of the world, in propagating the Christian religion. But in all the course of their ministry, they made no such application to these powers. Our Lord did not see meet to make choice of that *secular way* for promoting the interests of his kingdom." Referring to the impracticability and absurdity, as well as the sinfulness, of christian churches attempting to effect religious objects by their applications to parliament, instead of adopting the means which Christ himself has appointed for their accomplishment, he remarks, "We cannot formally present any address or petition to the king, without getting some great personage to introduce us. But though this were done, and a favourable audience got, yet the difficulty would not be over; for all that could be expected of the king, according to the nature of the business, is, to recommend us by a message to the houses of parliament, in our going to address them; and we could have no access to them but by a method of address which is inconsistent with our principles, taking in the title of '*Lords spiritual*.' But though this could be dispensed with, yet there is no access to lay a petition before either house of parliament, without getting a member of the house to introduce it. When such is the case, it may be thought even ridiculous to suppose that these bars could be surmounted by us in the present state of matters. And how can we think that the Lord is calling us to any work that must depend on a ridiculous supposition for the practicableness of it?"

During this period of his active life, amidst all the other public labours in which he engaged, Mr Gib freely mixed with the controversies of the times. The tendency of his mind inclined him to controversial discussion. As a polemical writer, he possessed very great powers; and these, without any lack of zeal on his part, were often wielded by him with great effect. The Secession, in its progress, had stirred many questions of great interest both within and without its own pale; and to the discussion of these, and the elucidation of the principles they involved, Mr Gib brought the ready resources of his well-informed, acute, and highly-disciplined mind. It affords no small proof of his industry and activity, as well as of the readiness with which he could make his resources to bear on any particular point, that, amidst other labours so onerous, he could write so much. Besides innumerable pamphlets of a purely controversial character, many of which

were written, although with enough of zeal, yet with great ability, he published, in 1774, his celebrated "Display of the Secession Testimony," a work of great labour, and deservedly regarded as one of high value, as exhibiting a connected view of the facts of Secession history, and containing a noble defence of Secession principles. In 1786, he also published his "Sacred Contemplations," in three parts, containing a view, 1st, Of the Covenant of Works; 2d, Of the Covenant of Grace; and, 3d, Of the Absolute Dependence of all Things on God; intended "as a Summary of that Gospel which he preached."

After a life of great labour, both in active exertion and in close application to study, he died in Edinburgh on the 18th of June 1788, in the seventy-fifth year of his age, and the forty-eighth of his ministry, and was buried in Grayfriars' church-yard. He was twice married,—in the first instance, to Mrs Hannah Erskine, daughter of Colonel Erskine of Balgonie, and afterwards to Mrs Emily M'George, daughter of Mr M'George of Cocklic, in the shire of Kirkcudbright.

In forming an estimate of the character of Adam Gib, and an appreciating judgment of the value of his labours, it will be necessary for us to keep in view the times in which he lived. With a rare combination of great qualities, seldom to be found united in one individual, there can be no doubt that, while he exerted, by reason of these, much influence over others, and over passing events, his own mind, his temper, his prevailing habits of thought and of action, were all, to a considerable extent, moulded and affected by the spirit of the times in which he appeared. Taking him all in all, however, in the broad and well-defined traits of his character, as these come out in the facts of his history, he was no ordinary man. For clearness and vigour of intellect, for manly resolution and courage, and for unbending integrity of principle, on all matters connected with religion, he stood, as his writings and his deeds testify, even among men of great parts in his own day, as pre-eminently distinguished. The strong points of his character lying in his public life, his religion, according to the developments of it which come before us, appears less marked by the gentleness of John, than by "the spirit and power of Elijah." Like the prophet, he was "jealous for the Lord of hosts," and, like him, he seems also to have imagined at times that he was "left alone," as the depository of his oracles, and "the witness for his truth." Believing, like those of his day, in general, that the distinguishing duty of the Church on earth, in its public capacity was "to bear testimony to the truth of God," he would hold no compromise with what he deemed to be error, either in principle or in practice. "We have no warrant from the word of God to tolerate sin," was his common maxim, when seeking to carry out this doctrine. It would have been well if, in acting on this principle, Gib, and our other forefathers who lived in his day, had not pushed it to extremes, by forgetting sometimes to associate with it a sense of human weakness, and the charity of the gospel, in connexion with which it ought to have been exercised. Evils had then been avoided which fatally occurred. The Church would then have felt it to be her duty not only to preserve the truth, but to spread the truth far and wide throughout the earth,—not only to bear witness to the doctrines of the gospel,—but also to bear witness to its living and lovely

spirit and power : not only, in a word, to contend "for the faith once delivered to the saints," but to do this "in love,"—that love "which beareth all things, believeth all things, hopeth all things, endureth all things." Thus preserving the "unity of the spirit in the bond of peace," the Church would have appeared as "one body" and as "one spirit" animating that body, and, through the medium of this oneness, a "testimony" would have been given in favour of the gospel, by means of which, in every age, it is appointed that "the world may know that the Father hath sent the Son as the Saviour." While sharing, however, in these and similar defects, common to the times in which he lived,—while his zeal may not at all times have been regulated by the meekness of "the wisdom that cometh from above," or the natural impetuosity of his temper always restrained by the milder charities and sympathies of the gospel,—there was much, nevertheless, in the character of Gib that was great, and noble, and generous, and excellent, fitted to call forth regard; and, in his dauntless energy, his untiring assiduity, and his devotedness of public spirit to the cause of God, there was also much to admire. How affecting to think that he, with other distinguished men of his time, who were instrumental in handing down to us so rich a legacy of privileges, are now silently slumbering in the dust! "Our fathers, where are they? and the prophets, do they live for ever?" "They laboured, and we are entered into their labours." Ours be the duty to appreciate and improve the precious privileges they have transmitted,—to maintain with steadfastness the testimony they took up, and to carry forward the work which they so auspiciously began! "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." T.

CHURCH GOVERNMENT.—No. I.

THE subject we prescribe to ourselves is profoundly interesting. It relates to that kingdom which is not of this world—whose subjects are saints, and whose sovereign is "the glorious Lord"—a kingdom quite distinct from, and incomparably superior to, every mere earthly or political association, and which, while contemplating especially and directly religious ends, is, nevertheless, destined to recast the whole fabric of society, and to restore to our rebellious world that authority which, though it may not supersede all secular rule or dominion, will ensure quietness and peace to the ends of the earth. Thus, the subject is not only profoundly interesting, it is also of the highest practical importance. It is of greater moment that the affairs of Christ's house should be wisely regulated, than that any nation of the earth should enjoy the benefit of approved political institutions. When the church is misgoverned, the evils that follow cannot be told. Christianity degenerates into an object of scorn, or is converted into an engine of oppression. Christ is dishonoured, and the world retained in undisturbed subjection to the wicked one.

How then ought it to be governed? Before attempting an answer to this question, it is necessary to remark that some have denied that Christ has appointed a specific form of government for his church. Of these, certain have maintained that it belongs to the civil magistrate to determine the form of government the church shall possess. The head of this party was Erastus, a physician at Hiedelberg, who wrote on the subject in 1568—hence comes the word *erastian*, so common in these days, and which is meant to designate any improper interference on the part of the civil ruler with ecclesiastical affairs. A few of this school sat in the famous Westminster Assembly of Divines. It were a waste of time to enter into a minute statement of their views; and much more, a waste of time to attempt their refutation. A pretty full account of them will be found in Hetherington's History of the Assembly, and a very thorough exposure in Gillespie's "*Aaron's Rod Blossoming*." What follows may suffice as a specimen of their tenets:—"I could never yet see," said Coleman, in his sermon before parliament, "how two co-ordinate governments, exempt from superiority and inferiority, can be in one state; and in scripture no such thing is found that I know of. I see what raised prelacy and papacy to such a height, and what their practices were, being so raised. Give *us* doctrine; take *you* the government. Give me leave to make this request, in the name of the ministry, give us two things and we shall do well—give us learning and give us a competency." It may seem strange that men with the Bible in their hand, should have held and avowed sentiments like these, but it ought not to be forgotten, that the despotism of the prelatic hierarchy under which England had been groaning, tended to generate in the bosoms of the lovers of freedom an instinctive dread of ecclesiastical power. Such men trembled lest, by conceding the establishment of presbytery on the ground of divine right, they might eventually fall under a yoke as grievous as that they had just shaken off. Their own theory, however, has absurdity, if not impiety, stamped on the very face of it. It confounds civil and ecclesiastical jurisdiction—it divests christianity of its character and glory as a spiritual institute, and paves the way for the most abject civil and religious thralldom.

Others, again, contend that Christ has left it to his own people to adopt the form of government which they may deem best in the circumstances. All that we say at present in answer to this is, that it seems in the last degree improbable. No society can exist without government, nor prosper without government of a right sort, and we cannot imagine that the Saviour would leave the church "which he purchased with his own blood," destitute of what is essential not only to its well-being, but to its very existence. We can no more conceive of the all-wise and merciful Redeemer leaving his people in this sinful and troublous state to regulate themselves according to their own wisdom and the circumstances of the times, than we can conceive of a good pilot abandoning the ship, the instant it is launched, to the management of those whom it has been freighted to convey to a far distant shore, and placing them, without chart or compass, at the mercy of whatever tides may rage, and whatever winds may blow. The importance of good government can hardly be over-estimated. Dugald Stewart is perfectly correct when he remarks, that in the political sys-

tem, as well as in the animal body, where the general constitution is sound and healthy, there is a sort of *vis medicatrix*, which is sufficient for the cure of partial disorders, and in the one case as well as in the other the errors of human art are frequently corrected and concealed by the wisdom of nature. The same may be affirmed still more emphatically of the church—hence the efforts at reformation which it has put forth from time to time, and its preservation till now in spite of all that human mismanagement has done for its overthrow. But all this just leads us the more to desiderate a government which will not only not succeed in producing irreparable mischief in any instance, but will avail to the production to the highest possible amount of good—that will evoke and discipline every energy, and maintain the whole body in a healthful and flourishing condition; and, when admitting the desirableness of this, and marking the deep anxiety uniformly manifested by those who have been esteemed fathers of their country, in regard to the establishment of good laws and wholesome institutions, we feel ourselves forced to conclude that, the great Head of the Church, full of love to his people, and infinitely wise, to devise measures for their peace and prosperity, must have devised and propounded such measures, and thus have acted, as every kind father seeks to do towards his family, and every paternal monarch towards his subjects. In the first chapter of the first book of his “Reason of Church Government urged against Prelacy,” Milton discusses the point with uncommon force of argument and richness of diction. We forbear quotation, but earnestly recommend to our readers the careful perusal of the whole treatise; and as an inducement to this, we call their attention to what William Howitt says in reference to the author, “that he is a man of whom he who knows him only as the poet, knows not the half; and whose ‘Five Tracts concerning the Government of the Church,’ had they been read as widely and as often as they ought, would long ago have spared the labour of these latter days—writings unmatched for the extent of their learning, the soundness and vigour of their reasoning, and the inspired splendour of their eloquence.”

The question comes now fairly before us—Has Christ instituted a specific form of government for his church, and, if so, what is it? That we may arrive at a satisfactory settlement of this question, we must habitually bear in mind these two things:—

First, It is the will and appointment of Christ in regard to this matter, and that alone, which we are concerned to know. We object to all theorising on the subject. An adherent of the see of Rome may labour to demonstrate that nothing is so desirable as a supreme pontiff, —a congregationalist, that nothing is so fitting as that the whole body of the people should have an equal share in the administration of affairs, —while a prelatist and a presbyterian may each contend, on similar grounds, for what he esteems “a more excellent way;” but the sole point to be determined, in the first instance, is, whether Christ has given forth an expression of *His* mind on the subject. If he has, then the system he has ordained is what all are bound implicitly to adopt; and it will be found divinely fitted to answer all the ends of its institution. Divesting ourselves, then, as far as possible, of prejudice, let us apply ourselves to discover what the will of the Lord is. Let nothing

divert us from this object of pursuit. Let us not suffer ourselves to be imposed upon for a moment by declarations to the effect that such a system, or parts of a system, have wrought well, or are of ancient date. "The Lord is our judge, the Lord is our lawgiver, the Lord is our king." Let his authority be produced, and let whatever does not stand this test, however useful it may be deemed, or ornamental, or venerable, be removed out of the way.

Secondly, The mind of Christ is to be learned only from the scriptures. The scriptures are a record of his will, and they are complete. Being inspired, they contain an infallible record of his mind, so far as he has been pleased to reveal it, and they constitute the only revelation he has seen it meet to vouchsafe. The scriptures are thus an authoritative, and the sole authoritative, declaration of the will of the Head of the Church. As Mr Locke beautifully observes, "They have God for their author, salvation for their end, and truth, without any mixture of error, for their matter." They occupy, consequently, a different place from all other compositions. They stand alone—incomparable—divine. They are the fountain, and the works of all sound theologians of every age are only as so many buckets filled from this source; they are the sun, and whatever lights shine in the firmament of the church, are but the reflection, more or less pure and vivid, of its beams.

The Bible, then, is the book of books. "*Nec viget quicquam simile, aut secundum.*" It is melancholy, however, to observe that an attempt is being made to elevate the writings of "the Fathers" to the same level, if not to a higher rank. "Scripture," say the Tracts for the Times, "is, according to Anglican principles, evidently not the rule of faith. The gospel doctrine or message is but indirectly and covertly recorded in scripture under the surface." "Catholic tradition," according to Newman, in his Lecture on Romanism, "is a divine informant on religious matters: it is the unwritten word. These two, the Bible and Catholic tradition, form together a united rule of faith." "We require," says Palmer, in his Aids to Reflection, "the teaching of the whole of Catholic tradition." "Here, then, gentlemen," exclaims the eloquent D'Aubigné, "are two authorities set up side by side,—the Bible and tradition. We do not hesitate what to do.—To the law and to the testimony. We subscribe with the prophet, that if they speak not according to this word, it is because there is no light in them. Behold trouble and darkness, dimness of anguish, and they shall be driven to darkness."

The authority of the Fathers received a severe shock at the era of the reformation. "Then was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it;" but even still the reformed thought it for their credit to have the Fathers on their side, nor was it until Jean Daillé, minister of the gospel in the reformed church of Paris, published his "Treatise on the Right Use of the Fathers," in 1631, that they ceased to be regarded by Protestants as arbiters in the controversies in which they were engaged. Since then they have at times, perhaps, been rather underrated. Douglas, in his "Errors regarding Religion," speaks very contemptuously of them. "Nothing can be more vague than their conclusions, nor more weak than their arguments, nor more variable than the tendency of their writings. * * * When appealed to as authorities, they lend themselves

by turns to every side ; when resorted to for information, they furnish little but conjectures." Our space does not admit of our entering fully into their merits, nor does our argument require it. Our position is simply, that they are not to be put on a level with the Word of God, nor even to be considered its unerring interpreters ; and from a multiplicity of arguments in favour of this position, we select the following, which is Daille's second reason why the Fathers are not of sufficient authority for deciding controversies in religion,—that they testify against themselves that they are not to be believed absolutely, and upon their own bare assertion, in what they declare in matters of religion. Thus Augustine, the principal light of the Latin church, in a contest he had with Jerome, writes as follows :—" I confess that I only owe to those books of scripture which are now called canonical, that reverence and honour, as to believe stedfastly that none of their authors ever committed any error in writing the same. * * * But as for all other writers, however eminent they are, either for sanctity or learning, I read them in such manner as not instantly to conclude that whatever I there find is true because they have said it : but rather because they convince me, either out of the said canonical books of scripture, or else by some probable reason, that what they say is true. Neither do I think, brother, that thou thyself art of any other opinion ; that is to say, I do not believe that thou expectest that we should read thy books as we do those of the prophets or apostles ; of the truth of whose writings, as being exempt from all error, we may not in anywise doubt." " I know," says Jerome, writing to Theophilus, patriarch of Alexandria, " that I place the apostles in a distinct rank from all other writers ; for as for them, they always speak truth ; but as for those other, they err sometimes like men as they were." The same Father affirms, in another place, " that Cyprian scarcely touched the scriptures at all ; that Victorinus was not able to express his own conceptions ; that Lactantius is not so happy in his endeavours to prove our religion as he is in overthrowing that of others ; that Arnobius is very uneven and confused, and too luxuriant ; that St Hilary is too swelling, and encumbered with too long periods." " Believe me not," says Cyril, " in whatsoever I shall simply deliver, unless thou find the things which I shall speak demonstrated out of the Holy Scriptures."

Farther extracts are unnecessary. These men would have rejected, as an insult to the Redeemer, the honour which the *Tractarians* are putting upon them, and would with one voice have exclaimed, " Sirs ! why do ye these things ? we also were men of like passions with you." " To the law and to the testimony ; if we speak not according to this word, it is because there is no light in us." Let us not, then, assign to the Fathers an authority which they themselves do not claim, nay, which they repudiate, and let us give to the Bible the undivided supremacy to which it is entitled. " The Supreme Judge (Confession of Faith), by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and on whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scripture." Again, " the infallible rule of interpretation of scripture is the scripture itself ; and, therefore, when there is a question about the true and

full sense of any scripture (which is not manifold but one), it must be searched and known by other places that speak more clearly." What is required that the Bible may be more thoroughly understood is, that it be more diligently and prayerfully studied; and that it may be studied aright, we must render ourselves masters of the languages in which it was originally composed, and of the customs and modes of thinking prevalent amongst the people to whom it was first published. Would that the scholarship of the seventeenth century were revived! There were giants in the land in those days, men mighty in the scriptures, and who so excelled in all learning, as to be able to meet the enemy at every point. Let us not, however, forget the words, "Not by might, nor by power, but by my Spirit, saith the Lord." The delusions of the day originate not in ignorance merely, but in the natural aversion of the heart to the lessons of the Bible. "As Christianity prevailed," observes Dr Whately, in his Third Sermon on Various Subjects, "the same qualities of human nature ('the natural man,' as the apostle Paul calls it) which had led so many to reject the religion, led many of its professors to *corresponding corruptions* of it." It is so now with the Oxford theologians. Let us therefore not only dispute and discuss, but let us pray. Prayer is power. Arise, O Lord, and plead thine own cause! "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

R.

MONUMENTAL SCULPTURES AND INSCRIPTIONS OF EGYPT.

FIRST ARTICLE.

"O Egypt, Egypt! a time shall come when in lieu of a pure religion, and of a pure belief, thou wilt possess nought but ridiculous fables incredible to posterity; and nothing will remain to thee but *words engraven on stones*—the only monuments that will attest thy piety."—*Mercur. Trismegistus' Dialogue with Asclepius.*

"EGYPT," says Herodotus, "is a land of marvels, and excels all others in mighty works," and the investigations of modern travellers and antiquaries, fully bear out the statement of "the father of history." No people, ancient or modern, can boast of structures approaching in magnitude and sublimity to those of the ancient Egyptians, who erected temples and palaces larger than some modern cities. "The most sublime ideas," says Belzoni, "that can be formed from the most magnificent specimens of our present architecture, would give a very incorrect picture of the gigantic ruins of Thebes, for such is the difference, not only in magnitude, but in form, proportion, and construction, that even the pencil can convey but a faint idea of the whole. It appeared to me like entering a city of giants, who, after a long conflict, were all destroyed, leaving the ruins of their various temples as the only proofs of their former existence."* The first sight of the wonderful structures on the right bank of the Nile arrested the march of the French army;

* Operations and Discoveries in Egypt, p. 37.

the troops, suddenly overpowered with awe and wonder, stood motionless, and it was only after a time that they could whisper to each other, "This is Thebes."* Owing to the extreme dryness of the atmosphere of Egypt, these works of art have come down to our times in a remarkable state of preservation. Many ages have rolled away since these structures were erected—generation on generation has perished—mighty empires have been founded, have flourished, and decayed, yet time

"Before whose breath, like blazing flax,
Man and his marvels pass away,"

has produced scarcely any perceptible change on these stupendous monuments of ancient days. Though many of the buildings have been roofless for nearly two thousand years, and have for many centuries been abandoned to dilapidation and ruin, amid the successive invasions, civil wars, and conquests, under which Egypt has been laid prostrate, yet not only do many of the monuments themselves retain much of their original sharpness and high polish, but the sculptures and inscriptions on them remain unaltered; even the paintings that cover their walls still retain all their original brilliancy, and, in many instances, are as fresh as when the colours were newly laid on. "It is impossible that the white of the walls can at any time have been purer or more perfect, the outlines of the figures sharper, or the colours more brilliant than now."†

One of the most remarkable phenomena in the history of the ancient Egyptians is their propensity to construct and decorate the "eternal houses," as they called them, of the dead, with the lavish splendour which other nations have reserved for the palaces and temples of the living. "The Egyptians," says Diodorus Siculus, "consider the present life of very trifling consequence, but that after death, when celebrity has been obtained by virtue, they estimate at much higher value. This leads them to consider the habitations of the living as mere places of sojourn in which, as travellers, they put up for a short time, while they call the sepulchres of the dead eternal mansions, because the dead continue in Hades such an immeasurable length of time. They, therefore, pay but little attention to the building of their houses, but bestow a cost and care scarcely credible on their sepulchres."‡ The investigations of recent travellers fully confirm this account. The rocky mountains which form the western boundary of the valley of the Nile have, in many places, been hewn out into immense sepulchral chambers, which have been prepared as receptacles for the dead, at vast expense and toil. The walls of these rock-hewn sepulchres, as well as of the temples and palaces which abound in such numbers in Egypt, are completely covered from the floor to the roof with gigantic sculptures representing with great spirit and fidelity, acts of religious worship—combats by sea and land—sieges—victories—religious and triumphal processions of captives of different nations—their peculiarities of colour, features, dress, and arms, being strictly preserved. All the gorgeous details of the haughty courts of the Pharaohs are brought before us in these wonderful delineations with the utmost vividness and accuracy. The por-

* Napoleon's Memoirs, vol. ii. Denon's Travels in Egypt.

† Belzoni says that the coat of whitewash in one of the tombs is still so beautiful and clean, "that his best and whitest paper appeared yellowish when compared with it."

‡ Diodorus, i. 51.

traits of the successive kings who reigned over Egypt are given in an almost unbroken series, from the monarch who coveted the wife of Abraham down to the last of the Ptolemies, the successors of Alexander the Great. We see in this portrait gallery the sculptured image of that Pharaoh who made Joseph ruler over all the land of Egypt—of the “new king who knew not Joseph,” and “made the lives of the children of Israel bitter with hard bondage”—and of the haughty tyrant who hardened his heart against the judgments of God, and, with his chariots and horsemen, was drowned in the Red Sea. There, too, we behold the portraits of the famous Shishak, the father-in-law of Solomon, of the Egyptian princess, Solomon’s wife, and of his brothers-in-law Shishak the younger, and Osorchon.* We see also, in succession, the portraits of the other Pharaohs mentioned in scripture—of Taraka—of Zerah, the Ethiopian, whose countless host was overthrown by Asa,†—of Pharaoh Necho, who slew Josiah, and carried his son captive into Egypt,‡—of the famous So, to whom Hoshea, king of Israel, sent for help,§—of the perfidious Pharaoh Hophra, whom the prophet Jeremiah denounced,||—and of Amasis, who realized the denunciations against him. But the sculptures engraved on the walls of Egyptian temples and tombs are not confined to historical events, and the figures of the kings who, in ancient times, swayed the sceptre in Egypt. The private as well as the public life of the people is depicted in these scenes, their knowledge of the arts and sciences, their modes of life, their ordinary pursuits and trades, the operations of agriculture and of the pastoral life, the various processes of the mechanical arts; the amusements of hunting, fowling, and fishing; song, music, and dancing; the arts of sculpture and painting,—all are represented, with every appearance of minute fidelity, in pictures, of which not merely the outlines, but the colours, have withstood the destructive influences of three thousand years. “Pompeii itself,” as Rosellini well observes, “does not give so extensive or various a view of the every-day occupations of the Romans, as the catacombs of Egypt do of that primeval people. A subterranean Egypt appears suddenly to have come to light; the people have been revived in all their castes; in their civil, and military, and religious occupations; in their feasts and their funerals; in their fields and their vineyards; in their amusements and their labours; in their shops, in their farm-yards, and in their kitchens; by land and by water; in their boats and their palanquins; in the splendid public procession, and the privacy of the household chamber. To each city, or at least to each nome (municipality) of the living, belonged a city of the dead. In the silent and rock-hewn counterpart of Memphis and Thebes, were treasured up all the scenes in which the living king and his subjects had been engaged; the royal tombs were a kind of mimic palaces, with halls, and corridors, and galleries, in regular succession,—on till they reached the chamber of state, where in solemn silence reposed

‘Each in his marble hall the kings of old.’

The meaner subjects were crowded, as in the living city, in the vast repository.”

* 2 Chron. viii. 11; xii. 2-12.
§ 2 Kings xvii. 4.

† Ibid. xiv. 9.

‡ Ibid. xxxv. 20-24.

|| Jer. xlv. 30.

All the sculptures with which the walls of the Egyptian monuments are covered, are accompanied by explanatory inscriptions in the hieroglyphic or sacred character of Egypt, which it was supposed would, if they could be deciphered, be of great value in illustrating the early condition of the inhabitants of that country. But these inscriptions were a sealed book which no man could open. Mystery had rested upon them even in the days of Rome's greatness, though it was then generally supposed that they contained a summary of truths known only to the priests of ancient Egypt. The nature of the inscriptions shows how they were at once profoundly difficult of explanation, and tantalizing to human curiosity. They were not expressed in alphabetical characters, but were images of actual objects, natural and artificial, which have been found to represent each some particular idea, or else some sound entering into the composition of the language. Prior to the commencement of the present century, the researches of travellers and antiquaries had done little beyond establishing the existence of these stupendous remains of antiquity, without affording much else of value regarding them. Their origin, object, and meaning, were enveloped in the profoundest darkness. Some, with the learned jesuit Father Kircher, pretended to discover in the obelisks and idols of the ancient Egyptians, all the recondite combinations of cabalistic science. Others maintained that the hieroglyphic inscriptions are nothing more or less than Hebrew, and that the pyramids were built by Moses and Aaron; while a third class asserted, with equal ignorance and confidence, that hieroglyphics were mere arbitrary signs, only employed to serve as ornaments to the edifices on which they were engraved, and that they were never intended to picture ideas. The difficulty of deciphering these inscriptions was increased by the ignorance in which we were left as to the language they were meant to represent; and it was not till 1808, that the learned work of Quatrémerre demonstrated that the language of ancient Egypt was identical with the Coptic, which ceased to be spoken about a century ago, though, as a dead language, it is still used in the Coptic Christian liturgies in Egypt. Considerable light was thrown on these studies by the publication of the work known as the "*Description de l'Egypte*," compiled at the expense of the French government, after the return to France of Napoleon's expedition, by the enthusiastic and laborious savans who had accompanied it; and the interesting antiquarian relics with which the museums of Europe were adorned, on the termination of the expedition, contributed still farther to arouse the attention of the public to the subject. It was in this way that the key to these mysteries, so long sought for in vain, was at length discovered. A large block of black basalt, which for ages had lain under ground, was accidentally disinterred by Mons. Bouchard, a French officer of engineers, when digging the foundation of Fort St Julien, on the western bank of the Nile, between Rosetta and the sea. It was placed by the British commander-in-chief on board the frigate "*Egyptienne*," captured in the harbour of Alexandria, and was brought to England and deposited in the British Museum, where it has long been known to the public under the name of the Rosetta Stone. This interesting monument bears three inscriptions; the uppermost is in hieroglyphics, and much mutilated; the second is in the character styled in the Greek

translation *enchorial*, or writing of the country ; the third is in Greek, and purports to be a translation of the other two inscriptions. The importance of this stone and its inscriptions was immediately perceived, and the attention of the greatest scholars of the age was directed to its critical investigation. The Greek text was deciphered by the celebrated scholars Porson and Heyne, and ascertained to be a decree of the priests of Egypt, conferring divine honours upon Ptolemy Epiphanes. In the meantime, several continental scholars were employed in examining the meaning of the other two inscriptions, and succeeded in demonstrating that the Greek was really a translation, and, consequently, that the ancients were mistaken in supposing that the hieroglyphic and other Egyptian characters had ceased to be employed, and their interpretation lost, since the conquest of Egypt by the Persians in 525 B.C. Still the key to these monumental legends seemed as far from being discovered as ever ; and to our learned countryman, Dr Thomas Young, belongs the credit of having cast the first beam of true light on the peculiar method of writing adopted by the Egyptians. In the year 1819, he published in the Supplement to the *Encyclopædia Britannica*, an elaborate article on this subject, in which it was demonstrated that the two unknown inscriptions on the Rosetta stone (the hieroglyphic and enchorial or demotic*) were, as to their mode of expressing ideas, identical, the latter being in good measure an abridgment or running form of the former. The process which Dr Young followed in deciphering the hieroglyphic inscription is exceedingly simple and obvious. On all the Egyptian monuments there are certain groups of hieroglyphics, enclosed in an oblong frame or ring ; and it had been conjectured, with great appearance of plausibility, by the learned Dane, George Zoega, that these groups of unknown characters were probably proper names.† With these, therefore, Dr Young resolved to begin, in the hope that if he could only obtain the knowledge of a single name contained in one of these rings, the decomposition of it into its primary elements or letters would give him the nucleus of an alphabet, which future investigations might easily extend. In the Greek version of the inscription, there occur the proper names, *Alexander* and *Alexandria*, and on examining the part of the hieroglyphic inscription corresponding in its relative situation, he found two well-marked groups of characters closely resembling each other, which he therefore considered as representing these names. Another group is repeated twenty-nine or thirty times ; and as there is nothing which occurs so often in the Greek, except the word *king*, he supposed this must be the interpretation. A fourth assemblage of characters is found fourteen times in the hieroglyphic inscription agreeing in frequency with the name of *Ptolemy* in the Greek version, and generally occurring in passages corresponding in their relative situation, and by a similar comparison, the name of *Egypt* was identified.‡ Dr Young was aided in these researches

* Demotic signifies "popular" or "belonging to the people," and is the term employed by Herodotus to designate the kind of writing employed by the Egyptians.

† Zoega, "De Origine et Usu Obeliscorum."

‡ It was precisely in the same way that Saint Martin deciphered the arrow-headed inscriptions of Persepolis, which had long perplexed the learned world.—See Wiseman's Lectures, vol. ii. p. 64 ; *Journal Asiatique*, tom. ii. p. 75-79.

by some most extraordinary combinations of circumstances, one of which, mentioned by himself, is especially worthy of notice. An individual of the name of Casati arrived at Paris in 1820 or 1821, bringing with him some Egyptian manuscripts, the preamble of one of which was discovered by Champollion to bear a considerable resemblance to the enchorial text of the Rosetta inscription. Dr Young having procured a copy of the papyrus in question, immediately proceeded to decipher and translate it. But when he was engaged in this difficult and laborious undertaking, Mr, afterwards Sir George, Grey, placed at his disposal a Greek papyrus, which he had purchased from an Arab at Thebes. Without losing a moment, he proceeded to explore this treasure, and, to use his own expression, he could scarcely believe that he was awake and in his sober senses, when he discovered it to be nothing less than a translation of the very manuscript of Casati. "I could not therefore but conclude," he says, "that a most extraordinary chance had brought into my possession a document which was not very likely, in the first place, even to have existed, still less to have been preserved uninjured, for my information, through a period of near 2000 years; but that this very extraordinary translation should have been brought safely to Europe, to England, and to us, at the very moment that it was most desirable to me to possess it, as the illustration of an original which I was then studying, but without any other reasonable hope of being fully able to comprehend it, this combination would in other times have been considered as affording ample evidence of my being an Egyptian sorcerer." *

The discoveries of Dr Young were greatly extended and improved by the celebrated Champollion, and the next step in these interesting investigations added considerably to the knowledge already obtained respecting this ancient mode of expressing ideas. In the island of Philæ, situated high up the Nile, an obelisk was found, and brought to England by Mr Bankes, on which were two frames or rings, containing hieroglyphics, joined together. One of these was found to contain the hieroglyphic name of one of the Ptolemies, expressed by the same characters which occur in the inscription of Rosetta. The other ring obviously contained a name composed in part of the same letters, and followed by the sign of the feminine gender. The obelisk had been originally placed on a pedestal, containing a Greek inscription, which proved to be a petition of the priests of Isis, addressed to King Ptolemy, to Cleopatra his sister, and to Cleopatra his wife. There was, therefore, every reason to suppose, that the obelisk bore the names of Ptolemy and Cleopatra, as the inscription on its base expressly referred to these two personages. On examination, it was found that the letters common to both, P T O and L, were represented in the female name by the same signs—(a square, a feather, a flower with a curved stem, and a lion)—as occurred for them in the king's. There could, therefore, be no reasonable ground to doubt that, as the one hieroglyphic group designated Ptolemy, so the other must contain the name of his consort. The entire merit of this ingenious analysis was claimed by Champol-

* An Account of some Discoveries in Hieroglyphical Literature, p. 38.

lion,* but Mr Banks has asserted his title to priority in this important discovery.†

These laborious investigations elucidated not less than fourteen hieroglyphic characters; and subsequent discoveries, especially those made by Champollion, have gradually enlarged, and at length completed, the Egyptian alphabet, so that we are now in possession of the means of deciphering, not only the Greek and Latin names, hieroglyphically expressed, but also the names, titles, and exploits of the successive dynasties of Pharaohs who had ruled in Egypt from the days of Abraham and Moses.

J. T.

THE HOLY COMMUNION. AN ADDRESS BEFORE ADMINISTERING THE LORD'S SUPPER. BY JOHN BROWN, D.D., EDINBURGH.

THE ordinance which we have met to observe to-day, was known by various descriptive names in the ancient church. The most common of these are the Lord's Supper, the Table of the Lord, the Love Feast, the Breaking of Bread, the Eucharist, the Oblation, the Mystery, and the COMMUNION. To the last of these names I wish to turn your attention for a little, before you engage in the solemn act of commemoration, in the hope that the remarks to be made may be of use in guiding our thoughts and affections into a track which will render the exercise something more than bodily service,—the vehicle and expression of enlightened holy thought and affection,—acceptable to God, useful to ourselves, edifying to the church of God. In the earliest times, (*ἡ κοινωνία*) “the communion or fellowship,” was not a name of the Lord's Supper; it was the distinctive appellation of another institution which, along with the ordinances of “doctrine, breaking of bread and prayers,” the primitive disciples seem always to have observed when they “came together,”—the common consecration of a portion of their property to the cause of their common Lord. The name, however, came soon to be given also to the Lord's Supper,—probably from these striking words of the Apostle,—“The bread which we break, is it not the communion of the body of Christ? the cup of blessing which we bless, is it not the communion of the blood of Christ?” And it requires little consideration to see that the appellation is an appropriate one.

The word communion has two distinct, yet connected, meanings. It signifies COMMON PARTICIPATION, and it signifies also MUTUAL COMMUNICATION—giving and receiving. In both these related significations, it is applicable to the holy institution which we are about to observe. It is an ordinance of common participation and of mutual communication; and it is so in both cases—both in reference to the worshippers viewed by themselves and viewed in connexion with the great object of worship and the great subject of emblematical representation. There is common participation on the part of the observers of the ordinance, and there is also common participation on the part of the great object

* Champollion's “Lettre à M. Dacier,” p. 6.

† Salt's “Essay on Dr Young's and M. Champollion's Phonetic System of Hieroglyphics,” p. 7.

of worship, along with the observers of the ordinance. They feast together, and they feast together along with Him. There is mutual communication among the observers of the ordinance, and there is mutual communication also between the great object of worship and the observers of the ordinance.

I.

1st. In this holy ordinance there is COMMON PARTICIPATION on the part of those who rightly engage in it. Common participation in what? There is common participation in eating bread and drinking wine. All engage in these exercises—they all eat of the same loaf—they all drink out of the same cup. But this is but the emblem of a higher and a holier kind of common participation. Their minds and their hearts are occupied about the same objects, and they are of one mind and heart about them. The truth about Christ—Christ himself—the salvation he has procured—and his saved peculiar people,—these are the objects which the ordinance brings before the mind, and the views and feelings with regard to these, on the part of those who rightly observe it, are the same. They think and feel in common.

(1.) The primary object of the ordinance is the emblematical representation of the saving truth respecting Christ—that he, the only-begotten of God, in human nature, suffered and died in the room of sinners to obtain their salvation; and that whosoever believeth in him shall not perish but have everlasting life. With regard to this principle, there is but one sentiment at a properly filled communion table. The language of the common mind is just “Amen and amen. This is the very truth most sure; we know and are persuaded of it; we set, too, our seal that God is true.”

(2.) And as all true communicants participate in the faith of this truth, so they all participate in the same affections towards the Saviour, plainly set forth crucified and slain, in their room, and for their salvation. They admire him, they love him, they confide in him as the Saviour—the only Saviour—the all-sufficient Saviour—their Saviour; able and willing to save them to the uttermost. Let the question be put to every believing communicant—What think ye of Christ? and the answer will be, He is infinitely amiable and infinitely kind—he is “the chief of ten thousand and altogether lovely,”—he is “my beloved and my friend,”—he is “all my salvation and all my desire.” None but Christ, none but Christ.

(3.) There is common participation, also, in reference to the blessings of the christian salvation. The ordinance presents not only an accomplished Saviour but a complete salvation; and all the believing observers of it cordially receive that salvation in the faith of the truth, and enjoy in the measure of their faith the holy happiness which is its sum and substance. They all gratefully acknowledge the measure of this salvation which they have received; they all earnestly desire to obtain, in all its extent, “the salvation which is in Christ with exceeding glory,”—and they all, too, humbly hope for “the grace that is to be brought to them at the coming of our Lord Jesus Christ.”

(4.) Finally. There is a common participation of the same views and feelings in reference to the saved—the peculiar people of God. The

unity of mind and heart respecting the truth, and respecting the common Saviour and the common salvation, produces "brotherly kindness"—love to all the brethren "for the truth's sake, which is in them, and will abide in them for ever." The language of the heart is, "Since he so loved us all, we should, we do, love one another. How can we but love those who love him—those whom he loves? "Grace, mercy, and peace, be on all the Israel of God."

And this mutual participation is not confined to those who, at the same time, in the same place, surround the communion table. The communion of thought, and affection, and enjoyment, is as extensive as the true church of God; and the believing communicant rejoices to think that he sits at the same table and participates in the same rich provision with "the whole family in heaven and earth" called by the one name.

"One family we dwell in him,
One church above—beneath;
Though now divided by the stream,
The narrowed stream of death."

2d. But there is another, a still higher and holier sense in which the Lord's Supper deserves the name of the communion, in the meaning of common participation,—“We have an altar of which they have no right to eat who serve the tabernacle.” The Lord's Supper is a feast on an accepted sacrifice, and the worshippers are not the only partakers. They sit with Jehovah at his own table. They are of one mind and heart with Him. The great event emblematically represented on the ordinance is the most remarkable display ever made of holy love—of truth, righteousness, and benignity. In these Jehovah delights, and in these the enlightened believing communicant delights also. Jehovah, in his own divine manner, says, in reference to the completed atonement, “My justice can demand no more.” “The Lord is well pleased for His righteousness sake. This is my righteous servant in whom my soul delights—my beloved Son in whom I am well pleased.” And the happy believing communicant replies, “My heart can desire no more. He has finished transgression, He has made an end of sin, He has brought in an everlasting righteousness.” This is my beloved Saviour in whom I am well pleased. This is the holy colloquy which, at the communion table, takes place between Jehovah and his delighted guest. “I love Him,” “and so do I.”—“I trust Him,” “and so do I.”—“My will is that he should be honoured,” “and so is mine.”—“He is worthy who hath done this.”—“Yes, ‘worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and blessing.’” And the soul rejoices in a conscious union of mind and will, and enjoyment with God.

When we take this view of the Lord's Supper, it is easy to see who—who alone are fit for observing it. Men whose views and feelings respecting the truth—respecting the Saviour—respecting his salvation, are not in accordance with those which characterise the holy family, whose mind and will are not consentaneous with the mind and will of God respecting the person and work of Christ, cannot from the very nature of the case be either acceptable, or benefited communicants.

They may participate in the bread and wine, but they have no communion either with the true worshippers, or with the great object of worship. But oh, why should men entertain views and cherish feelings which unfit them not only for this ordinance, but for heaven? To all such we proclaim "Repentance toward God, and faith toward the Lord Jesus." Change your mind respecting God, believe the truth respecting Jesus Christ. "Repent, and believe the gospel." Then, not till then, will you be capable of participating along with God and his people, of that better than "angels' food" presented in this ordinance, by which all who really receive it are "nourished up into life eternal." To all who are thus fitted for that common participation, which is the essence of the religious service in which we are about to engage, we proclaim, in the Master's name, "All things are ready, Come ye to the marriage." The table is spread. The entertainment is rich. The entertainer is generous "Eat, O friends, drink, yea, drink abundantly, O beloved."

II.

Let us now turn our thoughts for a little on the character of the holy institution we are about to observe as an ordinance—OF MUTUAL COMMUNICATION—SPIRITUAL INTERCOURSE. There is in it mutual communication between the Saviour and the individual communicant, and there is mutual communication among the communicants themselves.

1st. There is mutual communication between the Saviour and the individual communicant. (1.) On the part of the Saviour there is the emblematical statement of truth, "I, the only begotten of God assumed your nature, became the man Christ Jesus—bone of your bone, flesh of your flesh," and suffered and died in your room for your salvation. Such is the language of the emblematical elements as interpreted by our Lord himself. When the communicant receives these elements, when he takes the bread and wine, he, in the most appropriate way, expresses his hearty assent to this statement,—“Wonderful as the declaration is, I firmly believe it. Yes, I know, and am sure: ‘The word was made flesh, and dwelt among men. God was manifest in the flesh. Inasmuch as the children were partakers of flesh and blood, He also took part of the same:’ Yes, I know, and am sure that He ‘the just one died in the room of the unjust—was given for my offences—died for my sins—became a curse for me that he might redeem me from the curse.’”

(2.) On the part of the Saviour,—there is not only the statement of truth, but the conveyance of benefit. "Take, eat—take, drink."—In the exercise of faith, in the belief of the truth, accept and enjoy the blessings it reveals. My death procured pardon: receive the remission of sins. My death procured acceptance with God: receive and exercise the privilege of drawing near to him as your Father because my Father, and your God because my God. I redeemed you from the curse of the law that ye might receive the promised Spirit: "Receive ye the Holy Ghost. My death opened the fountain of living water: drink of its refreshing stream, and thirst no more. I give my body and blood—myself to you—and with myself all the blessings of the salvation procured by the bloody sacrifice of myself. On the part of the communicant there is an appropriate expression of the grateful acceptance of these benefits, dearly purchased for—freely bestowed on

us." "Gladly and gratefully do I receive what is freely given me of my divine Saviour. I accept him, and I accept his salvation. "In Him I have redemption, even the forgiveness of sins—I am washed, I am sanctified, I am justified, in the name of the Lord Jesus, and by the Spirit of our God." He "of God is made to me wisdom and righteousness, and sanctification, and redemption." I am "complete in Him." "Surely in the Lord have I righteousness and strength."

(3.) On the part of the Saviour, there is a declaration of tender affection. Jesus says, 'Behold how I have loved you,' and, "showing them his hands and his feet," he points to what he has done—what he has suffered—what he has obtained—what he has bestowed—what he has prepared for them. "Behold what manner of love is this." And this declaration of love on his part is met by a corresponding declaration on the part of the believing communicant, "Thy love to me is wonderful. It constrains me. I love thee who hast so loved me—chief among ten thousand, altogether lovely—my beloved, my friend!"

(4.) On the part of the Saviour there is a claim made for implicit affectionate obedience. Jesus says, "Ye are mine, for I bought you with my precious blood, I delivered you by my redeeming power, that ye might be to me a peculiar people,"—and the believing communicant replies, "Truly, O Lord, I am thy servant—I am not my own, I am bought with a price. I will glorify thee in my soul and in my body which are thine."

2d. There is also mutual communication among the believing participants themselves. Amid the solemn silence, there is interchange of sentiment, of affection, of purpose, of expectation. The sacred elements circulate—but there circulates also that of which they are the emblems. (1.) As to SENTIMENT, each says to his neighbour, "I am a Christian," and the reply is, "so am I"—"I believe that Jesus Christ is the Son of the living God—the Saviour of the world,"—"and so do I." (2.) As to AFFECTION each says, "I love Christ;" and the reply is, "so do I." Each says, "I love you, for you love Christ, and Christ loves you;" and the reply is, "my heart is as your heart." (3.) As to PURPOSE, each says, "I am determined to walk with you in all his ordinances and commandments blameless;" and the reply is, "I will go with you." (4.) As to EXPECTATION, each says, "I am expecting the Lord's second coming. I do this not only in remembrance of him, but till he comes. I am looking for the Saviour from heaven, who shall change this vile body, and fashion it like to his own glorious body;" and the reply is, "I, too, am looking for the blessed hope, the glorious appearing of our Lord Jesus Christ,—I too, am looking for and hastening to the coming of the day of God."

You see, then, Christian brethren, what is your appropriate employment at a communion table. Receive and give, give and receive—both in reference to the Saviour, and to one another. And oh may there be not only an emblematical, but a real communion between Him and each of you individually, and between every one of you, and every other one of you as brethren in Christ; and may we have reason to say before we rise from that table, 'Truly we have had sweet fellowship one with another,' and better far than this, "truly our fellowship has been with the Father, and with his Son Jesus Christ."

PARABLE FOR THE YOUNG.—*From the French.*

A FATHER, accompanied by twin sons, was going along a road, which was narrow and slippery, strewed with stones, over-run with briars, and lying between two precipices. The parent walked a few steps in advance of his boys, and encouraged them by words and gestures to follow his steps; but they were so frightened at the sight of the danger, that they entreated him to lead them by the hand. He stopped for that purpose. One of them, then, took hold of his father's hand, while the other *let his father take hold* of his. The first twined his young fingers around the large brawny fingers of his guide, while the second directed his grateful eyes towards his parent, who took a firm grasp of him, and both walked in this manner for a while with considerable confidence.

Ere long, however, the road became narrower—the stones became more numerous and sharp—the briars more luxuriant and prickly—the precipices were so steep that the eye was frightened to look down, and turned away with terror; and so the steps of the travellers were more and more staggering, and the danger imminent. The road they had to travel was still long; one false step might hurl them into the abyss below, while they had to take thousands of them ere they could reach the end of their journey.

In this alarming position, one of the two children felt the necessity of clinging more firmly to the hand of his father. His weak and little fingers grasped it with vigour and tenacity. His brother, on the other hand, recollecting that it was not he who had taken hold of this powerful hand, but this powerful hand which had taken hold of his, walked along with perfect confidence, knowing well that he could not fall, or that if he should stumble, a strength superior to his would raise him up again. In this manner the two boys, of exactly the same age and condition, walked along; the one at the right, the other at the left, of their common father; the one trembling, the other full of confidence; the one dreading every moment that his foot might slide, or his hand slip the hold; the other watching his steps—looking to his hand, but assured of the correctness and stability of both, because the power that supported was independent of and superior to his own weakness. Now let us follow them in their journey, without remarking any farther distinctions between the boys.

The slippery and dangerous path along which they had to travel continued diminishing its breadth into a narrow ledge, until the children, already worn out with fatigue, knew not where to plant their footsteps; when, dreadful to relate, both of them at once stumbled and hung over the steep abyss. Both were in a moment paralysed with horror at the sight, and with terror at the thought of their perilous situation. But, alas, their fate was very different: the one fell into the bottomless gulf beneath him, the other was suspended in the hand, and raised immediately by the manly strength of his father.

Now, reader, I ask, which of the two was it that perished, and which was saved? whether the one who quitted hold of his father's hand, or the one who depended wholly on it? You can easily determine. I may only add, that this parable represents those two classes of men, of

whom the one pretends, if not to save themselves, at least to have made themselves the first advance in the way of salvation, whilst the others acknowledge that it's God, who comes first to seek and save them. Perhaps their last words may help to show you where the truth lies.

REVIEW.

Life and Times of John Reuchlin or Capnion, the Father of the German Reformation. By FRANCIS BRAHAM, Esq. London: Whittaker and Co. 1843.

FROM frequent experience of late, we have been taught to dislike the now fashionable title "Life and Times" here employed. In the vast majority of cases we have found it prefixed to a work much too diffuse to be called the life of an individual, and greatly too meagre to be denominated the history of a period. This production, though by no means without merit, partakes largely of these faults. The author traces the life of Reuchlin, we believe, with accuracy and care, not altogether passing over his defects, and, in most instances, not over-praising his excellencies; and thus important facts in the history of this distinguished man are recorded, which will interest and instruct. But, combined with these excellencies, the work, as a life, is often vague and diffuse, containing too many prolix digressions, tending to throw little light on the history of Reuchlin's age, and fitted to confuse the reader by the meaningless mysticism of which they savour. What, for example, can be said of such a passage as the following, in which, speaking of the efforts of the early reformers, the author thus writes—

"In endeavouring to unravel the profound system of what may be called scripture mythology, the early reformers evolved a kind of theologic philosophy, so rich, various, and beautiful, that nothing now-a-days can stand in competition with it. This naturally connected itself with all the floating theosophic doctrines which had survived the dreadful hostilities of the dark ages. It re-absorbed into its own pure and refulgent essence the popular traditions scattered through classic and romantic lore—and filled the heart of the nations with devotion, poetry, and heroism. Then arose once more, like a giant Prometheus, who had broken the chains of his captivity, and fastened them proudly around him, the stupendous system of initiations. Theology and philosophy joins their inseparable hands in the mystic cells of the theosophists. . . . The profoundest wonders of hieroglyphic mathematics and all the gorgeous symbolizations of classic fable and rhapsody, were elaborated with astounding rapidity. The spirit of resuscitation and dazzling discovery was alive in every bosom, and the hearts of men grew tremulous with anxious expectations of marvels and miracles too big for utterance."—P. 220.

We know not if the author intended this for fine writing, and reckoned it profound in thought, but, we presume, every man of correct taste and sound sentiment will regard it as "high heroic fustian" and "nonsense all."

In the life of a man who bore a prominent part in the great religious movement of the sixteenth century (though here very incorrectly called "the Father of the German Reformation"), we should have expected to find his religious character as a man of God fully developed, but in this we are, to a great extent, disappointed. We are aware that Reuchlin is chiefly known as a scholar and a man of letters, and that his views and feelings as a man of piety are not so prominent in the records which remain of his eventful life; but it became his biographer, from Reuchlin's more religious publications and correspondence, to bring fully to view

his theological sentiments and his religious character. The author has traced with considerable minuteness the mystic and mazy speculations on the Cabala, in which, good man though he was, he propounded "visionary theories prodigiously, deliriously, absurd;" we could have wished that these fanciful conceits had received a stronger note of disapproval by his biographer. Besides these defects, love of impartial truth compels us to draw attention to another glaring fault in this work—an ever-recurring obtrusion of the spirit and the sentiments of the churchman. We would, by no means, censure the writer of biography for calmly and manfully stating his own sentiments on any subject, when occasion clearly requires him thus to serve truth. But when, as in the case before us, uncalled-for digressions are entered into, and a biographer moralises on topics altogether foreign to his subject, when he should be recording the facts of the life he is tracing,—and in all this is found fondly talking of *our* bishops, priests, and deacons, while speaking with a seemingly alarmed air of the fate of "the clergy being in their own hands," and "if the church falls the state will fall,"—we unhesitatingly say, that man is unfit for being the biographer of a reformer. We have only further to remark, in regard to this production, that the style is far from that perspicuous, and pure, and simple, diction which Addison, and Hall, and M'Crie, employed. The writer speaks of "The solitary and majestic science of devout prayer;" p. 9. Again, when referring to his bringing the life of a man before the world who has been too little known, he contemplates "the pleasure of *unearthing* a truly great man like Reuchlin," p. 18; "and, therefore, from the sequestered retirement of rare books in foreign languages, we evoke the spirit of Reuchlin to breathe its wisdom in our own glorious native tongue, and to *inspire* the deep clear *stream* of English undefiled;" p. 19. From this jumble of mixed metaphors and "figures pedantical" we hasten our escape, and proceed to give our readers a brief sketch of the principal events in the life of Reuchlin.

JOHN REUCHLIN was born in Pforzheim in the year 1455. As it has been with many eminent men, his parents were poor but respectable. Little is known of him in his early boyhood. In the year 1473, he was especially noticed in the choir of the church of his native town, by the Margrave of Baden, for his fine voice and lively agreeable manner, and was soon after sent by him to accompany his son to the University of Paris. Delighted with this unexpected opportunity of studying letters at this celebrated school, the youth devoted himself with great zeal to the classical languages. But more precious than this, he heard here from the lips of the famous John Weisel, the pure words of gospel truth. "The popes," said that illustrious man, "may be mistaken. All human satisfactions are blasphemy against Christ, who has perfectly reconciled and justified mankind. To God alone pertains the power of granting entire absolution. It is not necessary to confess one's sins to priests. There is no purgatory except God himself, who is a consuming fire purifying from every stain." Having distinguished himself for his knowledge of the Latin, Greek, and Hebrew languages, at the age of twenty he commenced to teach philosophy and these languages at Bale with great success. He was, by all who knew him, except the lovers of the darkness, applauded for his erudition, and especially loved for his amiable manners and exalted

piety. From this he removed to Orleans, and afterwards he was called to Tübingen to become the ornament of its newly founded University. In 1482, he was taken by his patron Eberhard of Wurtemberg along with him into Italy, when he pronounced a discourse before the pope in Latin, so pure and elegant, that he was declared equal to the best orators in Italy. On his return, taking up his abode mostly in Stuttgart, his time was divided between the duties of the Court, the study of Greek, and the writing of his rudiments of the Hebrew language. In 1496, a great change came over his life by the lamented death of Eberhard, a prince whom he greatly loved, and who had shown him distinguished favour. But now Eberhard the younger, a youth whom the council feared, succeeding his father, Reuchlin was forced to flee his native state, and take refuge in Heidelberg. Here rising speedily into the favour of the prince, he was sent by him in 1498 on a mission to the pope, to endeavour to remove a sentence of excommunication under which the elector deemed himself unjustly laid. "Thou art appointed," said he boldly to the sovereign pontiff, "a priest of souls that thou mayest heal wounded hearts, that thou mayest pour soothing oil, not vinegar into the wounds, and mayest restore the members, not cut them off." Meeting here at this time with the celebrated Greek Argyropylos, he read the Greek language so fluently with him, that the latter, in astonishment, exclaimed, "Alas! alas! Greece exiled and fugitive has gone and hidden herself beyond the Alps." Having after a year's stay negotiated this business favourably for his prince, he returned to Germany, and was permitted in 1499 to settle again in Stuttgart. In 1502, Reuchlin was elected general judge of alliance in Swabia, an office which he filled with great faithfulness for eleven years, though it necessarily occupied much of his time which he had rather devoted to his loved work of studying the scriptures. Withdrawing now more from courtly life, and desiring to promote an enquiry after truth, he published in 1506 his great work, the labour of many years, a Grammar and Dictionary of the Hebrew language, and afterwards in 1512, his Commentary on the Seven Penitential Psalms, works which, laying open the stores of truth so long closed, eminently advanced the cause of the Reformation. "The whole scripture," said he in his preface, "is Christ, all relates to him and his work."

Weakened by these excessive public and private labours, he remained much at home, conversing and instructing inquiring youth who delighted to resort to him. Among these was a young relative of his own, the celebrated Melancthon. For this ingenuous and talented youth, Reuchlin contracted an almost unbounded affection, and from his pious and profound instructions, joined with the purely evangelical teaching of Johannus Hungarus, Melancthon was grounded in those principles, the advocacy of which subsequently made his name so famous both as a scholar and a divine. It was Reuchlin, too, who, in 1518, when applied to by Frederick of Saxony, recommended Melancthon to the Greek chair in the university of Wittenberg. It was the consideration of these and subsequent most valuable labours on the part of Reuchlin, towards the cause of the Reformation, that drew forth from Luther, afterwards, his celebrated letter to him, in which, with characteristic warmth, he thus addresses him:—"God be with thee, thou brave man! I give thanks for the mercy of God mani-

fested in thee, in that thou hast been able to stop the mouths of these blasphemers. Thou, though unconsciously, wert the instrument of the divine counsels, greatly desired by all friends of a purer theology. Thou and thy followers had thought to carry it on in one way, but God turned it to another. Thy force has no little broken the horns of these beasts; by thee the Lord has brought about, that the tyranny of the sophists has at last learned to withstand the true friends of theology more prudently and mildly, and that Germany has begun to breathe again, after having been for so many centuries oppressed, nay, almost annihilated, by the school theology," &c. &c.

These great efforts of Reuchlin to advance learning, and especially his success in laying open the Old Testament scriptures, had made him from the beginning the object of the monks' hatred and jealousy. Long had they watched for an opportunity of rendering him the victim of awakened public suspicion, and at last the favourable moment seemed to arrive. John Pfefferkorn, a Jew who had been baptised into the christian faith, to escape, apparently, the punishment which his crimes deserved from his countrymen, published several works to prove that all Jewish books should be burned, as containing blasphemy against Christ. Through his connexion with the inquisitor Hochstraten of Cologne, and the Dominican friars, an order was obtained in 1509, from Maximilian the emperor, to destroy all Jewish books, except the Bible. The order at first was apparently reluctantly given, and the strong representations of the Jews and others against the outrage, afforded the emperor an opportunity of referring the matter to Reuchlin, and several other learned men, for advice. Reuchlin alone complied, and gave it as his opinion that it would be flagrant injustice to burn these books, as many of them had no connexion with religion at all; others of them were the commentaries of learned Jews on the grammatical sense of the Hebrew scriptures; and as to the others, if they were destroyed, it would just confirm the Jews in their errors, and set them to write new arguments in support of their faith. "The best means," says he, "of converting the Israelites, would be to establish in every university two teachers of the Hebrew language, who should teach the theologians to read the Bible in Hebrew, and thus refute the doctors of that faith." These words of wisdom prevailed, and the Jews obtained a repeal of the order, and the restoration of their books. The enemies of Israel were thus defeated, and Hochstraten, with his minions, now turned all their enmity against Reuchlin, who had deprived them of their expected prey. They examined his writings, and having perverted several passages from their obvious meaning, they proclaimed him a heretic, accused him of a leaning to Judaism, and menaced him with the tortures of the inquisition. Pfefferkorn, in 1511, published his "*Handspiegel*" (hand-mirror), enforcing the necessity of burning all Jewish books, to which Reuchlin immediately replied in his "*Augenspiegel*" (eye-glass). Under the power of his irresistible arguments, the faculty of theology at Cologne stormed and threatened in fury, and Reuchlin at first trembled in fear, but ultimately his love and confidence of truth emboldened him, and in effect he returned answer to the demand for his recantation. "Convince me, from reason and scripture, that I am wrong, and I will recant; but till then I dare not." Reuchlin was a man of peace, but now he was brought into a fierce warfare, and his

was one of those natures, gentle and pliant in a calm, but firm and unbending when the storm is felt.

He knew that his enemies would declaim against him for endeavouring to overturn the tradition of the fathers. But "to such clamours," says he, "I will give this one reply, I am at liberty to do what the fathers did. Though I honour Nicolas de Lyra as a great teacher, and Jerome as a holy angel, I honour truth more; indeed, I reverence her as I do God himself." Hochstraten, his enraged foe, cited him before the court of the inquisition at Mainz. Reuchlin firmly declined his right of judgment, and appealed to the Pope, who immediately referred the case to the Bishop of Spire. This prelate decided against Hochstraten with costs; and he again in turn appealed to the papal chair, when a body of commissioners were appointed finally to settle the affair. The enemies of our reformer did not fail to use every effort to crush him, now assailing the judges with threats, and anon endeavouring to corrupt them with money, but to the unspeakable joy of the friends of truth, a majority of the judges, in 1516, declared in favour of Reuchlin, and condemned in severe terms the base conduct of his opponents. The contest thus so long and so fiercely carried on by the enemies of the reformation, though arising out of a comparatively trivial circumstance, was of vast importance. It discovered the spirit of the adherents of darkness, and called into exercise vigorous and combined efforts on the part of those who loved the truth.* Contemplating the zealous and

* Under the name of Reuchlinists, the leading men of learning throughout Germany confederated, to support the cause of light against darkness. Public opinion was in their favour. "My zeal for thee," writes the faithful Pirckheimer to Reuchlin in 1517, "is sufficiently rewarded by my being able to call myself thy friend and a Reuchlinist, only be of good courage, the greater part of the burden rests already on our shoulders. I will continually fan the flame, and I hope it will break out vehemently. Do thou repose while I gather together troops, whose age and circumstance fit them for the battle." Not only in Germany, but in Italy, France, and England, a confederation was formed among the friends of learning. From our own country, such men as More, Fisher, Lyncære, Latimer, and Anmonius, joined the "army of the Reuchlinists," and while such productions were appearing as the "Sturmglöck" (alarm bell), from the monks, one of the most powerful and tremendous satires ever written in any language, appeared, from an unknown hand, confounding the patrons of ignorance. This was the "Epistolæ Obscurorum Virorum." The nature of this lampoon may be stated in few words. Previous to the commencement of his persecution, Reuchlin had published a volume of letters from his correspondents, under the title "Epistolæ Illustrum Virorum;" and now Reuchlin's great enemy Ortuinus is supposed in this satire to print a volume of epistles addressed to him by his friends.

The object of the satire is thus, to make the enemies of learning represent themselves, and never were ignorance, stupidity, and immorality, more ludicrously exhibited. In this mirror of most withering ridicule, the conduct of the monks at the universities, is presented to the view. Here one, in spite of his ignorance, seeks to force respect by pedantic gravity; and there another, by cringing hypocrisy, aims at the good graces of the dignitaries; at one time, an M.A. puts a pompous scholastic question, and flourishes away in bad latin, and at another, a brother who is in danger of losing caste by some flagrant immorality, implores a neighbour to lend him counsel to cover his crimes. (Life p. 191.) This satire fell into the camp of the enemy like a bomb-shell in a besieged city, scattering consternation and ruin in its explosion, and covering all faces with blackness. We have said it came from an unknown hand, and there has been much discussion since as to who was its author or authors. (See Edinburgh Review for 1831.) Erasmus, who heard many of the letters before their publication, and could not therefore, but know the authorship, expressly states "Equidem non ignorabam auctores. Nam tres fuisse ferebantur. In neminem derivavi suspicionem." And if it be asked who were these three, we answer that it is next to absolutely certain, they were Ulrich von Hutten—Rubianus Grotus, and Hermannus Buschius. The first is proved by numerous coincidences between modes of expressions in the letters, and his Triumphus Capnionis, not then published but prepared before—the second by the letter, addressed to him by Justus Jonas—and the last, by a body of circumstantial evidence, in our opinion irresistible.

determined energy every where at work, of which his conflict with the Colognese was one leading cause, Reuchlin said in 1518, "I myself a veteran, contemplate these victorious youths, and praise them, but do not triumph." Luther was now in the field, and the still greater commotions caused by his far bolder conduct, drew off the attention, in a great measure, from Reuchlin. In the times of civil turmoil, which followed, Reuchlin had his share of poverty and distress. In 1520, however, he was appointed to the Greek and Hebrew chairs at Tübingen, where there shone a pleasant gleam over the close of his troubled life. He was honoured by the public, crowds of students flocked to him from all quarters, and every comfort afforded that could soften to him the path of an advanced age. But the work of the servant was done, and he was to be now called to his rest. Sickness interrupted his most useful labours, and he retired to Stutgard, where, in June 1522, he departed to be with the Lord. He was gifted by nature with a lovely and humble disposition. Early in youth he seems to have become the subject of grace, through life he served his generation according to the will of God, "and the righteous shall be held in everlasting remembrance." While he lived, nobles, princes, and emperors, honoured him with their esteem and friendship. In acquaintance with oriental literature, he had in his times no equal. But his name is pre-eminently and especially dear to the church, for his ardent love to the truth as it is in Jesus; and for his unceasing and honoured efforts to dispel the spiritual ignorance which had for ages before settled on the nations. For these works of his faith, the generations of the upright as they arise, cease not to say, "Servant of God well done."

CRITICAL NOTICES.

The Highlands, the Martyrs, and other Poems. By the Rev. JAMES G. SMALL. Edinburgh: William Whyte & Co. 1843.

THE three principal poems in this volume of Mr Small's are prize compositions written during the author's attendance at college. As juvenile pieces they give very flattering proofs of early developed powers. The taste which, with few exceptions, they display, is chaste and cultivated; and the character of the whole, as a specimen of style, is that of easy and graceful versification. The author possesses, in a high degree, one marked feature of the poetical temperament—a vivid sense of the beauties of nature; but to the higher attributes of genius it does not appear to us that he can lay much claim. His imagination is well disciplined, but not creative; and his reflections, though not trite, are not distinguished by depth and vigour. Mr Small's love of nature, too, is blended more than enough with sensibility to the childish superstitions and legendary marvels which still linger in the glens of the Celt. His invocation of those "gentle spirits," the "sweet fays," is mawkish, and his narrative descriptions sometimes flow too much in the strain of a poetized itinerary. The smaller pieces are tender rather than striking, but everywhere exhibit evidence of the author's talent for "building rhyme," in a style that is often elegant as well as correct and easy.

Historical Notices of the United Associate Congregation of Cambusnethan, in a Centenary Address. By the Rev. WILLIAM FLEMING, A.M., West Calder. *With an Appendix.* By the Rev. ANDREW SCOTT, Cambusnethan. Edinburgh: M. Paterson. 1843.

THE congregation of Cambusnethan is one of the oldest in the Secession, application for sermon having been made to the Associate Presbytery so early as 1737, and granted same year. Till about twenty-five years since the congregation assembled in a moorland district, two or three miles from their present place of worship; but, though the scene had nothing in it of the beautiful or the picturesque, it was hallowed in the recollections of the people as having formerly afforded, in troublous times, a hiding-place to the Covenanters, where they found occasional opportunities to worship God without molestation. On attaining the venerable age of one hundred years, the congregation celebrated their centenary, on occasion of which the Rev. William Fleming of West Calder delivered this highly appropriate and well written Address, which is published at the request of the friends who heard it. It appeared first in our number for July 1843. To the statement by Mr Fleming, a variety of apposite details are added in an Appendix, by the Rev. A. Scott, the pastor of the congregation. In collecting these, great diligence, and even labour, must have been employed. Biographical notices are given of families and individuals for successive generations, who by works of faith obtained a good report in the congregation and vicinity. These notices are necessarily very brief—sometimes as scanty as if culled from a table of pedigrees and bills of mortality; but though little more than hints, they must possess much local interest, while they do not detract from the general usefulness of the publication, as showing the rise and progress of the Secession cause in that part of the country, and the leadings of Providence in giving it birth, and in furthering its advancement. The narrative would have been improved had the Address been prefaced by a few sentences explanatory of the occasion.

Wilson's Clerical Almanack for Scotland, and Civil and General Register for 1844. Edinburgh: A. and W. R. Wilson.

THIS almanack fulfils the promise of its title-page, by giving full, and as far as we can judge, accurate lists of the ministers of the different religious denominations in Scotland, of patrons and members of the universities, together with population tables, and other statistical information commonly given in publications of this class. Within the limits to which it is confined, it is a neat and convenient manual.

Canaan; or the Land of Promise. A Friendly Response to "the Harp on the Willows," and "Farewell to Egypt." By a Member of the United Secession Church. London: Ward & Co. 1843.

THE tracts to which this one professes to give friendly response, with their somewhat quaint titles, present an interesting, though a rather one-sided view, the first of them, of the proceedings of the non-intrusion party in the Church of Scotland, at the famous convocation held in Edinburgh in the month of November 1842; the second, of the meeting of the General Assembly in May following, and of what is called "the departure of the

Free Church of Scotland out of the erastian establishment." After dwelling, in an affecting strain, on the sacrifice made by those who subscribed "the act of separation and deed of demission," by which 470 ministers did "separate from, and abandon the present ecclesiastical establishment in Scotland, and renounce all rights or emoluments pertaining to them by virtue thereof," the author proceeds to say that "the sacrifice has been amply repaid in blessings of a nobler kind." Among others which he notices is this, that "it has elicited to a wonderful extent the sympathy and fraternal regard of christian men and christian churches." The little pamphlet, the title of which stands at the head of this article, is but one of a multitude of proofs that it has done so. We have occasion to know that it comes from the pen of a plain unlearned elder in one of the churches of the United Secession—one who is in a great measure self-taught, and who formerly did good service in the voluntary controversy by some things written under the signature of "a Layman," which showed considerable attainments, and withal sound and strong sense. We notice it the rather that it may be taken as an indication of the feelings entertained towards the new secession, by the class to which he belongs, and indeed by the great body of the people connected with the church in which he is a respected and influential member. We perceive from it that these are full of sympathy and hope—sympathy with the Free Protestant Church, in her present appearance for religious liberty—and hope that she will make yet farther advances in the path on which she has entered, so as fully to vindicate the designation she has assumed.

The chief part of the tract consists of an ingenious and well-conducted allegory—in which a tribe of Israel, that had consented to accept a settlement in Egypt, after finding its promised immunities and privileges invaded, is forced at length to resolve on marching out from the land, which proved to them, as it had been to their fathers, a land of bondage. The author gives a rapid sketch of the history of religion in Scotland, from the times of the reformation from popery, to those of the late disruption in the Established church. Laying aside the allegory, he gives us in the close some excellent and animating observations on the present duty and prospects of the churches. We regret that want of room obliges us to omit one or two interesting passages which we had marked for quotation.

RELIGIOUS INTELLIGENCE.—FOREIGN.

For the most interesting intelligence under this head, we refer our readers to the present number of the Quarterly Record, containing the Rev. Mr Robson's address to the United Associate Synod, in which he narrates his proceedings during his late visit to Jamaica, and gives a view of the state of our missions there. All who heard that statement from his lips, will be gratified to have possession of it in a permanent form. To those who have now, for the first time, an opportunity of acquainting themselves with its details, we are happy our journal should be the medium of furnishing so rich and so rare a treat. Who that reads but must rejoice that the churches of the Secession have had so large a share in the good work that is going forward? If such the first fruits, what shall be the harvest?

We expect to be able to give a brief monthly digest of missionary proceedings in this division of our miscellany. At present we must confine ourselves to a very few particulars.

The London Missionary Chronicle contains a very interesting notice of the prosperous state of the mission church on the Demerara river, under the care of the Rev. James Scott. On account of the increase of the congregation, larger accommodation having become necessary, a new and improved place of worship was lately built. The interest taken in the special services at the opening of the chapel, afforded gratifying evidence of the value attached by the negroes to the privileges which they now enjoy. In accordance with this feeling, an unwonted spirit of liberality was elicited among all classes of the people, insomuch that the opening collection alone amounted to L.290. Already the congregation have raised between 7000 and 8000 dollars, to defray the expense of the erection.

From the Chronicle we also perceive that the directors of the London Missionary Society, ever alive to the state of the missions in the South Seas, have in prospect to purchase a new vessel, in room of Williams' mission ship, the Camden, and that they propose to raise the necessary funds by the liberality of the juvenile friends of the cause. "The reason why a larger ship is required is, that the present vessel is found much too small to carry out all the goods from England and Sydney, to the missionaries, and their families, in the South Sea islands, which we have to forward to them as supplies every year. The number of missionary families in those islands is now double what it was when the Camden went out. Our friends there cannot do without supplies being sent to them. There are no markets nor shops in those islands where they could purchase what they need, such as clothing, provisions, &c.; and if ships happen to call with them on sale, the prices are very exorbitant," &c. &c. The sum required for this purpose is L.4000.

Mr William Gillespie has received ordination as a missionary to China. He is to be stationed at Hong Kong.

In Western Africa, the Wesleyans appear to be urging on the work with increasing prospects of success. A mission has been undertaken by Mr Freeman, to the king of Dahomy, with a view to disabuse him of some erroneous impressions relative to the mission station at Badagry. Not only was this object attained, but so pleased was the king with his visitors, that he gave Mr Freeman repeated invitations to extend missionary efforts for the religious instruction of his people. The narrative of the expedition is lively, and not uninteresting, from its graphic descriptions of native manners. Among other peculiarities of the court of Dahomy, the royal body-guard is composed of women. As the missionaries withdrew from the king's presence, the female brigade, at his command, kept firing salutes for ten or fifteen minutes. Mr Freeman adds, that "the women fired their blunderbusses remarkably well." We wish Mr Freeman may have been duly explicit on some points. We allude particularly to his acceptance of presents of slaves from the king, intending to educate them and to give them their liberty. He expresses himself "satisfied that the king could not misunderstand any thing of the kind as countenancing slavery, because he had already told him that England would not sanction any thing savouring of slavery." He appears, however, to have given thanks for the present, without any expression of his sentiments with respect to trading in human flesh. This was, to say the least of it, somewhat equivocal, and liable to be "misunderstood" by the donor and the natives who witnessed it. To our way of thinking, the transaction wears a very unmissionary aspect.

The London Society for Promoting Christianity among the Jews, a thoroughly church of England institution, appears to regard the Jerusalem episcopate as one of the trophies of the cause. Secular influence, we fear, has had too deep a hand in the matter. Our readers may yet remember

the idle pomp with which the Lord Bishop of Sion entered and took possession of his imaginary diocese. The last accounts say nothing indeed, of his worldly state, neither do they say much of successful labours. A college has been established at Jerusalem for furthering the objects of the mission. Mention is made of the conversion of a Jewish family, and of ten inquirers who were receiving instruction in the christian faith. "Arise, O God, plead thine own cause."

RELIGIOUS INTELLIGENCE—DOMESTIC.

UNITED SECESSION.

JUBILEE SOIREE IN WELLINGTON STREET SECESSION CHURCH, GLASGOW.

It was our wish to give the report (a copy of which has been sent us) of the proceedings of the great soiree held in honour of our revered father, the Rev. Dr Mitchell, on occasion of his completing the fiftieth year of his ministry; but the space we have found it necessary to give to our Miscellaneous and Review departments, precludes our insertion of more than the reply of Dr Mitchell to the address presented to him by the congregation. This we give entire. The latter we are obliged to omit, which we much regret, for it is truly admirable. Nothing can exceed the judgment and the taste with which the congregation express their sense of their pastor's merits, and the filial tenderness and veneration with which they testify their obligations to the man of God, who has for so lengthened a period been their "servant for Jesus' sake." A brief review is given of the circumstances of Dr Mitchell's settlement; of the subsequent growth of the congregation, notwithstanding disadvantages of position and restrictions of a peculiar kind; and of the extended labours in which their pastor participated for the advancement of religion, both at home and abroad. The allusions to Dr Mitchell's impaired health, and to bereavements in the congregation and in his family, which have successively passed over him, are highly beautiful and touching—together in the spirit of him whom they so much and so deservedly honour.

Dr Mitchell acknowledged the address in a few very impressive sentences, and begged leave to call upon his son to read the following more lengthened reply:—

"TO THE MEMBERS OF THE UNITED ASSOCIATE CONGREGATION WELLINGTON STREET, GLASGOW.

"Glenartich, 19th Sept. 1843.

"DEARLY BELOVED,—I have now to thank you, with a full heart, for the address which has been presented to me from you—for the form in which it has been given, so considerably accommodated to my circumstances—for the manner in which it was, by a brief anticipation, communicated to me through your Committee, which could not fail to enhance its value as well as its interest,—and, especially, for the ardent affection and respect which it breathes throughout. The sentiments of esteem which it expresses so strongly, I feel to be greatly undeserved, and would say were exaggerated, did I not know that, as coming from you, they are the language of sincere affection, and of unfeigned regard. Above all, I have to record humbly, but, I trust, earnestly, those acknowledgments of gratitude and of wonder which are most due to the Father of mercies, and the God of salvation, for all his kindness and care towards us, individually and collectively, from the beginning until now. 'I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses.'

"In the facts you state concerning the rise and progress of the congregation, I cordially concur; but desire ever to remember with you, that the peace, the increase, and the unity we have enjoyed have all been of the Lord. If my poor services have contributed ought towards these most desirable effects and issues, they have done so only as they were aided and blessed of Him. And if the conversion of souls or the edification of saints has been promoted by them, to Him all the praise alone belongs. Alas! howsoever persevering they may have been, or numerous in amount, or active and strenuous in discharge, I am sensible they have been extremely imperfect, unworthy, and sinful in themselves. But such is the manner of our God; He gives grace to the guilty, aid to the feeble, and blessing to those who merit nothing. Nay, He is pleased sometimes to prosper those who, of themselves, could least of all secure success, and bless those most who were least deserving of his favour. At the same time, if such happy results have ensued in our history, I owe it to truth, to justice, and to gratitude, to say that these, under God, have arisen, in a great degree, from the dutiful affection of the congregation, which cheered me on my course, from the counsel and co-operation of the session, which assisted and encouraged me in my ministrations; as well as from those more intimate connexions of domestic life, which it has pleased God now to abridge, but which, rendering home delightful, also rendered public duty more easy and agreeable.

"To the same causes, also, I cheerfully attribute much of any acceptance and usefulness which I may have enjoyed in the Church; and gladly acknowledge my debt of obligation to you, and to your fathers and predecessors, for strengthening and honouring me in the Church, and in society around us. My loved fathers and brethren in the ministry (several of whom are now, alas! no more) delighted to minister to you from time to time; and, in their appreciation of you, I found new sources of gratification, and new stimulus of effort to myself.

"In your prosperity I have had unfeigned joy. No discord has marred your agreement; no party arrangement has weakened it. You have received my ministrations in public and private with a love which was pleasant and seemly in you, while it at once rewarded and encouraged me. When my labours among you were in part interrupted by the duties of the chair to which you refer, you not only forbore murmuring, but remained united and steadfast. Ere many others had felt the claims of those who were perishing for lack of knowledge, you were accustomed, from time to time, to own and to answer them. You have ever honourably supported ordinances among yourselves: and you have cared for the poor of the flock, and provided for them in a manner which has blessed them and blessed you.

"Nor have there been wanting evidences that God has given testimony to the word of his grace, as well as added some seals, at once to comfort and to crown my ministry in the Lord. These things have concurred both to uphold and to sweeten my multiplied labours, while the praise of all, I repeat it again, is due to sovereign grace. And at this memorable era, whose retrospect includes so many sabbaths and services, and so large a portion of our life and work, I would express my sense of your kindness, and my adoration of the long-suffering compassion and grace of our God. Yet, while we thus record the memory of His tender mercies,—many of them comparatively long passed,—we will not forget those which he has wrought for us of late, particularly in the full restoration and safe return of our beloved brother, your junior pastor, and our well-approved colleague in the ministry, who serveth with us as a son with a father, in the gospel of Christ, and in the work of the Lord—a workman that needeth not to be ashamed. May God himself bless abundantly, and continue long his labours amongst you, so that he also may enjoy a day of jubilee, and be refreshed with such communications as I have at this time received.

"The present crisis, however, brethren, you will permit me to remind you, is not only memorable, but solemn. It is comparatively rare, and should be always impressive. Looking back through the vista of past years, how dim and shadowy does every thing appear! How much is gone, and gone for ever! I can hardly figure to myself the time and scene of the ordination service. He who was once considered minister of Anderston, as residing there, sleeps near to the place, beneath a marble, inscribed with his name, and with this honourable, yet comprehensive memorial, 'The servant of God, and the friend of man.' Another, nearly related to myself, and who preached occasionally amongst you, lies in a different corner, not far remote, with the text (not inappropriate, I judge), engraved on his monument, 'Blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit; they do rest from their labours, and their works do follow them.'

"Not a few honourable elders, and many private Christians, young and old, who were once adjoined to our congregation, were loved and revered by us, called away during this long revolution of years, sleep in the dust, within the precincts of the same cemetery, and shall not awake till the heavens are no more. Others are interred elsewhere; and those near and dear to me, of whom you are pleased to make touching and honourable mention, lie beneath the sanctuary in which we now assemble. But

all, or almost all, the living and the dead, have incurred momentous responsibilities from the ministrations which have now passed, or will soon pass away for ever.

"Let us be admonished that the day of the Lord is at hand. Yet, blessed be God, amid these solemn recollections and associations, the Word of the Lord, the faith of which affordeth rich support and strong consolation, endureth for ever, and shall, I trust, be long and successfully proclaimed within these walls from lips that you love.

"May the Word of the Lord have free course and be glorified amongst you." May our colleague and his successors in office (if such there be) have many seals of their ministry, and many for 'a crown of joy and rejoicing in the day of Christ.' May many, young and old, rise up in the midst of you to call Messiah blessed. May the congregation here be established, as aforetime, yea, and more abundantly in the presence of the Lord of Hosts, dwelling, like Israel of old, amid his goodness!

"May the Lord bless you and keep you, and cause his face to shine on you, and when even this sanctuary shall fall into ruin, and be crumbled into dust, may hallowed remembrance inscribe upon it this united memorial, 'Jehovah Shammah, the Lord was there,' and 'this and that man was born in her:' and finally, my friends and brethren, when 'all these things shall be dissolved,' when the scheme of redemption shall have been fully unfolded, and all the good gathered together in Christ their great and common Head, may we (and oh that there were not one wanting,) be reunited on the day of eternal jubilee, in that high and glorious convocation which shall never break up, but remain associated, triumphant and adoring, for ever and ever!"

One of the most interesting features of the occasion was the part which the Rev. Mr Robson, junior minister of Wellington Street Church, was enabled, with renovated health and strength, to take in the proceedings. His address had the high merit of being like himself—every way worthy of one so loving and so beloved. It was replete with the eloquence of the heart, and glowed with passages of great brilliancy and power.

Amidst the mutual congratulations of the evening, care was taken to render the honour of all success, and of all deliverance to Him to whom all praise is due.

PRESBYTERIAL NOTICES.

Newcastle.—October 3, 1843. At a meeting of the presbytery now held, a proposal was made by the Rev. Mr Rattray to discontinue the labours of his school, that he might preach more frequently in the surrounding villages. It was then agreed to have a private conversation with him upon this subject, with the view of eliciting more fully the circumstances of the case; and, in the meantime, to recommend him to the affectionate sympathies of the Synod now meeting in Edinburgh. A committee was appointed to visit the station at Jarrow, as soon as possible, and to concert the best practicable measures for its supply. The next meeting of the presbytery was appointed to be held in Smyrna chapel, Sunderland, on Tuesday, December 5; and, at Mr Parker's request, a meeting to be held with his congregation there on the evening of the same day. *Smyrna Chapel, Sunderland, Dec. 5.*—The presbytery of Newcastle met, when the Rev. Dr Thomson of Coldstream, being present, was requested to take his seat as a corresponding member. The case of Mr Rattray and his congregation was again considered, and some measures were proposed for more efficiently promoting their interests. A petition from the congregation of Clavering Place, Newcastle, for a supply of preachers, with the view of obtaining a colleague to the Rev. James Pringle, their present pastor, was read; which, after hearing commissioners from the congregation, and considering the case, the presbytery agreed to grant. Read a petition from the persons now worshipping in the Close chapel, Newcastle, for the Rev. A. Ritchie's location as a preacher among them, and also for their being organized as a congregation of the United Secession Church, under the inspection of this presbytery. Commissioners were heard in support of

this petition ; which, as to Mr Ritchie's location, was granted, but, as to their being congregated, was delayed. The committee appointed to visit Jarrow, reported that they had done so, and found the circumstances of that station much depressed. The committee was re-appointed to keep it under their charge, and to make the best arrangements they can secure for its welfare. The same committee was instructed to visit Bedlington, with the view of promoting the interests of the station there ; and, in the meantime, although the pecuniary exertions of the people in that place were not adequate to the support of the gospel among them, it was agreed to grant, at their request, Mr Dall's further location there. A committee was appointed to investigate the circumstances of the weak congregations, and to extend their inquiries into the state of all the congregations in the presbytery, and to report at next meeting, to be held in the usual place at Newcastle, on Tuesday, February 6. At Mr Browning's request, it was agreed that a meeting be held with his congregation, in their new place of worship, on the evening of the same day.

Perth.—The Presbytery of Perth and Synod's Committee met on the case of Mr Watson of Methven, as appointed, on the 25th of October. After much reasoning, it was agreed "to restore Mr Watson to his former status as a minister and member of this church ; while they declare it inexpedient that his ministry be continued longer at Methven." At the meeting of presbytery of the 14th November, Mr Watson craved permission to protest and appeal to the Synod, against that part of the decision of the 25th of October, which "declared it inexpedient that his ministry be continued longer at Methven." The presbytery agreed "that it was not competent to them to entertain such protest and appeal, inasmuch as the presbytery at its last meeting was empowered, in concert with the Synod's Committee, to bring the matter to a final issue, and actually did so. Further, the presbytery finding that Mr Watson had been preaching to a part of the congregation of Methven, now took up this motion and agreed as follows :—"Disapproves of Mr Watson for continuing to minister in Methven in opposition to the decision in his case on the 25th ult. ; but having heard from him that he did not consider that decision final, and meant to protest and appeal against it this day, pass over this part of his conduct without farther censure, but warn Mr Watson, that if he continue to resist the authority of this presbytery in that final sentence, it will be considered as a virtual renunciation of the authority of this church." The presbytery again met on the 5th of December. Mr Watson appeared, and confessed that he had continued to preach at Methven in opposition to the decision of the presbytery and Synod's Committee in his case, and in disregard of the presbytery's warning given to him at last meeting ; the presbytery, therefore, found that he had renounced the authority of our church, and is therefore no longer in our communion.

Dundee.—The United Associate Presbytery of Dundee met November 27. *Inter alia*, proceeded to hear trial discourses from Messrs Hunter and Mercer, with a view to their being licensed to preach the gospel ; and after having gone through the various exercises and examinations prescribed to students before obtaining license, to the satisfaction of the presbytery, they were licensed to preach the gospel in connexion with the United Secession Church. In the evening, the Rev. Mr Ramage delivered an address on Personal Religion ; and the presbytery agreed to hold next meeting in Tay Square Session House, on Tuesday after the fourth Sabbath of February 1844.

Kilmarnock.—The presbytery met Dec. 5. A moderation of a call was granted to the congregation of Catrine, to take place 6th January, Mr Thomas to preach and preside ; public worship to commence at six o'clock, p.m. The Rev. John Campbell, Tarbolton, having been for some weeks

unable to officiate, the presbytery was happy to learn that his health was considerably improved; but it was found necessary to appoint a continuance of supply till next meeting, in the way usual in such a case, *i.e.* the presbytery supplying, every alternate Sabbath, by one of their members in rotation, and sending a preacher, at the request of the congregation, the other. The attention of the presbytery was given to their station at Muirkirk, and its peculiar circumstances, as reported by Mr Watt, the preacher located there, and a commissioner from that place. For the purpose of preparing the presbytery to give a more full representation of the case to the Home Mission Committee, at the proper time, the Rev. Mr Jamieson was appointed to exchange with Mr Watt, on any Sabbath between and next meeting they may agree upon; and to meet with the congregation, and make such inquiries, and give such exhortations, as he may see fit, and report. A letter was read from Mr R. T. Jeffrey, probationer, stating that he had made up his mind to accept the call from the congregation of Denny, declining the call from Girvan. The congregation having been found, though with great regret, to acquiesce, the call from Girvan was set aside. Mr W. B. Robertson, probationer, who had given in part of his trials for ordination at the last meeting of presbytery, gave in the remaining part. The whole having been sustained, the edict of his ordination to the charge of the congregation of Irvine was appointed to be served on Sabbath next; the ordination to take place on Tuesday the 26th of December; Mr Jamieson to preside, Mr Duff to preach, and Mr McGregor to give the address to Mr Robertson and the congregation; public worship to commence at twelve o'clock. Next ordinary meeting of presbytery was appointed to be at Kilmarnock on Tuesday the 6th of February.

Edinburgh.—The presbytery met on December 5. A unanimous call from the congregation of North Berwick, addressed to Mr John M. Dyer, was sustained. Mr Dyer was present, and declared his acceptance of this call. Dr Ritchie read an overture respecting the abolition of Religious Tests existing in the Scottish Universities. The presbytery approved of the object of said overture, and appointed a committee to prepare resolutions on the subject, to be afterwards submitted. Mr William R. Young was licenced.

CONGREGATIONAL REPORTS.

Nicolson Street, Edinburgh.—General Abstract of Sums collected and paid for Congregational purposes :—

General Mission,	-	-	-	-	-	L.36	3	8½
Foreign Mission,	-	-	-	-	-	77	15	2
Home Mission,	-	-	-	-	-	52	17	8½
Collected for the poor of the congregation,	-	-	-	-	-	106	14	8
Collected for liquidating debt on church,	-	-	-	-	-	86	0	0
Collected for the congregational library,	-	-	-	-	-	6	9	5½
Collected for Mr Duncan's congregation,	-	-	-	-	-	8	16	10
Collected for Synod fund,	-	-	-	-	-	15	3	0
Collected for Miss Adam's school,	-	-	-	-	-	3	3	1
Collected for the London Missionary Society,	-	-	-	-	-	8	9	0
Collected for Synod's Missions,	-	-	-	-	-	8	17	10
Collected for Sabbath school,	-	-	-	-	-	1	19	1½
Collected for prayer meetings,	-	-	-	-	-	3	3	0

L.415 12 7

Mauchline.—The funds collected by the congregation during the year for missionary purposes have been applied to the following objects:—

To the Synod's Mission Fund,	-	-	-	L.29	0	0
To the London Missionary Society (for China),	-	-	-	4	0	0
To the Glasgow African Society,	-	-	-	4	0	0
To the Scottish Missionary Society,	-	-	-	3	0	0
				<hr/>		
				L.40	0	0

ORDINATIONS.

Crossford.—The United Associate Presbytery of Lanark met at Crossford on Wednesday November 1, for the purpose of ordaining Mr Alexander D. Kininmont to the pastoral charge of the congregation there. The Rev. H. Paterson, Stonehouse, preached on the occasion. The Rev. Mr Barrie, Carnwath, addressed the minister, and the Rev. W. Fleming, West Calder, the people. The audience was large, respectable, and attentive. On the Sabbath following, Mr Kininmont was introduced to his people. The Rev. J. Smart, A.M., Leith, preached in the forenoon, and Mr Kininmont himself preached in the afternoon an appropriate and impressive sermon from Ephesians iii. 8. Throughout the day the place of worship was filled; and the numerous attendance, together with the apparent interest felt in the cause, give promise that, in this locality, Mr Kininmont will find a comfortable place of labour for himself, and abundant means of public usefulness.

Ellon.—On the 9th November, Mr James Ireland, preacher, was ordained to the pastoral superintendence of the United Secession congregation of Ellon, by the presbytery of Stewartfield. The Rev. John Steedman of Stirling preached the ordination sermon, the Rev. John Callender of Craigdam ordained, and the Rev. William Balfour of Rosehearty addressed the minister and congregation. Besides the members of presbytery there were present several ministers of other denominations. During the whole of the day the chapel was quite full, notwithstanding the inclemency of the weather, and the audience manifested a marked interest in the solemn services of the day. Mr Ireland was introduced on the succeeding Sabbath by Mr Steedman.

CALLS.

On the evening of Tuesday November 24, the First United congregation of Falkirk, formerly under the ministry of the late Rev. Dr Henry Belfrage, gave a unanimous call to the Rev. Andrew M'Farlane of Bathgate to be their pastor. The services were conducted by the Rev. Messrs Stewart of Linlithgow, and Steel of Falkirk.

On Monday evening, the 11th December, the United Secession Congregation of Belfast, gave a unanimous call to the Rev. Thomas M. Lawrie of Partick, to be their pastor. The Rev. William Burgess, A.M., of Glasgow, preached and presided.

MONTHLY RETROSPECT.

THIS department of the Magazine will embrace occurrences which cannot be so appropriately placed in our columns of Religious Intelligence, and which suggest or call for some comments at our hand. Ecclesiastical movements, the state of parties, public questions, such as education and the poor laws, present the wide and varied field from which our observations will be gathered.

Popish Endowment and Regium Donum.—It is well known that, in several dependencies of the British empire, popery is maintained at considerable expense by the government. The college at Maynooth in Ireland, for educating popish priests, has a sum annually voted by Parliament for its support; and, of late, an apprehension has been very generally entertained, that the whole body of Catholic clergy in that country will, ere long, be more or less liberally provided for out of the Exchequer. Statesmen of note, both among the Government party and the opposition, are understood to have declared themselves favourable to such a measure; and the state of Ireland imperatively demands that some attempt should be made to pacify the Catholic population. The most effectual method of accomplishing this object, and serving a variety of other good ends at the same time, would doubtless be to abolish the sinecure establishment, and apply its enormous revenues to some useful national purpose. But so much valuable patronage is not likely to be abandoned till the very last extremity; and it seems to be thought that a handsome largess to the Romish priesthood would at once allay the troubles of Ireland, and convert the recipients into serviceable auxiliaries to the Government. Many, however, are of opinion, that this hopeful scheme will be frustrated by the determination of the Catholic clergy to refuse the contemplated endowment. There are several grounds for such an opinion. First of all, their emoluments, arising chiefly from fees and oblations, are already considerable, about £250 per annum on an average, it is believed; and it is questionable if a Government salary would make any real addition to their wealth. Next, their being in the pay of the government would, in a great measure, destroy their influence with their people; they would be regarded as little else than the tools and spies of the ministry. Farther, it could not escape their observation, that the great object of their being pensioned would be to buttress up the establishment, to which it is well known they have a mortal dislike. To all this must be added, that their bishops have lately met and given their renewed and most decided sanction to resolutions passed several years ago, in which the strongest determination is expressed not to accept of an endowment from the State in any form whatsoever. The force of these considerations is not to be disputed; yet we should be alarmed were an endowment put in the power of the priesthood. Some great man, a few years ago, at an interview with one of their bishops, asked, What would the clergy do were it proposed to give them an endowment? They would refuse it to a man, was the reply. And what would they do, it was next asked, if an act of the legislature were fairly passed entitling them to such endowment? The answer was, They would take it and be thankful.

Should resistance to a popish endowment become necessary, it is chiefly from the dissenters of the three kingdoms that it is to be looked for; and it is universally felt, that the circumstance of so many denominations being in receipt of *Regium Donum* must greatly paralyse their energies in the cause, and deprive of all moral power any efforts they might make. In fact, for very shame, they could scarcely open their mouths. In such circumstances, a little information respecting the several grants to dissenters may not be unacceptable to our readers.

The Irish *Regium Donum* amounts to about £35,000 a-year. It was given at first for purposes notoriously political, and those by no means of the purest kind. It is bestowed on the General Assembly of the Irish Presbyterian Church, which is in close alliance with the Free Church in Scotland, and on the Irish Secession, the greater part of whom lately joined the General Assembly. At the Free Assembly in May, Dr Chalmers expressed his admiration of the position of the Irish church as enjoying State-support, and being, at the same time, free from State-control. But when it is recollected that the *donum* is granted in each individual case on

the recommendation of the Lord Lieutenant, and may at any time be withdrawn from any particular minister without reason assigned, no one can doubt that it is better calculated to secure the subserviency of the clergy than an establishment itself, under which they are perfectly independent, so long as they are willing to keep within the length of their chain.—The English donum commenced with a bill of fifty pounds, presented to Dr. Calamy by Mr. Walpole, after the doctor had informed the ministry that he, and some of the most influential of his brethren in London, would comply with a request the king had lately made, viz.,—"that at the approaching election of members of parliament, they would use their utmost influence wherever they had any interest, in favour of such as were hearty for him and his family." On the accession of the house of Brunswick, the dissenters thought themselves entitled to a redress of grievances; and in 1723, Sir Robert Walpole had a few of the leaders amongst them closeted with him, and assured them of the strong desire of government to afford them satisfaction, but implored them to delay making their demand till a more convenient season, and gave them £500, saying:—"Pray receive this for the use and comfort of the widows of dissenting ministers, till the administration can more effectually serve your cause," charging them at the same time, "that the matter should be kept very secret." The donum has been continued ever since. It now amounts to £1700, and is divided in equal parts amongst the Baptists, Independents, and Presbyterians—the latter, we believe, being mostly Socinians and Arians. In each of the three denominations, there are three distributors; and Dr Pye Smith, who is one of them, informs us, "that of the half yearly proceeds each distributor has committed to him one-ninth part, each distributes his proportion according to his own judgment, and each gives in the account of his administration at an annual meeting of the whole number." He tells us, also, that there are in all about 300 beneficiaries. At the meeting of the Congregational Union for England and Wales, held in October last, a resolution was adopted, deprecating the receipt of the donum by Independent ministers, and expressing a confident hope that early and efficient measures will be adopted for enabling the denomination to repudiate the grant, without allowing any of the present beneficiaries to be sufferers by the change.

From the avowed principles of our brethren of the Free Church, and the sentiments expressed by Dr Chalmers and others, we should have supposed them quite ready to accept of a donum, and one of our greatest fears respecting them, all along has been, that they, and through them our country, might be involved in this calamity. We have great pleasure, however, in being able to lay before our readers the following extract from the speech of Dr Candlish, at Halifax, on 22d November, as reported in the *Patriot*:—

"If our friends in England believe we are sincere in holding the principles for which we left the establishment, I think they may set their hearts to rest, for there is no great probability, humanly speaking, that either Sir Robert Peel, Lord John Russell, Mr Gladstone, Mr Colclough, or whoever comes next into power, will speedily recognise the religious principles which we maintain, or speedily consent to the establishment of a christian church, with entire freedom to all her christianity. And then again, I fear that some of our friends are alarmed lest we should be treated speedily to the boon of *Regium Donum*; and I suppose their idea is, that as some in power seem to be contemplating the grant of a *Regium Donum*, or something like that, to the popish priests in Ireland, they may possibly extend the *Regium Donum*, by way of douceur to the Free Church of Scotland. I have only to say, in the first place, that the mere proposals on the part of the government or of the legislature to endow popery in Ireland, will light a flame in Scotland, from one end of it to the other, which I trust will meet with a corresponding flame in England, and such an expression of the indignant voice of a united people, as would awaken terror and alarm in the midst of its promoters. I believe I speak the sentiments of the great majority of my brethren in Scotland, when I say that a *Regium Donum* is a boon which we would not on any terms consent to receive. Why

should we consent to become state stipendiaries, and take the wretched pittance of a precarious annual grant, when we say that if justice were done us, we are entitled to the whole civil rights of the Church of Scotland, and *we will not take one atom less*. If they are prepared again to restore the violated constitution,—to undo the infamous Act of Bolingbroke,—to undo, in fact, all that they have done since the Revolution and the Act of Settlement, they may then come and ask us to go quietly and take possession of the Established Church; though even then they will have to come and fetch us. But as to thinking that we will compromise this claim, and that in place of all they have robbed us of, we will take a wretched boon as hush-money, as it were, to keep us quiet, it is to expect that we should be willing to disown the whole testimony which God has raised us up to bear, and I trust God will never leave us so far to ourselves as even to permit us to dream of it."

Poor Law.—The statutes under which provision is made for the poor in Scotland are certain acts of the Scotch Parliament, which are loose and vague in the extreme—the parts of them which are anything like definite and stringent, being chiefly those against vagrancy and sturdy-begging. On all the leading points, however, there are decisions of the Court of Session which are looked to as precedents, and which being precise may be considered as in reality the poor law of this part of the realm. With this law, very general dissatisfaction has long been felt, especially by dissenters, and that not without reason. We are glad, therefore, that there is a prospect of the whole being speedily revised, A Commission was appointed some time ago, and has been receiving evidence, and collecting information, in Edinburgh and various parts of the country. Its report, we presume, will shortly be given in, after which an attempt at legislation will probably be made. We wish very much that public attention were turned to the subject, and a sound opinion formed and duly expressed ere it be too late. The time for this clearly is before any measure is proposed, especially before the government has committed itself. Very often the public just begins to be awakened when a bill is actually brought before Parliament; and then a convulsive effort is required, which, after all, frequently proves unsuccessful, for checking some obnoxious procedure, which would never have assumed form, had the voice of its opponents only been calmly and distinctly heard a month or two sooner. It may not be expedient for dissenters, in a denominational capacity, to interfere in the matter of the poor law at present, but we hope our friends in their several localities will be on the alert, and not allow the subject to be lost sight of by the liberal portion of the community. We beg to submit the following as some of the points on which it is desirable that public opinion were judiciously and equitably made up.

1st. For whom ought legal provision to be made? Only for the aged and infirm as at present, or for able bodied persons also in indigent circumstances? It is too obvious that persons possessed of bodily ability, and not wanting in industry and the other qualities of good citizens, may in this country find themselves in destitution; and it seems revolting that such persons should have only the horrible alternative presented to them of stealing or starving. If relief is to be extended to them, what checks are to be provided against abuse?

2d. From what quarter ought the relief to be sought? From the parish in which the applicant was born, or, as at present, from that in which he has acquired a settlement by so many years' residence? One great objection to the present system is, that parishes containing towns and villages, especially those in which there are a number of ruinous old houses, which maybe had for almost no rent, are inundated with paupers, while the purely rural agricultural parishes are unfairly eased of the burden. In the latter, scarcely a single dwelling-house is allowed to stand which is not needed for some servicable person. As soon as one becomes infirm, he gets a hint that he is now unfit for his place; an offer of assistance is kindly made to remove him to the next village; thither he comes, perhaps with two or three pounds, and jobs about for a few years, at the end of

which, his strength and his means are exhausted, and he is quartered for the remainder of his days on that parish, while the one in which he spent his prime escapes scot-free. Another inconvenience attending the present law is, that many persons have no parish at all from which they can claim.

3d. To whom ought the disbursement of the funds for the poor to be committed? On this point we presume to speak decidedly, and hope to carry all candid and liberal minded men along with us. The powers of the kirk sessions ought to be annihilated, and a board of managers for each parish ought to be chosen by the rate-payers, for a limited period of time, and without reference to the religious profession of either the electors or elected. A number of details would be required here, but if the general principle as now stated were adopted, (and we hope the nation will not accept of less) subordinate points might be easily adjusted.

4th. On what principle ought the rates to be levied? What proportion from landlords and tenants? What exemptions ought to be allowed? Here we venture to say little, except that none should be exempted but the poor—no College of Justice—no parochial clergymen, nor other well paid officials. The following extract from the act of 1649, will serve, at least, as a specimen of the vague legislation of the day :—“Those who impose stent are to have special regard to lay the greater proportion on those masters that deal rigorously with tenants, and thereby impoverish and put them to beggary, and to deal more favourably with those masters who endeavour to maintain their tenants and deal charitably with them.” A moral principle also was required to be acted upon in granting relief :—“And in distributing of the alms, special regard is to be had to the pious, and distinction to be made between such, and the profane, deoboist, or drunken sort.”

University Reform.—It will be recollected that our Synod, at its last meeting, adopted an overture from the Presbytery of Cupar, relative to the educational institutions of the nation, particularly the universities, and passed a series of resolutions to the effect that the exclusive and sectarian principles on which these seminaries are constituted are injurious both to religion and to education; that the present is a favourable juncture for having the obnoxious restrictions removed; and that efforts ought to be made for accomplishing that object. We have great pleasure in recording that, on the 7th November last, the senate of the University of Glasgow adopted a series of admirable resolutions, conceived in the same spirit and aiming at the same result. The meeting was presided over by a Free Church elder, the Hon. Fox Maule, as Lord Rector; the resolutions were moved by the celebrated chemist, Dr Thomson, and seconded by the no less celebrated astronomer, Sir T. Makdougall Brisbane. The majority was eleven to seven. Had the whole senate been present we believe it would have been sixteen to nine. We regret that we have not space for the resolutions themselves—fifteen in number. They clearly show that the chief object for which the present tests were imposed, viz., the exclusion of Episcopalians, is no longer generally deemed desirable, and, in fact, not gained, as there are, and have long been, several professors of that persuasion both at Edinburgh and Glasgow; and that the only effects produced are the alienation of a large portion of the community from the universities, the engendering of bad feeling within them, and the depriving the country of the services of many conscientious men, who, but for these tests, would have aspired to chairs and filled them with honour and advantage. The seventh resolution is—“That the operation of this law is not less unjust nor less prejudicial as regards the students than as regards the professors in the Scottish universities; since students of dissenting persuasions must not only have their feelings hurt, but their energies greatly impaired, by the knowledge that those seminaries into

which they are admitted as students, they can never hope to enter in the character of teachers." The last is—"That a petition, embodying these resolutions, and praying that the legislature may be pleased to abrogate the laws which impose religious tests on those appointed to professorships and other offices in the universities of Scotland, so far as these professorships and offices are not of a strictly theological character, shall be presented, on behalf of this senate, to both houses of parliament." A protest was taken by the seven who composed the minority, and a series of reasons have been put on record, subscribed by them, and adhered to by two aged professors who were absent. These reasons are of very little force, but manifest bitter and mortified feeling on the part of their authors; and an amusing circumstance is, that one of the professors who subscribes them is himself an Episcopalian. We see, also, that Principal M'Farlane has introduced the subject into the Established Presbytery of Glasgow; and he will, doubtless, receive all the support which the worn-out residuary church is able to give. The senate of King's College, Aberdeen, have adopted, by the casting vote of Principal Jack, a series of resolutions similar to those of Glasgow. The senate of Marischal College and University, Aberdeen, have resolved, by a majority of seven to four, "That a petition be presented, under the seal of the University, to each House of Parliament, praying that, except in the case of professors of theology, the religious tests at present required of professors and other office-bearers in the Colleges and Universities of Scotland be abrogated; but under such provisions as to leave no professor or lecturer at liberty to mix up with his proper department of instruction any matter contrary to the doctrines of the Westminster Confession." We have heard it confidently affirmed that the senate of St Andrews are to follow; but surely with no great consistency, considering the efforts they are making to eject Sir David Brewster for having adhered to the Free Church.

We surely need not say that this movement has our most cordial approbation; neither need we add that, if the country, and especially dissenters, do not bestir themselves promptly, it will come to nought. Petitions ought to be got ready, wherewith to load the table of parliament as soon as it meets. Memorials also ought to flow in on her Majesty from all quarters, and resolutions should be everywhere adopted, and handed to members of parliament by their constituents, and kept constantly before the eye of the public. Some disapprove of ecclesiastical bodies interfering in such affairs, but where no objection of that kind exists, presbyteries and congregations might take the matter up. The Presbytery of Edinburgh, it will be seen, has set the example.

Edinburgh Free Church Meeting.—On Thursday, 14th October, an evening party was held in Canonmills Hall, with reference to the recent visits of deputations to England. The speeches on this occasion, which are generally excellent, were received by the audience with the most enthusiastic delight. That of Dr Candlish, we were glad to observe, was in a peculiarly liberal and kindly tone. "It is high time," said he, "that the interrupted conference of the Westminster Assembly, two hundred years ago, should be resumed; and when I found how nearly we agreed [with the English Congregationalists] in all the essential parts of doctrine—nay, particularly how nearly we came together in all ecclesiastical arrangements—I came home with a deeper impression than I had before of the importance of aiming, in some shape or other, and sooner or later, at a friendly conference between our brethren of the Independent and Presbyterian persuasions. It is well known that the former consultations were interrupted and frustrated by interference from without; and it would be well if there were now a common meeting among the members of evangelical churches somewhere in the kingdom, year by year." All who had been in England spoke in the strongest terms of the friendly and

generous reception they had met with. A motion expressive of the gratitude of the Free Church to the evangelical dissenters of Scotland was very appropriately entrusted to Mr Guthrie ; and, in the course of a long characteristic speech, he gave utterance to a number of the finest thoughts and feelings, some of them in sentences deserving letters of gold. "I am a happier man than ever I was. I always coveted the condition of the voluntaries at the very moment I was combating their principles." Several dissenting ministers were on the platform. The only two who spoke were Dr Brown and Mr Alexander. Both were received with the heartiest applause. The speech of the former was distinguished for singularly apt, and felicitous quotation of scripture. The latter is reported to have acknowledged himself, in a great measure, satisfied with the voluntaryism of the Free Church ; and gave them some salutary counsel respecting purity of communion. It was stated that the sums realized by the deputations had amounted to L.25,000. Altogether the affair went off with great eclat, and produced a considerable sensation in the city, as the report of it will do in the country.

COLLECTION WEEK THROUGHOUT THE CONGREGATIONS OF THE SECESSION.

Full returns of the contributions to the debt liquidation fund have not yet reached us, but enough is already known to show that the churches generally have responded in the best spirit, and with the happiest results, to the Synod's call on their people's liberality. The sums already in the hands of the treasurers, or of which notice has been given them, are understood to amount to about L.6000. There is now the good prospect of speedy assistance to all our weaker congregations, who are willing to accept of help, on the Synod's condition of contributing in good earnest towards their own relief. It is a result in which every friend of our church must unfeignedly rejoice, and that not only on account of the direct good done by the present effort, but on account of the proof which it affords that the church possesses both the will and the power to do great things for the work of God. We have learned, and let us not forget, the advantage of *united, simultaneous, exertions, after due preparation*, by the full circulation of intelligence regarding the object, and pulpit appeals in support of it. *All at it, and always at it*, we understand to be the Wesleyan motto. Having proved the wisdom of the first part, why should not our churches go forward to exemplify the second ? What should hinder an occasional collection week for the extension of our cause at home, as well as for relieving it from existing difficulties ? Above all, ought not the extraordinary effort to be improved, as a stimulus and encouragement to many of our congregations, who are not seeking help, and who, we trust, would not take it, to throw off the debts which are felt, if not to embarrass them, at least to encumber their efforts towards promoting the great objects of christian enterprise ? Why should there be a congregation in our body content to sit longer under a burden which serves as an excuse to the churlish for holding back the missionary offering, and which hangs out, like a bugbear, to the over cautious and the timid ? There is wanting only the will, together with proper arrangement and general co-operation. Let every congregation, in these circumstances, try the experiment of an annual collection week. Or rather, the experiment having been so far made already, and found to be effective, let them determine to take the lesson home. Up and be doing. Every man at his post. All willing. *All at it*. Then should we see the bondman start from his depression with smiling countenance, with open hand, with limbs elastic and free ; rejoicing to find that, in helping others, he had made the discovery how to help himself.

We are happy to be able to add, that the permanent practical improvement of the present extraordinary effort, will form the subject of a communication from the Rev. Dr Heugh in our February number.

QUARTERLY RECORD OF THE MISSIONS

IN CONNEXION WITH THE

UNITED SECESSION CHURCH,

FOR JANUARY, 1844.

JAMAICA.

Extract from the Minutes of the United Associate Synod, Friday, 6th October 1843.—

"The Rev. Mr Robson, lately returned from Jamaica, whither he had been advised to go for the benefit of his health, and where he had spent last winter, gave a most interesting account of the state of our Mission stations in that island, containing many circumstances highly encouraging, and many things showing the continued necessity of Missionary operations there.

"The Synod expressed their high gratification with the communication Mr Robson had given; and the Moderator being called on, tendered to him the thanks of the Synod for the zeal with which he had improved his providential opportunities of aiding the cause of Missions, and for giving the Synod the benefit of so much important information—expressing, at the same time, the hope that he would give his statements still greater publicity."

In conformity with the concluding sentiment of the above minute, and with the concurrence of the Mission Committee, I take this method of laying before our churches the substance of what I stated to the Synod. From want of time, I have not altered the form of the address. At the express desire of many whose opinion I respect, I have made a somewhat fuller statement in reference to the salaries of Missionaries, and the expense of living, with the view of removing misconceptions which are entertained by some on these points.

Glasgow, 25th December 1843.

J. R.

SUBSTANCE OF AN ADDRESS DELIVERED TO THE UNITED ASSOCIATE SYNOD AT ITS LAST MEETING. By the Rev. JOHN ROBSON, A.M., Glasgow.

MODERATOR,—I have been requested by the Committee on Missions to lay before the members of this court a brief statement respecting our missionary operations in the island of Jamaica. It is, I believe, known to all of you, that about this time last year, in consequence of ill health, I was under the painful necessity of leaving my congregation for a season, and of going to a foreign clime. The choice lay between Madeira and one of the West India islands. Medical opinion was more in favour of the latter; and all my inclinations prompted me to give it the preference, and to select Jamaica as the place of my temporary abode, because thus, if spared, I should have an opportunity of visiting friends who were dear to me, and who were actively engaged in the mission field, as well as of witnessing how the cause of the blessed Redeemer was prospering in that distant island of the sea.

I was aware that the Synod at one time contemplated sending a deputation to visit the stations there, and in Canada; and I once thought of applying, before I left the country, to the Committee, for instructions as to the points on which I should collect information, supposing my health should be so far restored as to enable me to act as their agent. This idea, however, I speedily relinquished. I felt that it implied presumption on my part, and involved responsibility which I would not have willingly undertaken, unless it had been shared with me by others. Besides, it seemed very improbable at the time, that I should soon regain strength sufficient to enable me to undergo the fatigue necessary to the efficient performance of such a duty.

Through the kindness of Him who "bringeth down to the gates of death, and bringeth back again," my health was so soon and so completely restored, that, during the six months I resided in the island, I was able to visit all the Presbyterian stations, as well as the out-stations; to meet with the people and to address them; to examine the schools; and in other ways to become acquainted with the machinery, and with the progress of the mission. I shall ever, I trust, look back to this eventful period of my life with devout gratitude to God for what I was then privileged to witness; for the fellowship with christian brethren of another colour which I was then privileged to hold; and for the intercourse with the self-denied and devoted heralds of the cross which I was then privileged to enjoy. I can truly say that my spirit was refreshed, and that my expectations were more than realized.

Sir, it would obviously be out of place to occupy any portion of the time of this Court with the incidents of a long and stormy voyage, or with attempting to describe the impressions produced when the lofty mountains of Jamaica were first descried from on board rising in majesty amid the blue waters, and bathed in the refulgent glories of a setting tropical sun. Equally improper would it be to occupy your time with descriptions of the rich, the varied, the beautiful, the magnificent scenery with which the island abounds; of its geological structure, its natural productions, and its climate; or with discussions respecting its political state and prospects. I feel that this evening I have one subject only to bring before you, and that is the *state of our own mission*. At first, I contemplated giving a short history of each of the stations connected with the Synod, and of entering into statistical details. I found, however, that to do justice to the subject, it would have been necessary to extend my address to far too great a length; and, therefore, I shall content myself with some general statements applicable to them all. I may simply premise, that there are thirteen stations where ordained ministers are placed; of which, seven belong to the Scottish Missionary Society, and six to our Synod. The former are—Hampden, Mr Blyth's station; Lucea, Mr Watson's; Mount Zion, Mr Waddell's; Carron Hall, Mr Cowan's; Port Maria, Mr Simpson's; Brownsville, Mr Carlisle's; and Green Island, Mr Elmslie's. The latter are—Stirling, Mr William Niven's station; Friendship, Mr James Niven's; Goshen, Mr Jameson's; Bellevue, Mr Anderson's; Mile Gully, Mr Aird's; and New Broughton, where my brother-in-law, Mr Paterson, laboured, till he was suddenly removed, soon after I reached the island, in most affecting circumstances, which I have detailed in a letter published some time ago in our Mission Record. I should also, perhaps, mention in the same connexion, Hill-side, where Mr Scott, an ordained missionary, laboured, till he was cut off in August 1841. Besides these, there are eighteen or twenty out-stations. The ordained ministers, with from twenty to thirty catechists and teachers, compose the staff of the mission.

The services of the Lord's day at the different stations are substantially

the same. They commence about nine o'clock in the morning, when the classes assemble. These classes consist of the congregation generally, and are well attended. They are arranged, as far as possible, according to their different stages of advancement. Some are reading easy religious books, some the New Testament, and some the Old. Members, catechumens, and children, are all embraced in them. I was greatly struck, and much delighted, with the interest which they displayed in the exercises of the class, and the eagerness with which they listened to any explanations which were given of the passage they were reading. The docility with which aged men and women submitted to be instructed by those who were greatly their juniors, and even by the more advanced boys in the school, when there was a lack of teachers, was very pleasing. It seemed as if they felt the influence of the Saviour's declaration, "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven." In all the congregations, I believe, there are some who cannot read. They consist of those who have not had opportunities of receiving instruction, or who are too far advanced in life to make any progress, or who may have only recently been brought to attend on the classes. These are taken by themselves—the men ranged on the one side of the church, the women on the other. The teacher takes some easy catechism which contains a summary of gospel truth, reads a question, and then the answer, causing them to repeat the answer after him again and again, till they have it committed to memory; or he takes some psalm or hymn, and proceeds in the same way, till they are able to repeat it without his aid. Thus a very considerable amount of religious knowledge is in many cases communicated; and that knowledge has, in instances not a few, been greatly blessed.

After two hours spent in this way, public worship commences; and in the forenoon is conducted in much the same manner as at home. In the afternoon the service is generally somewhat different. The missionary reads, it may be, a chapter of the Word of God—makes expository remarks on it as he goes along, and catechises the people, calling on this one and that one by name to answer his questions. Sometimes the subject of exposition is a portion of the catechism. The exercises thus somewhat resemble those of a large Sabbath school; and as none are sure but they may be called on to answer next, all are attentive. I believe that this is a most profitable way of imparting instruction to them. The deportment of the people in the house of God is devout; and the attention which they seem to give to the words that are spoken is at least equal to what is given in our own congregations.

When the forenoon and afternoon services are concluded, the missionary generally meets, either with the catechumens, or with the parents who wish baptism for their children, with a view to special instruction in reference to that ordinance, and in reference to the duties involved in the parental relationship; or with some other department of the congregation.

During the week, regular classes for religious instruction are held by the missionary, on one day at the station; on other days, in the different quarters of the congregation. At the station where I principally resided, the classes met on Friday, and I have seen four or five hundred present, some of whom had walked four or five or six miles—a pretty plain indication surely of their anxiety to receive instruction. Regular family visitation is maintained by the missionaries in their several congregations. At several of the stations, there is a prayer-meeting every morning between five and six o'clock, before the people go to their work. Besides, district prayer-meetings throughout the congregations are quite common, and are far better kept up than such meetings generally are among us. I shall never forget the feelings of interest which were awakened when, on the

Tuesday after my arrival at Cocoa Walk, as I was walking at sunset before the house, looking on ocean, earth, and sky, all bathed in beauty, the sound of sacred music fell on my ear. I turned to the quarter whence it came, and found it issued from a wood at a little distance to the right. I went into the house to inquire what it was, and learned that a negro village lay embosomed amid the foliage, and that it was the evening of the weekly meeting for prayer. At the same hour, on the same evening, about fourteen or fifteen such meetings assembled connected with that congregation alone.

I have thus given a very brief and imperfect view of what goes on at the different stations. Of course, the same precise mode is not followed in all. The arrangements are varied; but such substantially is the manner in which the work is carried on.

With the Elders in many of the congregations I have had a good deal of intercourse, and regard them generally as men of very decided piety—of exemplary conduct—of great faithfulness, and of considerable intelligence. Like our elders at home, they are chosen by the members of the congregation, and are usually kept on trial for a considerable time as elders *elect*, before being ordained. I do not wish to convey the impression that their intelligence is equal to the same class of office-bearers with us. It would be unreasonable to expect this. Think, Sir, of what they lately were—slaves, groaning under all the evils of a system, happily now no more—entirely ignorant of the gospel of the grace of God—and sunk in all the debasement consequent on their bodily and mental thralldom. Their opportunities of improvement have been comparatively few, and of short continuance. With some of them *reading* is still a kind of task, and is in a great measure confined to their Bibles and simple religious books. Taking these things into account, their progress has been very considerable. With the doctrines of the cross they are all well acquainted; and of that conversation which becomes the gospel, they are the living examples.

“They know, and know no more, their Bible true—
A truth the brilliant Frenchman never knew;
And in that charter read with sparkling eyes,
Their title to a treasure in the skies.”

I was greatly pleased with their faithfulness in the discharge of their *official* duties. I had many opportunities of witnessing it. In superintending their respective districts they are active and vigilant, and suffer no irregularity or sin, which comes to their knowledge, to pass without remonstrance and reproof. In managing those cases which come before the session they show much christian anxiety for the purity of the church, combined with great humility. They seem to be conscious of their own comparative ignorance of *forms*, and pay great deference to the opinion of the missionary, as their spiritual father. In dealing with an erring brother I have heard them display the most simple and persuasive eloquence, pleading with him in the bowels of mercy, till the high spirit of the man who had come to brave them was subdued and melted, and he himself dissolved in tears. The negroes generally have a very strong feeling against informing on each other. However guilty their conduct be, you will seldom succeed in getting one to criminate another. None but those who have lived among them can be aware of the length to which this feeling is carried. The disgrace attached to an informant is deep and durable. But conviction of duty overcomes this, which seems to be with them a second nature inwrought by the vile system of slavery; and if an individual is not reclaimed by the private remonstrance of the

elder, he uniformly "tells it to the church," thus showing that, great as is the strength of prejudice, the strength of christian principle is greater. They "watch for souls as those who must give account." I should also mention that, generally speaking, they possess great fluency in conducting devotional exercises. Few things struck me more than the propriety, the richness, the beauty, the appropriateness, and the fervour of their prayers. After accompanying them to the throne of grace in meetings of the Session, and in the congregation, I have often felt deeply impressed with the persuasion that none but those who were "taught of the Spirit," and with whom a devotional frame of mind was habitual, could have conducted this part of religious service as they did. While there was nothing approaching to forwardness, nothing like a desire for display, they were always ready when called on, either in the public or in the more private meetings, to lead the devotions of those who were present.

With regard to the Members of the church, I may state, that great care is exercised in reference to their admission. They are sometimes kept for years in the catechumen class before being received—a deficiency of christian knowledge, or some unsteadiness in conduct, operating as a bar to their admission. Yet, although anxious to have the standing of full members, they continue to attend regularly for the purpose of receiving instruction, and wait patiently till they be judged fit for joining with their brethren in the holy sacrament of the Supper. Now and then one gets impatient, and gives up attendance, and relinquishes the idea of becoming a member, saying, perhaps, "Massa make me carry foot too much," that is, "the minister makes us come too often to the class before he receive us—he tires us out." Cases of this kind are comparatively rare. The catechumen class is generally large, and at intervals the missionary selects, say twenty or thirty, who have made the greatest progress, and whose general conduct is most approved, and forms them into a sacrament or candidate class, with which he frequently meets, and, after a time, such of them as he thinks best prepared are proposed to the Session for admission. If the Session know of no objections, their names are read out from the pulpit, and if any member know of anything objectionable in the character or conduct of those proposed, he has the right of coming to the Session afterwards and mentioning it, the Session retaining the power of deciding as to its relevancy. After they are admitted, they are expected still to attend the classes for general religious instruction. If any of the members seem to be going back instead of making progress; if they seem to become careless about instruction, and indifferent to the means of improvement, they are dealt with, and should no change take place, they are put back to the catechumen class. This arrangement has an excellent effect. It acts on them as a stimulus, not to rest satisfied with present attainments, but to "*grow in grace and in the knowledge of the Lord and Saviour Jesus Christ.*" As of the *elders* so of the *members* I would say, that their intelligence is not equal to that of the members in our own congregations. Still they know the leading doctrines of the gospel, and there is altogether a greater degree of *simplicity* about their christian character than we usually find at home. I have conversed individually with many of them at different times, and at considerable length, and have often experienced great satisfaction and delight. Among the members daily family-worship is universal. I think I may say that there is not a case known to the missionaries in which it is neglected. It was so at the station where I spent most of my time while I was in the island, and I have reason to conclude that what is true of it, is true of the rest. In some instances where the parents have not learned to read, one or other of the children read the psalm and chapter for them, and then the father officiates in offering prayer to God.

With regard to the Catechumen class, I think it only necessary to state, that it meets weekly, and that if any who are enrolled are guilty of improper conduct, or of continued irregularity in attendance, they are dismissed from it for a time. This is considered a great disgrace, and is a species of discipline that is found highly useful.

The contributions of the churches for the cause of Christ, although not perhaps what we would wish to see them, are still highly creditable to them, and are such as should put some of our churches at home to the blush. Several of the older congregations in the island are now supporting their own ministers, contributing to the maintenance of teachers, and doing something for the spread of the gospel. The younger congregations also contribute liberally. For example, Mr Aird states that his congregation at Mile Gully, which is of recent formation, and in whose ordination over which I took part, will, by subscriptions and collections, raise this year L.200, which amounts on an average to nearly L.1 each for the elders, members, and catechumens. Mr Dawson, catechist at Hillside, states that the people there will raise this year between L.160 and L.170, and adds, "If we could only get our church finished, our congregation would soon increase, and relieve the society of my salary." New Broughton will this year raise about L.320, notwithstanding the unfavourable circumstances in which they are placed by the death of Mr Paterson. I suppose Mr Anderson's congregation at Bellevue will raise nearly the same amount. Mr Cowan's congregation, of 200 members, raised last year L.274. I might enter more into details, and refer to the other stations in connexion with the mission. But these are sufficient to show that the people are not neglectful of the duty to contribute as the Lord prospers them for the support of ordinances.

It may be asked, Why, then, are not our funds relieved,—why should we continue to support the missionaries to the full extent, when the congregations are able to do so much? I shall afterwards make a few remarks on this subject, which, I trust, will prove satisfactory.

Let me now say a word of the Missionaries, with all of whom then in the island I met at their several stations, from whom I received a cordial welcome, in whose society I experienced great delight, and whose hospitality and kindness I shall never forget. Sir, I cannot employ terms too strong in speaking of their devotedness to the important duties of their high calling. They are indeed "in labours abundant," and their whole souls seem to be thrown into these labours. I felt myself reproved and humbled when I saw the amount of mental and bodily exertion which they were expending on the cause of Christ. I used the liberty of asking them to give me a statement of their ordinary engagements during a week. Such a statement I have from them in reply, and shall read one or two of them, simply premising, that I have not the slightest hesitation in expressing my conviction, that they have not in a single *iota* overstated their labours.

Mr Watson, Lucea, thus writes:—"As to the routine of my labours, I shall just take last week as a specimen. *Monday*.—Reading in the morning; visiting the sick in the forenoon; held a missionary prayer-meeting in the afternoon. *Tuesday*.—Class of young men before breakfast—two of them studying for teachers, and two of them actually engaged in teaching, one in the public and another in the private school. Their studies are English reading, geography, grammar, and arithmetic. One of them, a student under the presbytery, is studying Latin and Greek. In the forenoon rode to Cusin's Cove, visited from house to house, and prayed and exhorted in every one; rode on to Houghton Tower estate and Blenheim estate, and visited the families of the congregation residing on both. Returned in the evening, having rode fourteen miles. In the

evening I attended the elder's prayer meeting. *Wednesday*.—Class in the morning from six to eight. Attended the congregational town school in the forenoon, and the private school in the afternoon, and assisted in both. Public congregational prayer-meeting every Wednesday evening, which I always attend. *Thursday*.—Class from six till the breakfast hour. Rode to Askinish, visited the families, and returned. Preached in Lucea in the evening. Public worship regularly throughout the whole year every Thursday night. *Friday*.—Class till breakfast time; engaged in the schools; reading in the afternoon; class for young men in the evening. *Saturday*.—Engaged all day in my preparations for Sabbath. *Sabbath*.—Public worship from ten to twelve o'clock; meet with and examine catechumens from twelve to one; attend Sabbath school from one to three; public worship again in the evening from six to eight o'clock. This is, with a little alteration as circumstances may require, a general outline of my daily duties. My time for reading and private study is very limited, as almost every hour of the day, and a considerable portion of almost every night, are spent in some one or other department of missionary labour. Mrs Watson teaches every day from nine till three; meets on Monday night with the advanced class of females, and on Tuesday night with the young females of the congregation. On Sabbath she takes the principal charge of the Sabbath school, and has a Sabbath morning class for reading the scriptures with all who will attend."

Mr James Niven of Friendship, thus writes:—"I preach at Flower-hill, a station about six miles distant, every alternate Sabbath, commencing at seven o'clock in the morning, and continuing till half-past nine. I then return home for public worship at Friendship at eleven o'clock. Mrs Niven meets with the classes at nine o'clock, and on the Sabbath when I am at home I also am engaged with them. Public worship from eleven to one o'clock, and from half-past one to half-past three. When the weather will not admit of a second service, we continue the first till nearly two o'clock. Every Sabbath, after the public service, I spend about two hours with my elders and deacons, exclusively for their instruction, not for business. From five to six a class for young people, taught by Mrs Niven. *Monday*.—Time before breakfast spent in conversing with candidates and members individually, in my own room, and in instructing old and infirm people who have remained all night. After breakfast engaged in teaching the school till five o'clock. On Monday forenoon Mrs Niven conducts a prayer-meeting, which is well attended by the female members and candidates. The business of the school occupies from nine to five o'clock four days of the week. On Tuesdays and Fridays from six till eight in the evening, we have classes for reading and other instruction to young people who have been working during the day. On Thursday evening from six to half-past eight, weekly prayer-meeting, generally well attended. On Saturday, class of candidates from eight to ten forenoon. When I preach in the mountains, I have now to ride up on Saturday afternoon. Friday, and the few hours left on other days, are the only time I have for reading, visiting the sick, and other family and pastoral duties, and which is diligently spent according to existing circumstances. Much of it is occupied as on Monday morning, but, in consequence of the want of a teacher, I have no time for exhorting from house to house, which is a serious drawback to the spiritual prosperity of the congregation."

Mr Aird, Mile Gully, thus writes:—"My labours may be divided into *stated* and *occasional*. *1st, Stated*.—Meet with the people residing nearest the mission-house every morning at six o'clock for worship, and continue about three quarters of an hour. *Sabbath*.—Classes and public worship from nine till half-past three, with an interval of about twenty minutes.

Evening meeting from half-past five till seven, for prayer, catechising on discourses, and other services. Four days in the week I am employed teaching in the school from nine till eleven. Besides this, on Tuesday I meet for religious instruction with old people of both sexes, who cannot read, from half-past three till five; on Wednesday, with youths, for reading and religious instruction, from half-past four till six; on Thursday, with females, for similar exercise, from eleven till half-past twelve, and with another class from half-past three till five. On Friday, meet with men for reading and religious instruction, from half-past three till five; and with young females for the same exercises, from six till eight. Saturday.—Spent in preparing for Sabbath.

“2d, *Occasional labours.* Meetings with candidates’ class, and for conversing with candidates individually; visiting and examining the school here and at the new church; visiting the families belonging to the congregation and the sick; attending to appointments connected with the churches and stations in the district, and to presbyterial appointments,” &c.

I might multiply quotations of this kind from the letters of other missionaries. These have been selected, simply because they came first to hand, and not because they show a greater amount of labour than the statements of the other brethren.

Besides, the missionaries have many secular duties to which they must attend. I shall not occupy the time of the Court with a full detail of these. They are such as the following,—superintending the buildings going on at the station or out-stations: making contracts for work or materials; receiving monies and keeping the accounts of the station; keeping marriage and baptism registers, and getting them enrolled at Spanish Town every six months; getting correct title-deeds for the negroes when they purchase a small piece of ground, and seeing after their enrolment; hearing and settling disputes which may arise among the people, &c. In the present state of society at most of our stations, these duties must be performed by the missionary, if he would prevent evil and accomplish a great amount of good. On each of the points which I have indicated, as well as on others, I might make a lengthened statement, but it would be at present out of place.

The missionaries, Sir, have many labours and many anxieties, especially where the stations are new, and the buildings in progress; but they have also many encouragements, which more than repay them for all. The change produced by their efforts on the *external* circumstances of the population is very great, and I have not merely the testimony of the people themselves, but of planters and others, to the fact. Formerly, marriage was almost unknown, now, it is the rule, and those who are still living in sin, attempt to hide it as a thing for which they ought to blush. Formerly, their dress was dirty and loathsome,—in many instances, not sufficient to cover their nakedness,—now, they are cleanly and neatly attired, and I have often felt my heart gladdened on the morning of the Lord’s day to see multitudes of those who, a few years before, were little removed above the beasts that perish, thronging the paths which lead up to the House of God, clothed in a manner so decent and becoming, with their bibles carefully wrapt up in their handkerchiefs, and with countenances expressive of the pleasure which they anticipated in the services of the day. Formerly, their houses were wretched and filthy hovels, without the remotest approach to anything like comfort; now, they are getting cottages of a far superior cast. In many instances they have them decently and tidily furnished, and kept in a state of cleanliness which would do credit to the most active and Martha-like housekeeper at home. Indeed, Sir, I have little hesitation in affirming, that the mere

external change in morals, in habits, in dress, and in domestic arrangements, would, by the philanthropist who embraced only the present state of being in his calculations, be regarded as a rich reward for all that has been expended on our missions. But when, in addition to these changes, so great and striking, the missionaries can look to so many as their spiritual children, through their instrumentality brought from darkness to light, and from the power of Satan unto God,—so many who are living not only for time but for eternity,—so many who are adorning in all things the doctrine of God their Saviour,—they experience a joy of the highest and purest description, a joy which the world can neither give nor take away. The field of labour is indeed most interesting. They see the advancement of the cause. But for the peculiar circumstances in which I was placed, gladly, most gladly, would I have remained and shared their labours and anxieties, that I might also have shared in their holy and exalted enjoyments.

With regard to the Catechists employed in the mission, I may state that they are a most useful class of auxiliaries. Where they are located at the same station as the missionaries, their duties are principally confined to Sabbath and week-day schools, visiting the children, and attending and addressing prayer-meetings. Where they are at an out-station, the ordinary routine of duty differs but little from that of the missionary. The following is a statement sent me by Mr Dawson, catechist at Hillside, in answer to a request similar to that which I addressed to the missionaries. "The labours of a catechist vary according to locality and circumstances. Those in which I am weekly engaged may be described as follows:—On Sabbath morning, the classes composed of children and adults learning to read the holy scriptures, and also of those more advanced, claim my first attention. This occupies from nine till about half-past eleven o'clock. The people then meet for public worship, commencing with praise and prayer, which are succeeded by some plain practical remarks on a portion of scripture. After again engaging in devotional exercises, a particular passage is selected for fuller exposition, which occupies our attention till about two o'clock, when the services are closed as they began. In the afternoon, about four o'clock, I have service on one of the neighbouring properties, all of which I take by rotation, when, with the usual devotional exercises, I deliver an address suited to the individual circumstances of my hearers. Such is a brief epitome of the engagements of the Sabbath. On Monday morning, at nine o'clock, the day school begins, and, with the interval of an hour, continues till four o'clock. It is unnecessary to enumerate the exercises in which the children are employed. They comprise reading, writing, arithmetic, grammar, geography, and bible instruction. The school labours each day are similar. On one evening in the week, I visit a property where the same plan of instruction is pursued as on Sabbath evening. I have, besides, advanced classes for instruction on two evenings every week. There are, besides, occasional duties which require my attention, such as visiting the sick, administering medicine, hearing and settling disputes among the people, attending to the building of the church, and self-improvement."

All the Schools at the different stations I examined. The teachers, although possessed of diversified gifts, some being more able and efficient than others, are active, and zealous, and most useful labourers. I did not see one school where there was anything like disorder or a want of discipline; and the progress of the children was such as to show that there is no deficiency either of mind or heart, but that, give them the same advantages as the white children, and the theory of some original constitutional inferiority on the part of the former, will soon be completely and

for ever abandoned. I cannot enter into this subject at length, but shall content myself with bringing before you a short statement in reference to the New Broughton school, extracted from the last monthly return in my possession,—similar returns being made by all the schools, in compliance with a regulation of the Presbytery. There are attending the school, 102 boys and 94 girls,—in all, 196. Of these, twenty are learning the alphabet, thirty are in the second or spelling class, ten are in the third class, eighty-six are in the testament or fourth class, fifty are in the bible or fifth class, fifty-five are writing on slates, seventy-one are writing in books, thirty-one are in arithmetic, fifty in geography, fourteen in grammar, and seventy girls are in the sewing school. The exercises of the different classes in reading, writing, arithmetic, geography and history, grammar, natural history, and religious instruction, at the different hours, from half-past nine till four o'clock, are then particularly stated; the amount of fees during the month, the visits paid to absent children, the number of prayer and exhortation meetings, &c., are also stated, but with a specification of these I shall not detain you.

There are several causes why the schools do not as yet yield a sufficient pecuniary remuneration to maintain the teacher. Among these, I may mention the following:—The parents are themselves uneducated; they cannot, therefore, appreciate the value of a good education, and are reluctant to expend much in procuring it for their children. Besides, they are regularly contributing for the support of gospel ordinances; and the schools are so intimately associated with the church, that they regard the money contributed, as contributed in a great measure for both. Again, in the times of slavery, and during the apprenticeship, whatever education was afforded was given gratuitously. Even after that period, in schools supported by public charities, no fees were taken, and one or two denominations of Christians fell into the same error. The Mico charity, by which a number of schools were sustained in the island, followed this system, and though these schools are now entirely given up, and the proceeds of the charity, so far as Jamaica is concerned, expended on the maintenance of two normal seminaries, yet the habit of not giving for the education of their children has been inwrought into the parents, and, not till after the present generation has passed away, can we expect adequate views of the importance of the subject to be entertained. Where fees have been exacted, the scale has been fixed too low, and without a kind of combination throughout the island among all the evangelical missionaries, it could not well be raised. These and other causes operate in preventing the mission stations from realising so much for education as they will do in the course of a few years.

It would be of the greatest advantage to our mission that the number of well qualified European teachers in connexion with it—men devoted to their profession, who would regard it as the business of their lives to give themselves to it, and willing, for the sake of a recently enfranchised population, to submit to some sacrifices, that they might be instrumental in raising that population in the scale of religion and civilization, were considerably increased. Any funds expended on this department of christian enterprise would be well bestowed.

There are some other points on which I would wish to make a few remarks before concluding. To carry on the work of the mission effectually in any locality, it is indispensable that there should be a Church and School-house. Our society allocates no part of its funds for the erection of these buildings. The whole burden of providing the requisite means falls on the missionary, and the whole pecuniary responsibilities connected with the undertaking must be borne by him personally,—as builders, and carpenters, and proprietors, from whom timbers, waggonage, &c. are got, will not trans-

act with any other. Indeed, there are few, if any, at a new station, who are capable of managing such matters. The expense of building is very great. The plainest church, with accommodation for 1000 people, cannot be substantially put up for a less sum than about L.2000. I observe that Mr Candler, who spent his time chiefly among those belonging to another denomination, in his journal of a visit to Jamaica, states, that "the building of chapels and meeting-houses in this country is attended with great expense,—a chapel for 600 persons costing at least L.1500 sterling." The buildings must be erected, otherwise the mission cannot go on. To meet the outlay, it is obvious that the missionary must look to the voluntary contributions of the people; and till the debt be paid off, and he be relieved from pecuniary responsibilities, all that is raised in this way must be applied for this purpose. This is the reason why stations really flourishing, and, if freed from debts, fully able to support the gospel among themselves, as well as to aid in its extension, still draw the full salary of the missionary out of the mission fund. Mr James Niven, in a letter to me, says, "could we get our difficulties with our buildings over, our people would defray their own expenses, and assist in spreading the gospel." Except, perhaps, in one or two cases, where the missionary may be so fortunate as to have personal friends in this country, who are able and willing to advance it at a reasonable rate of interest, the money is borrowed in the island where money is very scarce, and where the rate of interest, and other expenses for agency, &c., are enormous, amounting to ten or twelve per cent. Besides this high rate of interest which the missionaries have to pay, they are liable to be annoyed by calls to refund the capital, and are often subjected to great anxiety and depression on this account. Several of them spoke to me on this subject with deep feeling, and stated, that could they only get a number of christian men at home to advance a small sum each, at four or five per cent., they would give them ample security over property far more valuable than all they wished to borrow, and would feel it such a relief as none but those placed in their circumstances could imagine. If I could get ten men in the Secession church to advance L.100 each, or twenty to advance L.50 each for this purpose, I could allocate the L.1000 thus raised in loan to several of our stations in Jamaica, giving the individuals security over property worth three times the amount, besides the security arising out of the fact that it is advanced to christian congregations, who, while grateful for it as a favour, will hold themselves bound to see the interest regularly paid, and the capital in the course of a few years entirely refunded. The relief which this simple expedient would give to the minds of three or four excellent self-denied and devoted missionaries from harassing and depressing anxiety, would be unspeakable. Regarding it merely in a mercantile point of view, as a mere investment of money to yield interest, I honestly declare, that if I had the money myself, I should not hesitate to embark it in this cause. I would earnestly press this subject on the attention of the Court, and of the Committee on missions; and if the proposed arrangement can be carried into effect, the sooner the better, as there are those who are almost trembling for the credit of themselves and their congregations, in consequence of urgent demands for the repayment of money that has been advanced.*

With regard to the Salaries paid to our missionaries, I have to express

* It affords me much pleasure to state, that since making the above remarks, I have received from nine gentlemen the sum of L.800, which was remitted to four different stations by the first December packet. L.400 or L.500 more could be similarly applied with great advantage, and it is to be hoped that those who are interested in our mission, and who have it in their power, will as soon as possible place this sum at the disposal of the Committee.

my unhesitating and decided conviction that they are not too large. No missionaries in the island receive less—most of them receive more. Even though the L. 250 per annum, which is the sum allowed them, did enable them to procure some comforts and conveniences which many of our ministers at home have not the means of obtaining, it would be but a poor and a paltry compensation for the sacrifices which in other respects they make,—sacrifices in reference to society—to intercourse with brethren—to the bringing up of their families—and to many *home* privileges and associations. But, Sir, I have been in all their houses, I have witnessed their “manner of life,” and I solemnly declare my firm belief, that any of our ministers in a country charge, who has his manse and L.80 a year, is able to surround himself with more of the comforts and conveniences of domestic living, than any of your missionaries with his L.250 a year. To account for this, permit me to enter into a few details.

On landing in Kingston, I had to hire a double-seated gig to convey Mrs R. and myself over forty miles of our journey, as we were unable to ride the whole distance on horseback. The hire for that distance of what in this country would be considered a very inferior conveyance, was L.10 sterling, exclusive of provender for the horses and wages to the driver. The sum asked at all the other posting establishments in Kingston, was L.12 sterling. When leaving the island, we found it necessary to wait for nearly three weeks in Kingston, before we could get a vessel homeward. We lived in a sufficiently plain lodging-house, where we had a small back parlour and bed-room, for the use of which we paid L.2, 8s. per week. For breakfast we were charged 3s. each, and for dinner, provided we had only one dish, 4s. each. Had we been guilty of the extravagance of two dishes, it would have been 6s. each. The carriage of two trunks and three boxes a distance of sixty miles, fifty-one of which by sea, and the remaining nine over land, cost me L.4, 19s. I might multiply similar instances from my own experience. Let me rather, however, make an extract or two from documents on this subject, furnished at my request by the missionaries. With regard to almost every one of the items specified, I may say I personally *know* it to be correct, from having paid it myself, or having seen and settled accounts containing similar charges.

Mr Watson, Lucea, thus writes :—“The reason why missionaries require such high salaries in Jamaica, is the extravagant rate at which the necessities of life are sold. *House rent* is three times higher here than at home. You have seen my house—two bed-rooms, a store-room, and a hall, for which L.10 would be a sufficient rent at home. I pay L.50 for it. *Horses* ;—I require two, and sometimes three. The *keep* of these in a town is enormous ; 6s. per day will not do it, and we can do nothing without them—in fact they are legs to us. *Servants’ wages* ;—three times those at home—one good home servant worth a dozen of them. If I had time to compare our market price of the articles of life with the home market price, then you would see how our salaries go. Take the article of potatoes. At home, by an Edinburgh paper, I see they are selling at from 70s. to 80s. per ton. The same sort of provisions, I mean yams, cocoas, sweet potatoes, are selling to day in Lucea at from 240 to 320 shillings per ton. In Belfast, potatoes are 1s. 8d. per cwt. Here the same description of food is from 12s. to 16s. per cwt. Take another article, viz., the *staff of life* in all lands, and compare the prices in the two countries. In Edinburgh you get five pounds and a half of bread for 7d. In Lucea, this morning, three pounds of bread cost 1s. Everything is in the same proportion. Eggs, 1s. 6d. per dozen ; salt butter, 2s. per lb. ; cheese, 2s. per lb. ; tea, 8s. per lb. ; fowls, 2s. to 3s. each ; mutton, 1s. per lb. ; pork, 9d. per lb. Every article of clothing, nearly double the home price. In some parts of the country there is a little difference of price. In Kingston, I understand, things

are much more moderate, but with the exception of Kingston, living throughout every part of the island is extravagantly dear. This, I have no doubt, you noticed in your journeyings amongst us." Mr Watson then goes on with farther details, which I do not think it needful to introduce. From the expense of keeping horses in Lucea, he is obliged to send his several miles into the country, which subjects him at times to considerable trouble and inconvenience. Mr Cowan of Carron Hall, furnishes me with the following statements:—"In a country station, two horses for the missionary's own work are indispensable, and it is almost as economical to keep three, as where two only are kept, one is frequently knocked up by having too much to do. A mule must also be kept for bringing articles to the house. The average price of a tolerable horse is L.20 sterling. The *keep* of it for a year is as follows:—Pasturage, L.3; corn, L.3, the price being 8s. per bushel, and more corn would be given if it could be procured; shoeing, L.2, 8s. For saddlery every year, L.5. A saddle itself costs L.4, 16s., and does not last very long. *Doctor's bill*, L.14. I had to call in another doctor last year, and the additional expense was L.15. The average which I have paid under this head is L.21, 10s. per annum. *Servant's wages*, 6s. per week. It is necessary to keep a man to look after the horses and fences, and his wages are L.20, 8s. per annum. *Washings* we are obliged to give out, and pay 1s. 6d. per dozen, furnishing soap and starch. Clothing lasts much shorter time than at home, and is much more expensive to purchase. *Expenses of travelling* are very great; for example, going to a meeting of presbytery costs me on an average from L.8 to L.10. The expense of getting *household supplies* is also great. About one-third is added to the price before they can be got home. Then we have to get large quantities of supplies at once—and these often turn out bad, and often spoil before they can be used. Butter is 2s. 6d. per lb.; tea, 10s.; mutton, 1s.; salt pork, 1s.; ham, 2s.; cheese, 2s.; candles, 1s. 6d.; bread, double price; rice, 6d. to 9d. per quart, &c. The expense necessarily incurred for merely sending messages is very great. My average for this single item alone is L.10 a year at least."

Mr Niven, among other things, makes the following statement:—"I have been told by an individual, long in an extensive business, that such has been the wretched system of credit and bad payments, that the store-keeper was not safe, without selling, so that one purchaser out of three might pay for all. It must be evident, also, that even in a more healthy state of business, the expense of importation, including commission, insurance, freight, and waste of goods, will necessarily render everything much dearer in this country, especially in those parts of the country where the store-keeper, after paying the importer well, must add his own profit, and the sum requisite to cover an expensive sea and inland carriage. When we ourselves import, the additional expenses on small quantities, render us no gainers. As to the productions of the country, they are often dearer than foreign articles, except sugar and coffee, and even these are astonishingly high. Work done for us is also high. We cannot get a very moderately qualified servant below 6s. a week. Then, we have no coaches or carriers' carts to convey parcels, and an express messenger must always be hired, and well paid. Especially, when we have to hire carts, the expense is enormous."

I may refer also to a letter by Mr Waddell, of Mount Zion, published in the September number of the Secession Magazine for 1835.

I have not nearly exhausted my materials on this subject, but I think I have brought forward enough to vindicate the statement with which I set out, that a minister in this country, in a rural district, with his manse and L.80 a year, has it in his power to surround himself with more of the comforts of domestic living, than the Jamaica missionary with his L.250

a year ; and if any one is disposed to maintain that the former is overpaid, then, but not till then, may he consistently find fault with the largeness of the salary given to the latter.

Let me now make a few remarks respecting the destitution of Jamaica, and the need for continued effort. There is no very accurate *census* of the population, but it is generally believed to be about 500,000. If you turn up the almanac for 1843, you will find there are about 200 ministers of all denominations, and you come to the conclusion, " Well, that is a minister for every 2500 of the population." True, Sir, but there are other points which must be considered before you arrive at the conclusion that Jamaica needs not any more your christian sympathy and your christian aid. You must inquire, for example, how many of these 200 ministers preach the gospel, how many of them illustrate it in their lives, how many of them ever take the trouble of so much as inquiring into the spiritual state of the district over which they are ostensibly set, how many watch over the conduct of the people, reprove them for sin, impart instruction in the only way in which it can be of the slightest advantage, oppose their superstitions, and labour to bring them from darkness to light, and from the power of Satan unto God. To enter into these points, it is obvious, would not only require a lengthened detail, but would necessitate me to make statements which I would rather avoid. Sir, believe it,—there is destitution, there is deplorable destitution, of a pure scriptural administration of the means of grace in Jamaica. There are whole districts, the population of which you may reckon by thousands, sitting in darkness, and in the region and shadow of death. With the comparatively limited knowledge of the island, which I acquired during my six months' residence, I could myself undertake to locate five or six missionaries in districts, where they would find ignorance, superstition, and heathenism reigning supreme, united at the same time with a willingness on the part of the people to be taught, and an anxiety for a minister to settle among them. Our missionaries, for want of men and money, have had to refuse many stations that have been pressed on them, and where wide and inviting fields were presented. One of them, in a letter to me since I returned, says :—" In addition to other opportunities, I had an offer of L.60 sterling, and land, about three years ago ; and I have another even better, in a different part of the parish now. In both cases there might have been good congregations, but to multiply stations without men able to attend to them, is worse than useless. Such offers, however, had we only the means in our power, might be turned to great account." Every one of your missionaries, without exception, could tell a similar tale. Four applications were made to me by proprietors, to occupy with missionaries of our church, important and destitute localities, but to every one of them I was forced, O how reluctantly ! to give an unfavourable reply. Again and again have the elders and members of our churches there spoken to me in terms the most touching and impressive, of the destitution which prevailed in neighbouring districts, and besought me, even with tears, to send out more ministers from the far country. Would that their earnest entreaties could be responded to ! Would that God would put it into the hearts of our people to give more liberally of their substance to this glorious cause, and into the hearts of well qualified agents among our preachers or ministers, to say, " Here are we, send us." " The harvest truly is plenteous, but the labourers are few." I firmly believe that our missionaries have suffered in their health far more by the amount of labour, which, in their anxiety to meet the destitution all around, they have undertaken, than by the climate. The same amount of labour, and of exposure in this climate, it would require a very strong constitution indeed, to undergo without serious injury. Let me, Sir, express the earnest conviction that, far from suffer-

ing the interest of our churches in the Jamaica mission to decline, we ought to seek its increase ; that far from suffering the stations we already occupy to struggle unaided with the difficulties that, on account of their comparatively recent formation, still beset them, we shall cordially and affectionately continue our fostering and helpful care so long as it is needed, and I am sure they do not wish it prolonged a single hour beyond the time of need. Instead of allowing any of them to be relinquished, let us rather seek their increase. A vigorous effort for this purpose on the part of the Secession, sustained for a few years, would go very far to enable the Mission Presbytery there to do for Jamaica what our own Church has done for Scotland. The mission, once placed in these circumstances, with the contemplated Educational Institution brought into operation,—not only should we have no farther demand on our funds, but Jamaica would become a centre of influence, from which the gospel would sound forth to the surrounding islands of the Western wave, and to the vast South American Continent that laps them in her bosom, and from which agents, qualified both by constitution and by training, might in due time be sent in sufficient numbers to take possession of Central Africa in the name of the Lord, and, by proclaiming the message of mercy to the children of Ham, to roll off the curse that has rested on them so long.

Moderator, I must now close. I feel that I have very imperfectly discharged the duty which I was requested by your Mission Committee to undertake. My difficulty has been, not to find matter with which to occupy your time, but to know what, in the circumstances, was likely to be most useful. If the statements which I have made contribute in aught to maintain and increase your efforts on behalf of the West India Mission,—if they have the effect of deepening your interest, and exciting your sympathy and prayers on behalf of the brethren who are labouring there “in the high places of the field,” and of inducing you to send out others to their help,—I shall feel that higher designs than the mere restoration of my health have been accomplished by my visit to that distant and beautiful island of the sea. Oh, Sir! that our debates were hushed,—that our painful strifes were ended ; and that, in sight of a perishing world, with the cry of millions sounding in our ears—“No man careth for our souls,” and within hearing of the shrieks of dying myriads hurrying to their eternal doom,—the only strife within our borders were, how we might excel each other in zeal, and sacrifice, and prayer, for spreading abroad the knowledge of Him whom God hath appointed, as “his salvation to the ends of the earth!” “GOD BE MERCIFUL TO US, AND BLESS US, AND CAUSE HIS FACE TO SHINE UPON US ; *that thy way may be known upon earth, thy saving health among all nations!*”

Extracts of Letter to the Rev. J. ROBSON, from Mr JOSEPH HANNAH, Catechist at New Broughton, Jamaica.

Broughton Place, 16th October 1838.

REV. AND DEAR SIR,—* * * * The heavy, though to some of us not unexpected, tidings, that we should never again have the presence of one whose ministrations, counsels, and activity tended so much to cheer our drooping spirits, and heal the wound that had been made by the death of our late beloved minister, has cast a gloom over us all ; and yet I can say, that we have received the news with submission, and look upon it as the wise arrangement of unerring wisdom, and as what will ultimately be for God's glory, and the prosperity of his church. We know, and are fully assured, that although you may not return to labour among us again,

you are often present with us in spirit, and will do all that lies in your power to promote our highest interests; and we are sustained by the hope, that the society will as soon as possible fill up the place of him who has "ceased from his labours and entered into rest."

The affairs of the congregation are going on well—better than might have been expected in their present destitute condition. The Friday classes and Sabbath classes are as numerous attended as when you were here, and there is no falling off whatever in the congregation. The conduct, zeal, and activity of the office-bearers in the church, are truly encouraging. We have not been so well supplied with ministers as was expected when you went away. Mr Elmslie is the only one that has been here since Mrs Paterson left, with the exception of Mr Aird. Mr Blyth was to have been with us on the first two Sabbaths of October, but was prevented by bad health. * * * * I have now arranged with Mr Aird to be here on the first Sabbath of November to dispense the sacrament, and also to converse with some of the candidates, with the view of their being added to the members' list. None have been admitted into full communion since you went away, although there are not a few who might safely be admitted, and who give satisfactory evidence of having experienced a saving change. The number on the candidates' list is 145. The school is as large as can be expected at this season of the year. It is now the time for coffee-picking, and many of the older children are at present employed in the plantations. The daily attendance is from 100 to 115. * * *

The school at Pusey-Hill, under Charles and Mrs Dryden, is keeping up well, but my engagements are so numerous, that I can scarcely command time to visit it either on Sabbath or week-days. Rowe's Corner station is not falling off, and the people are doing as much as can be expected for the support of the gospel. I expect that six or seven individuals from that station will be received as members at our next communion. The anxiety for a teacher continues. James Francis has not been able to open school there as yet. When he was about to leave his present situation, Mr L—— seemed to have great difficulty in finding a properly qualified person to take his place, and urged him to remain till the end of the year. James came to ask my advice, and as Mr L—— had showed himself very friendly to Mrs Paterson, I told him to continue till the 1st January.

Mount Pleasant station seems to be in a very prosperous state at present. Mr Campbell is doing all he can for the good of the people. Mr Aird visits it once a month, and peace and harmony prevail. * * *

I trust that ere this Mrs Paterson and family have all been brought home to you in safety, and that they have experienced the protecting and supporting care of him who is the God of the sea and of the dry land, and who has specially promised to sustain the widow and the fatherless. I thought they would have been with you before the date of your last letter, but you must not have heard of their arrival, else you would have said so. Remember us all kindly to them, and say that we all long to hear of their safety and welfare, and that many prayers, both secretly and in the sanctuary, ascend on their behalf. * * *

THE
UNITED SECESSION MAGAZINE,
FOR FEBRUARY, 1844.

MISCELLANEOUS COMMUNICATIONS.

CAPABILITY AND DUTY OF THE UNITED SECESSION CHURCH
IN REGARD TO PERMANENT BENEVOLENT OPERATION.

THE recent combined effort of the Secession churches to relieve their poor brethren has been very satisfactory. It has afforded the evidence of fact as to what our church can accomplish at once and with ease; it has imparted great pleasure to donors of all classes, a pleasure, however, not unmixed with the pain of contrition, because this labour of love was not performed long ago; it will refresh and invigorate many a suffering band of brethren, not a few of whom will be excited to become benefactors of others in their turn; and the standard of benevolent effort has become so much higher, as to secure, under the blessing of God, that we shall soon see greater things than these. We shall find that "the way of the Lord is strength to the upright," and "we shall run and not be weary, we shall walk and not faint."

I heartily approve of occasional simultaneous efforts, such as occurrences in the course of Providence demand. It is fit that there should be occasions on which there shall be diffused through the entire church a simultaneous consciousness of its unity, and that, with the joy and the strength which this consciousness inspires, the body should make an effort, in some measure commensurate with its capabilities.

But it is not by such occasional efforts that the work of christian benevolence is to be done. It is a law of mind pre-eminently applicable to mind sanctified, that its characters, in order to acquire their full development and power, must not only act at distant intervals, but must be brought into daily exercise, and become the habits of the soul. Piety could not be sustained by an annual, or monthly, or even weekly exercise; it must become our daily work, and we must learn, would we be truly devout, to *live* by faith, and to *walk*, with God. It must be so with benevolence also, that regard to our fellow-men, and our brethren in the Lord, which prompts us to seek the promotion of their interests, whether temporal or spiritual. By the daily and habitual exercise of self-love, it is that this principle acquires such power within us; and if we would keep the second great commandment of the law,

and love our neighbour as ourselves, benevolence must operate with the regularity of the selfish principle. By regular exercise under the influence of the truth, we must nourish it into healthful and mature vigour, until we feel it dwelling within us in its strength, until we are conscious that its exercise is identified with our happiness, and we can no more reconcile ourselves to live in the neglect of the duties to which it leads, than we can in the omission of those which are essential to our own welfare.

I am well aware that benevolence has many other modes of exercise than ecclesiastical contribution. It may burn with much power in the breasts of the poor, who are constrained by necessity to receive rather than to give. It may utter itself in fervent prayers to the Father of mercies, and may thus be the instrument of drawing down both temporal and spiritual blessings on many from the Divine source of good. But I confine myself in this paper to the mode of its exercise which I have just indicated; and, before I state my plan, let me notice the objects for which it is meant to provide.

These are of two classes—*Home and Foreign Evangelization.*

Under the former I include, first, *The permanent and effectual aid of weak congregations.* I need hardly say, that there are, and will probably ever be, many congregations connected with the Secession church whose members are too few or too poor to enable them to raise, by their own efforts, a sum sufficient for the decent and comfortable support of a pastor, and for defraying the other expenses, however small, necessary to the maintenance of a place of worship, and the administration of the ordinances of the gospel. By the effort now made, it is hoped such congregations will be freed from the pressure of debt, but still the other payments remain; and if nothing is done to enable them to augment these, and to place their pastors in more comfortable circumstances, I feel a deep conviction that little comparatively will have been effected, and that much sin will attach to the great body of the church, from the neglect of our brethren still left in poverty. I know that the "Synod's Fund" is meant to provide for such cases, and that good has been effected by that fund. But who knows not that its disbursements are paltry, that they are doled out in miserable pittances, that the relief afforded is scarcely worthy of the name, and that, from the smallness of the contributions to that fund, this parsimony is unavoidable. Besides, nothing has been, in general, done to stimulate the efforts of these poor congregations. They feel that they are poor, and they are in danger of waxing spiritless; the result of which is, that, in too many cases, their members are far from doing what they can. There are often in such little communities, two or three individuals, perhaps one, who, were they animated by the same spirit, and exercising the same liberality which distinguish church members (in circumstances no better than theirs), belonging to more numerous and active churches, could do with ease as much as is now done by the whole congregation. The distributions of the new fund have been wisely made on the principle, that if the congregation to be relieved raise a certain amount, the fund will supply the rest; and the spirit thus generously excited, and the contributions made, have been wonderful. Let this principle be adopted in any new measures for im-

proving the circumstances of our weak congregations, not to lay upon them burdens they cannot bear, but simply to induce them to *do what they can*, and the result will be similar.

Under Home Evangelization, I include next, *Home Missions*. From the increased number of labourers in this field, those especially connected with our brethren of the Free church, it is not improbable that we shall have less to do in this department. But, during the 110 years of its existence, the Secession church has been incessant in Home Missionary labours, and in no work has it been more abundantly owned of God. I trust, therefore, that, encouraged by the past and animated by christian compassion for our countrymen, we shall endeavour to abound in this work of the Lord, desirous of his approving testimony, "for my name sake, thou hast laboured, and hast not fainted."

Home objects may also come to include *Educational efforts*; but I may omit these in this sketch.

Foreign Evangelization sufficiently explains itself. On this great subject it is enough for me to say, that no church is at liberty to disregard it,—that every pastor, every other office-bearer, every church-member, is under law to Christ in this matter, and is bound, to the extent of his ability and opportunity, to take part with his fellow-christians in obeying this appointment given to the whole body, "go ye into all the world and preach the gospel to every creature"—that by restraining the spirit of extensive supplication, by repressing the expansive benevolence of her members, by impairing their conformity to their great Head, by depriving themselves of the honour of being his instruments in the accomplishment of the work for which he bled, and reigns, and makes intercession, the church injures herself in proportion as she relaxes in the godlike efforts by which she seeks the conversion of the world to God—and that, although the Secession church has been enabled to make a commencement in this department of christian beneficence, it is manifestly incumbent on her to "forget those things which are behind, and to reach forth unto those things which are before."

Such are the *objects* of the plan, which I now take the liberty of suggesting, and by which, I hope to show, that without difficulty, *thirty thousand pounds* at least, may be raised by the Secession church, annually, for their accomplishment.

I do not know the number of persons in full communion in the Secession church; but taking the estimate of Dr M'Kerrow as very near the truth, it may be assumed as not less than 125,000, nor more than 130,000. From this number deduct 25,000 as poor, or immovable on the matter of contribution to any public object, and consider 100,000 as the number to be looked to. Suppose that each one of this number shall be induced to contribute at the rate of *one farthing a day* on each working day, and you have an annual sum of £32,500. To realize this sum, I do not even assume that each member shall actually pay a farthing daily; but that *the average of daily payments shall amount to this*.* I cannot persuade myself that this will seem

* Very many will pay at the rate of one half-penny, not a few of one penny, and some at a far higher rate daily, "as the Lord hath prospered them."

to any one an extravagant proposal ; or that to the great body of our people it will appear in any other light than small and easy. Shall it be said, that our people will not charge themselves at the rate of one farthing a day *on the average*, for this great work of the Lord,—home and foreign evangelization ? Shall they be willing to have this stigma attached to our church, that we will not make the sacrifice, shall I call it, of one farthing a day, for sustaining and promoting the cause of God in our own country and in foreign regions ? Then, assuredly, we must be told it is not because we cannot, but solely because we will not.

The mode of raising this contribution, I would suggest, should be the following :—*Let the sum be set apart with religious fidelity and care by each member daily or weekly ; but let there be no arrears beyond the week.* Punctuality is essential to efficiency, nor is there any department of human action, in which more exact punctuality should be practised, than in “the things that are God’s.” In these things, above all others, it becomes us to be “faithful in that which is least.” Let the daily or weekly donation of the individual or of the family, be laid aside at the time of morning or evening prayer. It will be a fit memorial to the donors of the sacred objects, for which the donation is given ; it will be pleasant to come before the Lord and bring the offering with them. It will naturally direct their prayers to those objects for which they present their offerings ; and if these donations, how small soever, are presented to God from willing and grateful hearts, and if those prayers are presented in the name of Christ, God will be honoured, and the devout offerers will be blessed. “Thy prayers and thine alms are come up for a memorial before God.” Benevolence would thus be nursed by piety and by practice. The rich would thus feel that God has a *daily* claim on their wealth, and they who toil that he has a *daily* claim on their labour. Nor is this consideration a mere sentimental conception ; it accords with the word of God, it is enforced by his authority. The following words of Paul in regard to a converted thief are full of instruction, “Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, *that he may have to give to him that needeth :*” Eph. iv. 28. I quote these words solely to show that secular labour, even by the man who works with his hands, is to be engaged in, not on the principles of selfishness only, not only for his own interests, but on the principles of piety, and of benevolence also ; of piety, or devout regard to God who enjoins it, and of benevolence, or an affectionate regard to our poor brethren, for whose necessities our labour is to provide.

The weekly sums being thus set apart in every dwelling, *a body of collectors must be obtained to make a weekly call for the contributions.* These collectors must be persons whose hearts are in the work, who will account it a pleasure to devote a little portion of their time to the cause of Christ and of their poor brethren, who will be as punctual with their calls as the donors with their donations, and who will not weary in well-doing. Indeed, by assigning to each only a few families, and by the families having the contributions ready at the expected hour of call, little time will be necessary.

Should this scheme meet with general approbation, I would venture

to add the following suggestions:—Might not presbyteries, without delay, at some hour set apart for conference and devotion, give it the sanction of their approbation, and recommend it to the session and congregations under their charge? Might not sessions lend to it the influence of their sanction, and pastors bring it affectionately and zealously before their respective flocks? Might not congregations assemble for deliberation and prayer, pledge themselves to make the effort, and without delay commence?

What cause of gratitude to God, and of joy to the brethren, were this annual tribute for the sake of the gospel willingly rendered by the members of the Secession church! *Ten thousand pounds* judiciously bestowed yearly on our weak congregations, and on our home missions, would effectually lift them out of all their difficulties, as far as money can be the means of doing so, would draw the bonds of brotherly kindness closer among the various churches of the association than we have ever yet felt them, and would cause, on the part of all, thanksgivings to God. *Twenty thousand pounds* bestowed annually on foreign evangelization would be no inconsiderable offering to the great missionary cause, and would place the Secession church in a favourable position among the churches of Britain and America, as a fellow-worker with them for the high end of the world's salvation. We should then largely share in these blessings promised, in such circumstances, to the church: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. . . . Ye shall be named the priest of the Lord, men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves:" Isa. lxi. 4. 6.

But I am persuaded that in order to this, and to every other good undertaking going on auspiciously, we must labour to have active personal piety diffused and maintained among our ministers and our church-members. On no other basis than genuine personal godliness, can christian enterprise, under the divine favour, be securely placed. O for such a spirit among all our churches as the pious captives in Babylon breathed! "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the root of my mouth; if I prefer not Jerusalem above my chief joy:" Ps. cxxxvii. 5, 6. O for that grace to descend upon us in plentiful showers, which visited so abundantly the poor churches of Macedonia of old! "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia: how that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For, to their power (I bear them record), and beyond their power, they were willing of themselves:" 2 Cor. viii. 1-3. Let us ask and we shall receive this grace from God; "for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened:" Mat. vii. 8.

H. HEUGH.

Glasgow, Dec. 16, 1843.

MONUMENTAL SCULPTURES AND INSCRIPTIONS OF EGYPT.

SECOND ARTICLE.

NUMEROUS scattered passages are to be found in ancient writers respecting the hieroglyphical writings of the Egyptians, but they are, for the most part, extremely vague and defective. There is, indeed, one well-known passage, in the *Stromata* of Clement, bishop of Alexandria, A.D. 194, in which the subject is treated with peculiar detail, but, at the same time, in a manner so obscure, that it was not until after the discoveries we have described that its meaning could be at all understood. The passage in question, however, has rendered essential service to the study of the hieroglyphics, by corroborating the results at which Champollion and Dr Young had arrived. According to Clement, the Egyptians employed three different kinds of writing,—the *epistolographic* or current hand,—the *hieratic*, or the character used by the priests,—and the *hieroglyphic* or monumental character. The first is equivalent to the enchorial or demotic, of which we have already spoken, and is believed to be of comparatively modern origin, as no documents in this mode of writing are known which bear an earlier date than that of the Pharaohs. The second is a running form or short hand of the hieroglyphics, in which a rude outline represents the figures. The third was the original mode of Egyptian writing, of which the other two are corruptions. It is wholly composed of pictorial representations, and originally, there can be no doubt, conveyed ideas entirely by pictures of the objects intended to be expressed. Thus we find on the monuments that the picture of a man represents a man, and that of a horse, a horse. The insufficiency of this plan, however, must have been immediately felt. The mere picture of a man could not represent *what* man was meant, and, to denote this, it became necessary to add a sign or symbol of another thing in some way associated with this particular individual. The symbols employed were of various kinds. Sometimes a part is placed for the whole. Thus, the head of an ox is employed to represent an ox, the head of a goose, to represent a goose. Two arms, the one with a shield, the other with a battle-axe, denote an army, and a pair of arms holding an oar, signifies a rower. The cause is often put for the effect, the effect for the cause, and the instrument, for the labour produced. Thus the picture of the sun is put for the day of which it is the cause,—a month is represented by a crescent with its horns turned downwards,—fire, by smoke issuing from a chafing dish,—and writing, by the combination of the reed, inkhorn, and palette, employed by the sacred scribes in writing the hieroglyphics. Sometimes the symbol is employed in consequence of some fancied resemblance between it and the idea; thus, contemplation or vision is denoted by the eye of the hawk, because that bird was supposed to possess the power of gazing upon the sun. A mother is represented by a vulture, because that bird is said to nourish its young with its own blood—a king by a bee, because that insect submits to regular government—and a priest by a jackall, to indicate his watchfulness over sacred things. In some

cases, the emblem used must be considered completely arbitrary. Thus, a hatchet signifies a god,—an asp, royalty,—Osiris is represented by a throne and eye—a son by a bird resembling a goose,—and a physician by a species of duck,—a branch of the lotus indicates Upper Egypt,—and a tuft of papyrus, Lower Egypt. Finally, the Egyptians employed various pictures of physical objects to represent not ideas, but letters or sounds. The principle on which this was done is very simple. It consisted in representing a sound by the pictorial image of a physical object, of which the name had for initial articulation or first letter, the sound which this picture was intended to express. Thus, the picture of a lion, the name of which in Egyptian was *Labo*, was employed to denote the sound or letter *L*, the tuft of a reed called *Ake* stood for *A*, and a hand called *Tot* stood for *T*. A system precisely similar is often employed in teaching little children our own alphabet as, “A was an archer, B was a butcher, &c. * This principle has originated many Semitic alphabets, as the Hebrew, the Samaritan, the Phœnician, and those of some other nations. † This brief account of the hieroglyphics may serve to give our readers some idea of the nature of the pictorial representations sculptured on the Egyptian monuments.

Of late years, Egypt has been visited by enterprising travellers from all the nations of Europe, for the sole purpose of investigating the monuments and studying the hieroglyphic inscriptions on their walls, and much valuable information on the subject will be found in their works, especially in those of Sir J. G. Wilkinson, Lord Prudhoe and Messrs Felix and Burton. But every preceding publication has been cast into the shade by the splendid work of Rosellini. In 1828, the French government sent a commission, consisting of Champollion and four French artists, abundantly supplied with all the necessary instruments, for the purpose of examining and making drawings of the hieroglyphical inscriptions, engraved on the monuments of Egypt and Nubia. A similar design having suggested itself to the Grand Duke of Tuscany, the celebrated oriental scholar, Professor Rosellini, and four Italian artists under his direction, were appointed to proceed to Egypt for the same purpose as the French commission. It was ultimately arranged that the two missions should be blended into one. They remained in Egypt for upwards of two years, during which they were unremittingly engaged in exploring the monuments scattered along the valley of the Nile. They brought back with them a very large collection of antiquities, and not less than fifteen hundred drawings, together with a particular description of each bas-relief, the details of the decorations and copies of the accompanying inscriptions. Champollion died soon after his return to Paris; but the laborious task of arranging the materials thus accumulated, and preparing them for publication, has been performed by Rosellini, in a manner, in the highest degree, creditable to his industry and learning. For the last ten years he has been periodically issuing the text and plates of, perhaps, the noblest work which the researches of

* Gliddon's Ancient Egypt, &c. p. 16-23; Antiquities of Egypt, p. 82, 92; Wiseman's Lectures, vol. ii. p. 75; Ency. Brit., Article Hieroglyphics.

† Hebrew Characters derived from Hieroglyphics, by John Lamb, D.D., Master of Corpus C. College, Cambridge.

an individual and the liberality of a government have ever produced. This magnificent publication furnishes a complete civil, military, religious, and monumental history of early Egypt, and supplies more ample and minute details of the arts, sciences, manners and customs, public and private life, of the ancient Egyptians, than we possess of the Greeks and Romans, or, probably, even of our own early ancestors. We purpose selecting from this invaluable mass of materials, a few examples of the light thus thrown on various important questions connected with the history of Egypt, and especially with the events recorded in the sacred scriptures.

The reading of the sculptures and inscriptions of ancient Egypt has, as might have been expected, been of important service in corroborating the statements of scripture regarding that country. A close and intimate connexion long existed between the ancient Egyptians and the Hebrews. Abraham, the founder of the Jewish race, visited Egypt, and was kindly treated by its ruler. Joseph his great-grandson was the prime minister of one of the Pharaohs, and the rich province of Goshen was the residence of his brethren and of their descendants for several centuries. The Israelites were employed in the erection of those stupendous buildings with which the kings of the eighteenth dynasty adorned Egypt, and the great Jewish legislator was "learned in all the wisdom of the Egyptians." At a later period of their history, the greatest monarch that ever sat on the throne of David, married the daughter of Pharaoh, and in the reign of his son, Jerusalem was taken and plundered by the Egyptian monarch. One of his descendants was defeated and killed, in the valley of Megiddo, by another of the Pharaohs. It was to Egypt that the Jews went down for help during their fruitless struggles against the overwhelming power of the Assyrians, and it was their reliance on this broken reed that ultimately brought about the ruin of their nation. An interesting question, hence arises, whether the monumental sculptures and inscriptions of Egypt make any reference to these events, or throw any light on the manners and customs of the early Egyptians, as incidentally portrayed in biblical history? It is gratifying to state, that all that industry and learning have been able to collect on this subject, is in entire harmony with what the scriptures directly or indirectly teach respecting Egypt; and "it is certainly a very great point to have ascertained, beyond doubt, that the Egypt of the bible is Egypt indeed, not a fiction, nor an imposture, nor a blunder, as writers of the Voltaire school would persuade the world,—but a reality, so far as it goes—a picture copied from actual life."*

The first mention made of Egypt in the scripture narrative, is in connexion with the visit of Abraham, recorded in the twelfth chapter of the book of Genesis, "And there was a famine in the land [of Canaan]; and Abram went down to Egypt to sojourn there, for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai, his wife, Behold now I know that thou art a fair woman to look upon, therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife;

* Biblical Cyclopedia, p. 604.

and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee. And it came to pass that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh's house saw her, and commended her before Pharaoh, and the woman was taken into Pharaoh's house." From this statement we learn that, even at this early period, the Egyptian monarch bore the official title of Pharaoh,—an appellation on the origin and signification of which, the labours of Wilkinson and Rosellini have thrown new light.* By several analogies between the Hebrew and the Egyptian letters, they have shown the title to be identical with that of Phre or Phrah the sun, which is prefixed to the names of kings upon their monuments. This name was given to the Egyptian monarchs from the pretended analogy of the king as chief of earthly beings with the sun as chief of heavenly bodies. Every Pharaoh was the sun of Egypt, and over his name bore the title "Son of the sun." In confirmation of this interpretation, we may mention that the name of Joseph's father-in-law, Potipherah or Pete-phre, signifies a priest belonging to the sun. It was customary among the ancient nations of the east for the women to veil themselves; and we know that, after the Persian conquest, the women of Egypt were condemned to the concealment and seclusion, still common in the eastern countries. But we learn, from the monumental sculptures, that among the ancient Egyptians, the women exposed their faces and were permitted to enjoy as much liberty as those of modern Europe. Unless this had been known, we should have been at a loss to discover how it was that "The princes of Pharaoh saw Sarai;" and for the knowledge of this circumstance, we are wholly indebted to the monuments.†

The complexion of Sarai seems to have aggravated the alarm which her husband felt on account of her beauty, "Thou art a fair woman." The Egyptian women were of a darker tinge than their Syrian neighbours, and the monuments afford abundant evidence that a fair complexion was deemed a mark of beauty among the early Egyptians. This seemingly trifling circumstance is recorded in no history but the book of Genesis; and its confirmation by the independent testimony of the monuments is a strong proof of the authenticity of the scripture narrative.

In the enumeration of the presents conferred on the patriarch by Pharaoh, we find mention made of "men-servants and maid-servants," which proves that domestic slavery was, even at that early age, established in Egypt. This circumstance, like every other stated in the sacred narrative, is fully borne out by the monuments which show us these unhappy beings, "trembling and cringing before their superiors, beaten with rods by the overseers, and sometimes threatened with a formidable whip, wielded by the lady of the mansion herself." The whole of this narrative is calculated to leave the impression which the monumental records abundantly confirm, that the Egyptians, even at that early period, were acquainted with agriculture, and all those arts

* "I monumenti dell' Egitto e della Nubia," vol. i. p. 117, Wilkinson's *Topography of Thebes*.

† *Illustrations of the Bible from the Monuments of Egypt*, by W. C. Taylor, LL.D.

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of civilization and government which indicate a social existence, extending backwards for at least several ages. Their monarch had a court, princes and servants, and regular armies, and his dominion extended into Ethiopia and Nigritia. Their country was already noted for its fertility and for its well-stored granaries. They had vast cities and magnificent palaces and temples. The arts of painting and sculpture had reached a degree of excellence scarcely surpassed in later times. The arch, both round and pointed, with its perfect keystone, both in brick and in stone, was known to them long before this era.* The columns now termed Doric, and attributed to the Greeks, were in common use at this period which precedes the Dorians by a thousand years and some centuries; previously they had employed 100,000 men in the erection of a single pyramid to serve as a royal tomb.†

J. T.

A JEWISH CONVERT.

(From the Journal of a Recent Tourist.)

DURING our stay in the city of Strasburg, I had frequent intercourse with Mr Hausmeister, a German Jew, but at present a laborious missionary among his countrymen. I met with few men, in my journey, of a more catholic and devoted spirit. I learned from him a variety of particulars regarding his personal history, especially in reference to his conversion. They place in a striking light the difficulties with which a Jew has to contend in turning from the yoke of Judaism to Christianity; and as I am fully persuaded that they will be interesting, and I hope edifying, to the readers of the Magazine, I shall present them with the substance of the narrative I got from himself. His Jewish name is Balbait, which has the same signification as his German name Hausmeister,—master of the house. He was born in the kingdom of Würtemberg. To use his own words which are now before me, “I had the happiness to have affectionate parents, and passed the days of my childhood in the gaiety and happiness natural to that age. My parents wished me to devote myself to commerce; but as I evinced a strong repugnance to that profession, I was, according to my own desire, apprenticed to a watchmaker. Young and thoughtless I determined to know the world, its attractions, its pleasures, and endeavoured to find happiness for myself in sights, the cafés, in concerts and balls. But amid all my pleasures and my good reputation before the world, my soul languished, and nothing gave me real satisfaction. I could not dissemble from myself, that, in the depth of my soul, I possessed no true joy, and that the peace of God was not my portion. I felt that the perishable things of this world could never fully satisfy my immortal spirit; that that which is

* It was long supposed that the Cloaca Magna at Rome is the most ancient specimen of the arch, but the Egyptians were acquainted with its structure 2000 years before the erection of the Cloaca Magna.

† As an illustration of the state of refinement to which Egyptian society had already attained, we may mention the curious fact, that in one of the sculptures as old as the days of Abraham, the king is represented as diverting his leisure hours with a game similar to chess.

eternal can never be nourished by that which is finite; and as my soul is possessed of a life which, in its future being, is to run parallel with the throne of the Eternal, it is, in the nature of the case, impossible that the transitory objects of time can ever fully satisfy its longing desires."

In this state of inquietude and discontentment with the visible and tangible, he betook himself to the study of the Old Testament,—there he found light thrown upon *himself*. He perceived that all his thoughts and desires, his words and actions, were in opposition to the law of God; and the conclusion to which he was brought, was, that he was a guilty sinner, a depraved creature,—that he was condemned by the law, and that, in that condition, he could not stand before the face of the Holy One of Jacob. In this state of mind he called to remembrance the sentence of the Rabbis, "Repentance, prayer, and alms efface the guilt of our sins." "But," said he, "I found no sentence like this in the word of God;" and it left him without consolation. He tried repentance, but he found that, however sincere, it was imperfect, and required a *new repentance*,—that his prayers, as he thought, at the time, very earnest, were yet feeble and languishing, and often interrupted and soiled by distractions. The only thing he could allege in his favour, were the charities which he gave out of *his superfluities* to the poor. But these so-called works of charity he soon felt to fall immeasurably short of the great commandment, "Thou shalt love thy neighbour as *thyself*." Merit he had none in his own eyes; wherewith then could he hope to satisfy the justice of God? In this state of mind he vividly felt the truth, the force, and the terror of these awful words, "Cursed is every one that continueth not in all things, which are written in the book of the law to do them."

Hitherto his outward deportment had been unblameable in the sight of man. But he began to make the painful discovery that every species of wrath, hatred, envy, animosity, avarice, and other kindred passions, are as really sinful in the sight of God as lust and murder; for, he found it written, "thou shalt not covet." He discovered, also, that the law was intended by God to prove our moral power, that is, as he explained it, to impart to *fallen man* the knowledge and conviction of his own *impotence* and sinful estate; and thus to convince him that he must be dependent on free grace alone for the pardon of his sins. Having obtained this view of the law and of himself, as a poor condemned sinner, he next ascertained, from the scriptures, that God is merciful and gracious, and ready to forgive,—that he has no pleasure in the death of him that dieth, but rather that the sinner turn to him and live. The passages to which he especially referred as impressing this truth on his mind, were Ezekiel xxxiii. 11; xxxiv. 6; Psalms vi. and cxxx. with the proclamation of the divine name to Moses in Exodus. But alongside of these rich declarations, he was constrained to place others which affirmed that God is just, and that he will not clear the guilty. How to reconcile these two classes of texts became with him the great problem. He found himself utterly incompetent to its solution. He was now beyond measure distressed; but continued the study of the sacred oracles, and, at length, found it said of Abraham, "that he

believed God and his faith was counted to him for righteousness." This statement arrested his attention, and he thought that he had found what he wanted. A new view took possession of his mind, and this he expressed in the following proposition:—*That the faith of the heart, and entire confidence in God, and in his promises, is the way to obtain pardon and peace.* It was in this way, and not by his works, that Abraham was justified. He is our father, and all his children must be justified in a similar manner. The reasoning was just, but his way was not yet clear, for the question still came back upon him, "How can divine justice be vindicated by my mere believing? What am I to believe?—The promises. But how do these promises come?" This forced him to the consideration of the nature and design of the sacrificial institutions of the law; and in Leviticus he found it written "That the blood shall be a propitiation for the soul;" and, again, "Aaron shall make atonement with the blood of the sin-offering of atonement. Once in the year shall he make atonement for you throughout your generations." In this way he arrived at the conviction, that it is only by a sacrifice of propitiation offered with an humble repentant heart, and in true faith of the divine promises, that the grace of God for the pardon of sins can be obtained. But this conclusion only conducted him to another difficulty, for the question immediately occurred,—and it is one which every Jew must feel to be a formidable one,—“How can I, or any one of my countrymen, offer the required sacrifices? It is at Jerusalem and at the altar there, that acceptable sacrifice can alone be presented. But *we* are far from the land of promise. The sanctuary of the Lord is destroyed, the altar is no more, the city is desolate,—that holy city where the people assembled to praise the Holy One and pour forth their hallelujah, is burned with fire. Ah, miserable that we are! Israel is without a king, without a prince, without a sacrifice, without an altar, without a priest, without a sanctuary! Dispersed over the earth, we are placed in the most painful of all situations, for in our exile it is impossible for us to celebrate, according to the appointment of God, either the passover or the day of atonement, or any other sacred feast. How, then, can a Jew hope to obtain the forgiveness of his sins and peace with God?" This difficulty pressed long on Hausmeister's mind, and it was greatly increased by finding in the scriptures, apparently contradictory statements regarding the importance of the Levitical sacrifices. God, by the mouth of Moses, had represented the sacrifices as indispensable to reconciliation and pardon. But, on the other hand, he had, by subsequent prophets, declared that he took no pleasure in them,—that he never required them at the hands of the Israelites,—that they were an abomination unto him, and he could not away with them.*

Here was a position the most painful! Sacrifice affirmed to be indispensable, and yet not required! "How can I be saved," was his natural exclamation! "I am undone! Woe is unto me!" The salvation of his soul, however, became urgent and pressing in proportion as he felt it to be beyond his reach. He still continued to search the scriptures, and at last made the discovery that the Levitical economy was *purely figurative*,—that in themselves, its sacrifices could not make the

* 1 Sam. xv. 22; Isaiah i. 10-19; Jer. vii. 21; xiv. 12.

conscience pure, nor appease the wrath of a holy and just God. But when viewed in connexion with what they *adumbrated*, they were of the highest importance. Here, then, was a solution of his difficulty. It was when the *design* of the sacrifices was forgotten, and it was believed that the blood of bulls and of goats could truly expiate sin, that God did not require them, and could not away with them. But, on the other hand, when the offerer perceived their typical import, and by faith looked through the *figure* to the thing prefigured, then it was that the sacrifice became, to him, a true ground of peace. His views of the whole economy he embodied in the four following propositions :— It was designed,

- I. To convince Israel and the whole world of their fall, their sin, and guilt, and inspire them with true repentance.
 - II. To accustom them to the idea of a reconciliation by *blood*.
 - III. To direct them to submit, with faith and obedience, to the will of God, even though contrary to their own views and feelings.
- And finally, and chiefly,
- IV. To give to true believers in Israel a visible representation of the true sacrifice which was to come, and of which the sacrifices of the law were only *types*,—that is to say, of the sacrifice of the Messiah, who was to take away the sin of the world, and reconcile men to God by his sufferings and death.

“Of the last point,” said he, “I was fully convinced by two passages of the prophet Zechariah xii. 10, and xiii. 7.”

He was now prepared for the investigation of the last question, which at once occurred to his mind, “I asked myself,” said he, “Has this great sacrifice been offered or not? The Messiah, the righteous servant of God, by whose knowledge many are to be justified, has he already come, or is he yet to come?” This question engaged his prayers and researches. He confined himself, as he had all along done, to the word of God. He consulted the prophecies regarding the Messiah. He compared them, one by one, with the statements of the evangelical narratives of the life, sufferings, and death of Jesus of Nazareth; and he was constrained to come to the conclusion, that he was, indeed, the Messiah of whom Moses in the law, and the prophets did write. Did he now obtain peace? No, reader, no! He was thoroughly satisfied, *from the scriptures*, that Jesus was the Christ. But the conviction, instead of giving him peace, excited a fearful tumult in his mind. The reason was, and oh, that the professed disciples of Jesus would ponder it well—*the faith of Christians has little effect upon them*. “I looked abroad,” said he, “over the christian community, and I found that men, for the most part, lived a life little conformed to the law of God; how, then, can the gospel be true, and Jesus be the Messiah? If men really believed that he died for them they would be different from what they are.” He was utterly cast down, he longed for a sure ground of hope, and at the moment when he thought that he had found it, it was suddenly cut from beneath his feet. He had recourse again to his bible, and there, to use again his words, “I found that it is not right to determine the divine origin of a religion by the conduct of those

who profess it ; and that the truth does not partake of the faults of the multitude."

The whole history of the people of Israel furnished him with the proof of this important sentiment. Those of a kindred spirit with Moses, Joshua, David, Samuel, Elias, &c. &c., were at all times found to be few among the multitudes of Israel. There were seven thousand, in the days of Elijah, who had not bowed the knee unto Baal. But they were *hidden ones* ; and what were they compared with the rest of the nation who had plunged into the darkness of heathenism ? He found the same in the days of Isaiah, when the whole people, with a few exceptions, had become like unto Sodom and Gomorrha.

He concluded, that in the Christian church it might be the same—that now, as of old, the genuine people of God might be *hidden ones* ; and that he was not to look for the practical fruits of christianity among the multitude of its professors, but, as it were, among the *seven thousand* who are the real depositaries of the truth, and the temples of the Holy Spirit. These he did, at length find, and their fear of God, their separation from the world, their genuine brotherly fellowship uniting persons of all fortunes and all ranks of society, their integrity in public life, their zeal for the glory of God and the propagation of his truth, their calmness and order in private life, their compassion for the wretched, their humility, patience, gentleness, and decision, their fervour in prayer even for their enemies, their knowledge of divine truth, and their submission to the will of God ; in a word, their love of God and of their neighbour, their profound piety and devout affection to the person of Jesus Christ—these were the genuine characteristics by which he recognised the spiritual children of Abraham, the true people of God.

He did not now doubt that he had found the truth, and the result upon such a mind as his, may easily be anticipated. He embraced the Saviour with his whole soul. In his own beautiful simplicity he said, "I am now a happy man, I have found peace and repose, I now believe, in the depth of my heart, the *two fundamental* truths of the bible,—*the fall of man in Adam*, and his *recovery by the Messiah*. By nature I am involved in the fall ; and by faith I have an interest in the recovery. *I am saved*. I know that by the Messiah I am justified before God ; and that, after I shall pass away from this life, I shall go to heaven to enjoy eternally the felicity of happy spirits in the contemplation of the face of God."

Soon after his conversion he left his business of watchmaker, and became a missionary among his countrymen at Strasburg. The preceding narrative shows how he was trained for the office, and how efficient he was likely to be ; God has crowned his labours with much success. Since I left Strasburg some of his countrymen have been baptized, and in his last letter he informs me that more are candidates for admission into the Christian church.

The mission has often to struggle with great difficulties. He frequently takes long journeys into various principalities of Germany, and says that he would do more if he were enabled. His countrymen, he assures me, are in much more favourable circumstances for listening to the truth, and profiting by it, than in any former period of their history.

They feel, generally, that their expectation of the Messiah as yet to come, is vain. The weeks of Daniel are long since passed, and though some of them still cling to the notion that his coming is deferred because of their sins, yet the great mass are aware that this is not substantial ground. Were such men as Hausmeister fully sustained and encouraged in their work, how soon might we see the Beni-Israel turning to the Lord?

G. J.

PRESENT STATE OF RELIGION IN FRANCE.

THE rise, decline, and fall, of Protestantism in the kingdom of France, form one of the most interesting chapters in modern ecclesiastical history. This will appear if we consider the numbers who, at one period, embraced the reformed religion—the many distinguished men both in rank and influence, who were found among its supporters—the learning, zeal, and piety, which distinguished not a few of its ministers—and the worth and devotedness by which, as a body, the adherents of the reformation were characterised, together with the vicissitudes and trials through which, for a long course of years, the cause of truth struggled its arduous way, before it sunk overborne by hostile influences, and weakened through internal defection.

Surviving the fearful massacre of St Bartholomew's eve, and the loss of some of the most powerful friends of the cause among the 60,000 witnesses who were then put to the sword, the Protestant churches found a breathing time after the edict of Nantes, which, though imperfect, even as an act of toleration, was accepted by the reformers with the liveliest joy. Protestantism again began to display the energies of her earlier days. But the assassination in 1610, of Henry IV., by whom that measure of relief had been granted, was the signal for bloody and base violations of its spirit, until in 1685, the edict was formally and publicly revoked, and the last remnant of religious liberty in France destroyed.

The century which followed the repeal of the edict of Nantes, presents before us the dismembered Protestant church with sadly prostrated energies. There were occasional seasons of peace, followed by years of active and bitter persecution; but the greater part of her history during this period may be traced in blood. It seemed now to be the policy of her enemies "to weary out the saints of God." Even the marriage relation could not be formed among Protestants, except by stealth in forests and mountain-recesses, from which they received the name of *marriages of the desert*. And what marks the refined and reckless cruelty of their persecutors, such unions were declared to be adulterous, and the children who were the fruits of them, were illegitimised.

At length, towards the close of the eighteenth century, came that unparalleled event which overturned the dynasty of France, extinguished even the forms of religion within her borders, and planting the night-shade of infidelity over the grave of superstition, watered it daily with blood. We refer, of course, to the *French revolution*, when to acknowledge the

existence of a Supreme Being, was pronounced weakness, and to worship God a crime. The immediate circumstances which contributed to this fearful catastrophe, lie on the very surface. The enfeebled Protestant church, restricted in her discipline and worship, and without the regular supply of an educated ministry, had, for some time before, begun to exhibit symptoms of decline; and many, both of her clergy and people, had become tainted with serious error. Contemporaneous with this, France had been deluged with infidel writings—proceeding from the pens of D'Alembert, Voltaire, Rousseau, and others. Behold the Protestant church, then, small and prostrate, without an educated ministry, and greatly fallen from her ancient fidelity and zeal, unable therefore to present any powerful obstacle to infidelity. Behold the apostate church of Rome exposed to the merciless raillery of Voltaire and his associates, who judged of christianity by *its* superstitions and immoralities; and you will not wonder that a large portion of the French population, in the course of little more than sixteen years, became the disciples of unbelief.

It is not ours to trace the history of that fearful period, which, beginning with a show of toleration, soon abolished the Sabbath, shut up the temples, and so out-did popery in her most atrocious deeds, that, as Mr Haldane has strongly expressed it, “the little finger of this new monster, was greater than his predecessor’s loins.” We pass on at once to 1802, when under the consulship of Bonaparte, an imperfect act of toleration was granted. But the ten years of revolution and atheism which had preceded this, had left the Protestant church almost without a spark of life, and true religion nearly banished from the land. The name Protestant now comprehended in it every shade of error, so that even when the tolerance, or rather the policy of Napoleon, opened anew the long closed pulpits of France, the sounds which were heard from them were seldom the glad sounds of the gospel. Indeed, so completely had infidelity done its work, that so late as 1810, search was made for four days in Paris and other large towns, for a copy of the holy scriptures, but in vain. The very names of scripture, which to their suffering ancestors, had been familiar as household words, had been forgotten. Infidelity, with the popish superstition which was gradually regaining its ascendancy over the lower classes, still continued for many years to divide the spiritual sovereignty of this interesting land; in proof of which we have only to mention the fact, that as late as 1819, it is believed that there were only ten faithful pastors among its more than 20,000,000 of inhabitants. Before that time, however, a variety of important agencies had been brought into operation, and a still greater number have been instituted since. The seed-time of France’s spiritual regeneration had come, and has ever since been advancing. We shall now notice the principal of these agencies.

Among bible societies, we may mention the Old Protestant Bible Society, instituted in 1818; the French and Foreign Bible Society, instituted in 1830; and the Branch of the British and Foreign Bible Society, whose operations began soon after 1810. Numerous copies of the word of life are borne throughout the different provinces of France by the humble colporteurs, whose simple labours have been graciously owned in multitudes of instances by the blessing of heaven. In connexion with these,

we may mention the Paris Tract Society, and still more, the society at Toulouse, for the publication of religious books.

There are of Missionary Societies:—1. The Geneva evangelical society, whose seat is, indeed, in Switzerland, but the chosen sphere of whose labours and triumphs is France. Next in importance is the evangelical society of Paris, with agents, numbering in all 128, and whose past exertions have been crowned with the most encouraging triumphs. Add to these the three local societies of Lyons, Bourdeaux, and Strasburg, and you have a pretty accurate view of the agencies now employed in the great work of bringing France under the benign sway of the gospel.

The proportion between these means of France's evangelization and its spiritual necessities, will be seen from the following statistical facts. Let it be remembered, that the population of France is understood to number somewhere between 32,000,000 and 35,000,000 of souls. Among these, since 1820, about 1,500,000 copies of the Bible have been circulated, of which, if we make allowance for copies that have been worn out with use, or destroyed at the instigation of the Romish priesthood, it is probable not more than one-half are now in circulation. It is supposed that the number of faithful zealous ministers now labouring within the French territory, are in all about 400, indicating, indeed, a delightful advance since 1819, when their number was only ten, and yet, when the wants of the entire nominally Protestant population are regarded, affording about one minister to every 4000; and if the wants of the whole community are taken into account, about one to every 85,000 persons! Add to this the humble labours of 200 colporteurs, being about one to every 160,000 inhabitants, and you have as correct an idea as a mere numerical statement can give, of the sad disproportion between the means of religious instruction enjoyed by France and its necessities.

To these agencies you have to oppose myriads of pamphlets and larger publications, circulated throughout the wide extent of the empire, whose tendency is to undermine the principles, and to corrupt the morals, of the people, and whose effect in Paris, together with previous agencies, has been to render that city the most systematically and grossly immoral in Europe. It was not long since remarked to the writer of this paper, by John Sheppard, the author of "Thoughts on Private Devotion," who has repeatedly sojourned for a length of time in the French capital—"Sir, the continued existence of Paris on the face of the earth, is a mystery in the providence of God." Add to all this, the existence and the activity of 40,000 Romish priests within the boundaries of France, and you have some notion of the vast field to be occupied, and of the powerful obstacles to be overcome.

And yet, if there be a country on the face of the earth, to which Providence is now pointing as the most important for Christian enterprise to occupy, France is that country. There are a variety of considerations which make this evident, and which seem to tell us, in very distinct language, that this is the time, "the best time," for France to be made free with the liberty of Christ.

1. There never has been a period since the revocation of the edict of Nantes, in which so much religious liberty has been enjoyed,—perhaps, we might say, since the doctrines of the Reformation were first pre-

claimed by Farel and Lefevre, within the walls of the Sorbonne, in the beginning of the sixteenth century. Till lately, Protestantism was merely tolerated, now it is, so to speak, legalised ;—she can point to her rights as elements in that charter, by which Louis Philippe holds his throne. Is not this the moment, then, for the friends of the gospel,—for the friends of France, to rush in, and to work while it is called to-day ?

2. There may be said to be a moral preparation for the preaching of the gospel in the prevailing state of feeling, among the more intelligent and active minds in France. It is felt that there is something necessary to make her the great and happy nation she aspires to become. Political revolution and military glory have been tried as means of securing to her that after which she pants, and still the longings of the national mind have been ungratified. Something is wanting to give solidity to the social basis, to cement society, to produce general confidence, to stay and settle the strange and fitful oscillations to which the multitude is subject, and a secret feeling has begun to take possession of her master-minds, of her Guizots and her Lamartines, that that something is “the gospel.” The consequence is, that at this moment there is a willingness in multitudes, to inquire into its claims, and even a growing partiality to the adoption of Protestantism. “The fields are white for the harvest ; pray ye therefore the Lord of the harvest, that he would send forth labourers to the harvest.”

3. Nor do we deem it an insignificant fact, that in many parts of France, especially in her mountainous regions, which were once the stronghold of Protestantism, there are still lingering attachments among the people, to the pure faith of their martyred ancestry. Stories are transmitted from sire to son, and a flush of enthusiasm glows on the cheek of the Dauphinese, or the inhabitant of Auvergne, while he tells the traveller of the sufferings and the constancy of his forefathers. Here, then, again, are predisposition and preparation.

And what confirms us in all these encouraging views, is the fact, that the Head of the Church is evidently smiling propitiously upon the labours of his servants to restore from its ashes the Protestantism of France. We have mentioned 400 faithful preachers already on the field, and we must add to this, 250 applications in one year, from destitute localities, for the blessings of a stated ministry :—applications which it is believed might soon be increased tenfold, were there only the means of supplying those already made.

Let the Christian church, then, and especially let the Christians of Britain, look to France, as one grand field—we may safely say, so far at least, as Europe is concerned—the grand field on which to concentrate their efforts, their liberality, and their prayers. Only let France be won to Jesus, and Europe is, humanly speaking, secured. Belgium, Spain, Portugal, Italy, Switzerland, upon all of which France is constantly operating with a mighty and increasing influence, would catch the electric spark, and kindle into a new and divine life. This is the gap at which we must rush in,—the Thermopylae, as it has been called, of the Christian warfare. And would there not, we ask, be something meet in the fact, that in that very land in which the great experiment of infidelity has been tried, and in which it has been seen breaking up human

confidence, covering the nation with a shower of blood, and perpetrating crimes so monstrous, and on so fearful a scale, that the common vices almost seem virtues in the contrast ; would it not be meet, we say, that in that very land the gospel, the spring of confidence, the cement of society, the security of peace, the fountain of happiness, the best friend of science, literature, and art, the only true regenerator of the world, should gather her brightest laurels, and achieve her noblest triumphs. Oh ! what a glorious spectacle for the church on earth—what a joyful sight for angels, to see France, long maddened and frantic, through the demon-influence of infidelity, sitting at the feet of Jesus, clothed and in her right mind !

We look over, then, to the infant church of France, though like a vine long trodden under foot by the unclean beasts of superstition and atheism, again by the blessings of heaven, beginning to send forth leaves and laurels, and our prayer is,—

“ Return, we beseech thee, oh God of hosts, look down from heaven : behold and visit this thy vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.”

B. P.

ONE WORD ON THE ENDOWMENT OF POPERY IN IRELAND.

Is it meant to endow it ? Sir Robert, we are inclined to think, would if he dared. And why not endow popery in Ireland, as well as prelacy in England and presbytery in Scotland ?

First, Because popery *does not ask* to be endowed. Instead of knocking and clamouring at the door of parliament for monies, the Catholic clergy have declared that they desire no grants from the exchequer, and would refuse them if offered. Why, then, *force* gold upon men who don't need it, and won't take it. If government has more funds than it knows what to do with, let it lighten the taxation of the country, and thus benefit the community at large.

Secondly, Because *no religion or form of religion* ought to be endowed. It matters not that prelacy has been endowed in England, and presbytery in Scotland. “ 'Tis true, and pity 'tis 'tis true.” But to add wrong to wrong is not to mend matters. Civil government should not interfere with religion, and nothing shows more evidently the impolicy of its doing so than the present state of things, not only in the sister isle but throughout the realm. One principal source of uneasiness and alarm amongst us is the ecclesiastical establishments of the country. Throw these overboard, and the vessel of the state would speedily right itself and escape the breakers.

And if no religion ought to be endowed, *much less a form of it so hideous* in the estimation of the great majority of the nation *as the popish*. It is a mystery of iniquity, and it is at our peril that we identify ourselves with it to any extent. If we give of our power and strength unto the beast, we shall receive of its plagues.

Thirdly, Because those who would endow popery in Ireland, hope

by this means to *preserve the Episcopal establishment* in that country. The object is to convert the Catholic clergy into "officers of the state." Henceforth, it is expected, they will do the bidding of their paymasters, and be wholly at their service. Not only permitted to live, but in some measure fondled and caressed, they will be disposed "to let live," and cease to regard the present establishment as an odious usurpation. This is bribery on a large scale, and, like all bribery, designed to uphold corruption. It is doing evil, in the opinion of our rulers, that good may come, but, in our opinion, for the purpose of bolstering up a system of evil which ought to be exploded forthwith. Away, then, with the idea of endowing popery ! Let the most strenuous efforts be made to prevent it ; and let exertion be stimulated by the conviction that success will ensure, ere long, the demolition of the Irish church, and pave the way for the final overthrow of all civil establishments of religion in the land.

R.

REVIEWS.

Scott on the Existence and Agency of Evil Spirits. Congregational Lecture. Ninth Series. London, 1843.

REVELATION is chiefly intended to make known the moral characters and relations of God and man, and the way of reconciliation between them. It could not do this, however, without partly unveiling, also, both departments of the angelic world. Though the principal objects presented to the eye of the high priest of old, when, drawing aside the vail, he entered into the holiest of all, were the Shekinah and the mercy-seat,—he could not avoid seeing also the cherubim, both above the ark and around the curtained walls of the presence chamber of Jehovah. So, when revelation opens a door in heaven, though the principal objects presented to the eye, be the throne, and He that sits on it, and the Lamb in the midst of it, as it had been slain,—yet the shining ranks of holy angels are too near the throne not to be recognized, and their order and employments too nearly connected with the great drama that is proceeding there, not to attract observation. And when the light which streams from this open door, reaches the sphere of man's present existence, and illuminates it, another order of beings are too thickly crowded around, and too busy obscuring and perverting that light, and misleading men, not to be revealed by it. Thus, the light which revelation casts on both these departments of the invisible world, may be said to be at once incidental and necessary. It unveils them to our view, not because this is a part of its chief design, but because they are found within the range of its illuminations, and because it could not accomplish its main purpose without so far revealing them ; so that, however unsatisfactory and obscure this revelation may be felt to be for the purposes of speculation, for those of faith and edification and all practical godliness, it is satisfactory and complete.

The volume before us, containing the ninth series of the Congregational Lecture, is devoted to the discussion of the Existence and Agency of Evil Spirits, particularly in their relations to the human race ; and it is one of the most complete and masterly of this series of volumes which we have perused. We have read it with a great deal of pleasure, and almost unqualified approbation. The style is appropriate to the subject, manly and correct. The judgment displayed by the author on a difficult subject, and one especially fitted to try this faculty, is, we think, admirable. A shorter demonstration of the *Existence* of evil spirits, and a more detailed discussion on the great practical topic of temptation, would have pleased us more ; but, with this exception, the book appears to us well balanced, and the attention bestowed on each of the subjects introduced, at once necessary and satisfactory. We are sorry that the brief analysis we mean to give of it, must come so far short of what it deserves.

We pass over the first lecture, on “the Existence of Evil Spirits,” with the remark already made, that the proof is in our opinion unnecessarily long and minute. The question seems to us more nearly connected with the *evidence* than the *interpretation* of scripture. We should certainly regard the man less unworthy to be reasoned with, who denies the inspiration of the Bible, than he is, who admits its inspiration and denies the existence of evil spirits. How miserable are the shifts, accordingly, to which semi-infidel writers have recourse, to exclude these beings from the scriptures ! They have but to be mentioned to draw forth the unmitigated contempt of every sober mind. In Jude 6, according to these interpreters of the pure and tried words of God, “the angels which kept not their first estate,” mean the Jewish spies, who brought an evil report of the land, and who were, according to them, “*tartarized with chains of darkness* !” In John viii. 44, “your father the devil,” is the Jewish *Sanhedrim*. In the parable of the tares, the reapers or angels are “the Roman emperor and soldiers !” Satan, who desired “to sift the apostle Peter as wheat,” was the high priest’s maid-servant ! but in the temptation of his Master, he signified hunger, temptation, and ambition ! In 1 Cor. v. 5, the term *Satan* means “excommunication :” in chap. vii. 7, “the violation of the marriage vow ;” in 2 Cor. xi. 14, “false apostles ;” and in chap. xii. 7, “bodily infirmity !” Thus, these, gentlemen of *Unitarian* faith, so zealous for the doctrine of one God and no devil, are compelled to caricature at once reason, scripture, and common sense, and give us for the words of the spirit of wisdom and revelation, unintelligible enigmas. Would it not be both more honest and rational in them to deny the authority and truth of scripture altogether ?

The second lecture treats of the character, state, and powers, of evil spirits. On this also we have only one remark to make—That, admiring the lecture as a whole, we think the author fails in demonstrating that man is the lowest order of rational beings. The fact may be as he states it. There may be, for any thing we know to the contrary, “a gradation of rational capacities and powers in the universe, of which man is the commencement, and which rises to an inconceivable height above us, in various forms of glorious creatures,” but we do not think he has satisfactorily established it. He has not, indeed, noticed

the two passages of scripture which seem to speak most directly on this subject. Ps. viii. 5, "*Thou hast made him (for) a little lower than the angels;*" and 2 Peter ii. 11, "*Angels which are greater in power and might,*" &c. To speak, however, of the infinite void between human and divine intelligence, being occupied with that of angels, is vain; for however high angelic intellect may soar, infinity still separates it from the eternal mind. And as to comparative mental strength, we think it enough to ask if scripture has determined the question? The subject seems rather beyond the sphere of revelation; but this is within it—"When **HE** shall appear, we shall be like **HIM**, for we shall see him as he is."

In the following lectures, the author proceeds to the consideration of the "Agency of Evil Spirits," including the question of the "nature and manner of their intercourse with this world." We desiderate here a general classification of the results of diabolical agency, whether real or imaginary. The following appears to us sufficiently convenient and complete. They are, 1st, *Preternatural*; 2d, *Moral*. The Preternatural results may be subdivided into *Voluntary*, such as witchcraft, divination, &c.; and *Involuntary*, such as demoniac possessions. The Moral again, or temptations, might be arranged, either according to the character of those who are subjected to them—classing the temptation of our first parents and that of Christ together, under one head, and those of sinful men under another; or according to their success—considering the temptations of Christ and his people together, and then the influence which is exerted on such as "are led captive by the devil at his pleasure." The order in which these different topics are brought before us, in this volume, is nearly the same as this classification demands.

Of *witchcraft* the author's opinion is that, though it has a rational foundation, and must be pronounced possible, yet no satisfactory evidence has been adduced of its real existence. He says:—

"If once the existence of Satan and his associates, and their intercourse with this world, are proved and believed, and also that they are permitted to tempt men to the commission of crimes, and that they were at one time allowed to take possession of their persons, and inflict on them various diseases and calamities, there seems nothing irrational in the general idea of personal intercourse being carried on betwixt Satan and wicked men, of their entering into some compact, in consequence of which, the devil would assist his votaries in effecting their nefarious purposes, that he might both gratify his love of mischief, and bring them effectually under his power, and thus more dreadfully ruin them for ever; and in order to this, that he should appear to them in a visible form. I cannot see any thing absurd in this conclusion; nay if we were to reason *a priori* on the subject, without attention to facts, real or supposed, it appears to me, that we should be led to grant that it is very probable, in case permission were granted by God. And when we consider how Satan is allowed to tempt men, and bring them under his spiritual power, it would appear not impossible, to say the least, that he might be left so far at liberty as to enter into a compact with them; and probably the rationality of this persuasion, and its apparent accordance with some of the statements of the Bible, as they have been understood, have contributed to the wide prevalence of a belief in witchcraft and sorcery, and their kindred arts."—Pp. 189, 190.

The author allows, therefore, the plausibility of the arguments for witchcraft. He thinks the assertion, that it never existed, a bold one, requiring very cogent arguments; and he deems it not wonderful, that such men as Luther, Bacon, Judge Hale, and Baxter, should have believed in its actual existence, and argued strenuously, or written copiously in its support. Yet he avows his own firm disbelief in it, according

to the ideas which are entertained of it by most who have faith in its existence.

"The details of the effects of believing in witchcraft, and the charges which have been credited, and the cruel punishments which have been inflicted on the unhappy victims of superstitious credulity, form some of the darkest, blackest pages in the gloomy, revolting history of human absurdity and folly; especially as the crimes and cruelties have been occasioned, in a great degree, by erroneous views of some passages of scripture. Verily, the worst things are produced by the perversion of the best."—P. 192.

The author supports his views on this subject, by showing, we think satisfactorily, that scripture gives no countenance to the ordinary belief in witchcraft—that the records of witchcraft furnish the means of their own refutation—that they are a display of craft and knavery on the one hand, and credulity, &c. on the other; and that in proportion as knowledge, philosophy, and religion have extended their influence, witchcraft has always vanished, and been discredited.

The most interesting and important subjects fully treated of in the rest of the volume, are the Demoniacs of the Gospel History, and the Temptation of Christ in the Wilderness; with the discussion of both of which we are highly satisfied—although several questions might, we think, be suggested in addition to those which have been answered; and on one or two which have been considered, other views might be plausibly supported. For instance, we do not perceive the necessity in encountering the theory of Farmer and others, *that demoniacs were merely epileptics and madmen*, for contending so strenuously as the author has done, that demons in scripture mean *exclusively* fallen angels, and never the spirits of lost men. Though the idea that they mean lost spirits of men is the basis of Farmer's doctrine, the basis may be partly true, and the superstructure wholly false. Accordingly the following position, in opposition to it, appears to us to be both sound and sufficient:—

"But granting, for the sake of argument, that by the term *demons* are (or may be) meant the spirits of those who once had been inhabitants of this world, would it follow from this, as Farmer maintains, that there could be no real possessions? He allows, at least he does not deny, that the soul exists, after its separation from the body, in a state in which it is capable of action, and happiness, or misery; and, consequently, he must admit, I should think, that in the latter case it is in a state not dissimilar from that of fallen angels; and as we are assured that, after judgment, the wicked are to be condemned to the same punishment with the devil and his angels, where would be the absurdity of supposing that they may immediately after death be associated with them in their impious opposition to the plans of God and to the Gospel of Jesus Christ, and that, therefore, they might be able to act the part of the demons mentioned in the New Testament, and that they might be permitted to do so."—P. 351.

Farmer's argument about the limited sphere of created intelligences, is well met. Because that of man is so narrow, are we to conclude that the sphere of good or bad angels is equally so?

"This notion is not supported by either reason, or analogy, or scripture. It is just as if a horse or a sheep, suppose it capable of thought and reflection, were to conclude, that because it cannot navigate the ocean, and leave the little island on which it is located, therefore no creatures in existence can visit those parts of the earth which are separated by the mighty deep; or as if a shell-fish, were it able to reason, were to conclude, that because it cannot leave the rock to which it adheres, therefore every living thing must be so confined, and that the law, under the influence of which it exists, must be universal. Who can forbear hoping, at least, and pleasing himself with the idea, that after death, and when the soul is united to a glorified body, such as that which is described in 1 Cor. xv., we may be able and permitted to range through a large part of the universe, to pass from world to world, and from system to system, converse with various orders and ranks of creatures, and contemplate and admire the perfections of Jehovah, as manifested by the essential unity, the rich and endless variety,

and complete harmony of his mighty works? * * * I ask again, what passage of scripture, or principle of reason, authorizes the conclusion? Allowing, therefore, that the mightiest spirits, both good and bad, have their allotted spheres of action, we are not warranted to conclude that this world may not be a part of that sphere, as the scriptures teach us that it is. It does not follow, however, from this, that either angels or devils are able to work real miracles; or, in other words, to change or supersede the great established laws of nature. But to take possession of the person of a man, and to torment his body, and agitate his mind, surely needs not involve anything miraculous."

The question, Whether any preternatural influence be exerted on the bodies or minds of men by evil spirits now? we consider a useless one. As no power of dispossessing spirits is now communicated, no means of distinguishing such possessions from ordinary disease exists; and to start the question of their existence, therefore, can only disturb the minds of the weak and superstitious. All affliction is in the hand of the Mediator: "Is there evil in the city and the Lord hath not done it?" To him, therefore, should the afflicted seek, and "commend their cause;" and when they do so, "all things shall work for their good."

On "The temptation of Christ in the wilderness," and "ordinary temptation," our space forbids us to enter. A full consideration of the former, and a general view of the latter, will be found in this volume. More especially Farmer's fanciful theory of the Temptation of Christ is ably refuted; an expository account of each separate temptation is given, and the importance and glory of the Saviour's victory stated.

We take leave of the volume with high respect for the learning and abilities of the author. We rejoice in the hope that we may soon again meet with him in a still more difficult and mysterious field of speculation—"The origin of moral evil." A lecture on this theme, which should have appeared in the present volume, the preface informs us, is withheld from publication "in compliance with the request of the Committee of the Congregational Library;" and an intention is expressed of publishing it, along with a few essays on other subjects, at a future time. We cannot believe that the committee would request the withdrawal of the lecture on the origin of evil, merely because an attempt was made in it to show that Dr Williams' theory "involves a contradiction." A request so originating would be unworthy of the committee, yet the idea seems naturally suggested by the preface.

The Bible in Spain. By GEORGE BORROW. Forming Parts I. and II. of Murray's Colonial and Home Library. London, 1843.

MR BORROW is a remarkable man, and the singular combinations of character which distinguish himself, are faithfully reflected in his extraordinary work. A strange compound, obviously, of the religionist and the romancer—the missionary and the lover of bold adventure, he has presented us, in this production, with a narrative of his travels and labours in Portugal and Spain, but chiefly in the latter country, which has oftentimes more the semblance of the *Gil Blas* school of fiction, than of a detail of the incidents of actual life.

He visited the Peninsula as an agent of the British and Foreign Bible Society, with the view of ascertaining, in the first instance, how far the minds of the people were prepared to receive the scriptures; and, hav-

ing obtained permission from the Spanish government to print an edition of the sacred volume at Madrid, he again visited Spain, to carry this scheme into effect, and, in extensive tours through Old and New Castile, Galicia, and the other provinces north of the Pyrenean chain, not only secured the interest of booksellers in every town of consequence, in the sale of the scriptures, but afterwards, when the jealousy and opposition of the government were aroused, and this machinery ceased to be of any avail, laboured personally in distributing the word of life amongst the masses of the capital and the peasant population of the provinces.

It is to the description of his adventures when thus engaged that this book is chiefly devoted. The reader is conducted, by the rambling and singularly fluent narrative, through the strange scenes and circumstances which chequered the author's history at this period. And every where Mr Borrow seems equally at home. When mingling with the motley groups which he found in the *venta* of the country, or *posada* of the town; when traversing the gloomy passes of the peninsula, wandering amongst its rugged mountains, or traversing its wide and fertile plains; when witnessing a revolution scene in the capital, or encountering midnight banditti in the recesses of a dreary forest; when closeted with Mendizabal, Isturitz, and Galiano, each for the time being prime minister of Spain, or associating with Jews, gypsies, contra-bandistas, national guards, beggars, the lowest of the *canaille*, the veriest cut-throats of the country—in all this singular diversity of situation, the author seems equally in his element, and it is with the romance of this ever varying, wild, and wandering sort of life, that his pages fill the excited imagination of the reader.

There are revealed in these pages a reckless daring, an indifference to personal safety, a lust for outré adventure, and a readiness to associate, on familiar terms, with the desperate and abandoned characters with which Spain, more than any other country in Europe, abounds, of which we cannot but express our disapprobation. There are sentiments, too, occasionally dropped by the author, in the unreserved frankness which characterizes his book throughout, which betray no lack of latitudinarianism in his views on some points. Take, for example, his opinions of the Jesuits, expressed to the rector of the English catholic college in Lisbon. "I believe," said Mr Borrow, "that the body, of which Loyola was the founder, and which has been so much decried, has effected infinitely more good than it has caused harm. I will say nothing with respect to the doctrine of the Jesuits, for, as you have observed, I am a Protestant; but I am ready to assert that there are no people in the world better qualified, upon the whole, to be entrusted with the education of youth. Their moral system and discipline are truly admirable." For a protestant to express approbation of the moral system of that order, if he knew anything respecting it, is somewhat startling. And we were sometimes disposed to ask as we were perusing "the Bible in Spain," whether it might arise from this high opinion which its author has formed of the *moral system* of the Jesuits, of which intrigue and cunning are the essential features—that he is sometimes to be found passing himself off in his narrative for another supposed personage, or countenancing the erroneous suppositions of others concerning him. He frankly tells us, for instance, that when the

Jews of Lisbon took him for a powerful rabbi, because an intimate knowledge of the Hebrew race, acquired in different parts of the world, enabled him to address them in their own peculiar phraseology ; and when they welcomed him and treated him kindly, "he *favoured* their mistake, and in a few days knew, as he was anxious to do, all that related to them and their traffic in Lisbon." No Jesuit could have exemplified more faithfully the spirit of the *moral system* in which he was educated. When we meet, too, with such an acknowledgment as the following, we are not the less tempted to suspect that Mr Borrow has *borrowed* more jesuitry from the principles of Loyola than is compatible with either genuine protestantism or straightforward honesty. "I am invariably of the politics of the people at whose table I sit, or beneath whose roof I sleep ; at least, I never say anything which can lead them to suspect the contrary ; by pursuing which system I have more than once escaped a bloody pillow, or having the wine which I drank spiced with sublimity." But in spite of such grounds for suspecting whether the author may not, even on his own principles, be sometimes drawing on his fancy for his facts, in his wish to throw interest around his story, there is an air of honesty about him, which tends to bespeak our confidence ; and, indeed, one of his great charms is his *outspokenness*. On he rattles, in his glowing and ready style, with all the seeming self-possession and coolness of one who has the entire consciousness that what he says is in accordance with truth—"who has nothing to conceal, and wishes to conceal nothing."

The opportunities enjoyed by Mr Borrow for obtaining a minute and accurate knowledge of the condition of Spain, and the character of the people, were such as have, we believe, been possessed by no foreigner that has ever visited that country. And by his tact in discerning character and accommodating himself to every variety of situation, his readiness to encounter hardship, his courage in the midst of danger, and the unflinching zeal and perseverance with which he prosecuted his enterprise, he showed himself admirably qualified to avail himself to the full of these opportunities. The picture which he draws of the disorganised state of society in that distracted country,—of the fiendish passions which find their outlet in anarchy, of the insecurity engendered by civil commotion, of the rapine and bloodshed that mark the every-day occurrences of the disturbed districts,—shows how truly Spain merits the appellation which he gives to it, when he styles it, "the chosen land of the two fiends—assassination and plunder." The contests by which it continues, to this moment, to be convulsed, and the insane turbulence and atrocious blood-thirstiness, which are the natural consequences of such a state of things, make Mr Borrow's narrative all the more painfully interesting. Would that such disclosures awakened the sympathy and excited the intercessions of Christians in behalf of that benighted kingdom ; and that the labours which have been so well begun by Mr Borrow and others, were carried forward, not only by the dissemination of the scriptures, but by the efforts of christian agents to unfold and enforce their blessed truths. Not until the Spanish mind is brought under the influence of the gospel, will its wild and ungoverned passions be effectually hushed, and the blessings of peace and national prosperity succeed the discord and the din of civil commotion.

There are occasional notices to be found in this work of the intrigues, and factions, and conspiracies to which the political turmoil of Spain, for many years past, owes its origin, and much light is, occasionally, thrown on the formation of parties, and on the rapid rise and fall of the ministries, which have, in quick succession, held for a brief season the reins of government. From these passages we shall not quote; but here is an interview between Mendizabal, when prime minister, and Mr Borrow, respecting the errand of the latter to Spain, which our readers will peruse with interest.

"As my principal motive for visiting the Spanish capital was the hope of obtaining permission from the government to print the New Testament in the Castilian language, for circulation in Spain, I lost no time, upon my arrival, in taking what I considered to be the necessary steps.

"I was an entire stranger at Madrid, and bore no letters of introduction to any persons of influence who might have assisted me in this undertaking, so that, notwithstanding I entertained a hope of success, relying on the assistance of the Almighty, this hope was not at all times very vivid, but was frequently overcast with the clouds of despondency.

"Mendizabal was at this time prime minister of Spain, and was considered as a man of almost unbounded power, in whose hands were placed the destinies of the country. I therefore considered that if I could by any means induce him to favour my views, I should have no reason to fear interruption from other quarters, and I determined upon applying to him.

"Before taking this step, however, I deemed it advisable to wait upon Mr Villiers, the British ambassador at Madrid, and, with the freedom permitted to a British subject, to ask his advice in this affair. I was received with great kindness, and enjoyed a conversation with him on various subjects before I introduced the matter which I had most at heart. He said that, if I wished for an interview with Mendizabal, he would endeavour to procure me one, but, at the same time told me frankly that he could not hope that any good would arise from it, as he knew him to be violently prejudiced against the British and Foreign Bible Society, and was far more likely to discountenance than encourage any efforts which they might be disposed to make for introducing the gospel into Spain. I, however, remained resolute in my desire to make the trial, and, before I left him, obtained a letter of introduction to Mendizabal.

"Early one morning I repaired to the palace, in a wing of which was the office of the prime minister; it was bitterly cold, and the Gauderama, of which there is a noble view from the palace-plain, was covered with snow. For at least three hours I remained shivering with cold in an anti-room, with several other aspirants for an interview with the man of power. At last his private secretary made his appearance, and after putting various questions to the others, addressed himself to me, asking who I was and what I wanted. I told him that I was an Englishman, and the bearer of a letter from the British minister. 'If you have no objection I will, myself, deliver it to his excellency,' said he; whereupon I handed it to him, and he withdrew. Several individuals were admitted before me; at last, however, my own turn came, and I was ushered into the presence of Mendizabal.

"He stood behind a table covered with papers, on which his eyes were intently fixed. He took not the slightest notice when I entered, and I had leisure enough to survey him. He was a huge athletic man, somewhat taller than myself, who measure six feet two without my shoes; his complexion was florid, his features fine and regular, his nose quite aquiline, his teeth splendidly white: though scarcely fifty years of age, his hair was remarkably grey; he was dressed in a rich morning gown, with a gold chain round his neck, and morocco slippers on his feet.

"His secretary, a fine intellectual-looking man, who, as I was subsequently informed, had acquired a name both in English and Spanish literature, stood at one end of the table with papers in his hands.

"After I had been standing about a quarter of an hour, Mendizabal suddenly lifted up a pair of sharp eyes, and fixed them on me with a peculiar scrutinizing glance.

"I have seen a glance very similar to that amongst the Beni Israel, thought I to myself.

"My interview with him lasted nearly an hour. Some singular discourse passed between us: I found him, as I had been informed, a bitter enemy to the Bible Society, of which he spoke in terms of hatred and contempt; and by no means a friend to the christian religion, which I could easily account for. I was not discouraged, however, and pressed upon him the matter which brought me hither, and was eventually so far successful, as to obtain a promise, that at the expiration of a few months, when

he hoped the country would be in a more tranquil state, I should be allowed to print the scriptures.

"As I was going away, he said, 'Yours is not the first application I have had: ever since I held the reins of government I have been pestered in this manner by English, calling themselves evangelical christians, who have, of late, come flocking over into Spain. Only last week a hunchbacked fellow found his way into my cabinet whilst I was engaged in important business, and told me that Christ was coming. . . . And now you have made your appearance, and almost persuaded me to embroil myself yet more with the priesthood, as if they did not abhor me enough already. What a strange infatuation is this which drives you over lands and waters with bibles in your hands! My good sir, it is not bibles we want, but rather guns and gunpowder to put the rebels down with, and, above all, money, that we may pay the troops; whenever you come with these three things you shall have a hearty welcome, if not, we really can dispense with your visits, however great the honour.'"

The government of Mendizabal fell before the intrigues of the moderado or court party, of which Galiano, who did what he could to befriend Mr Borrow, was an influential member.

"He was a man of considerable literature, and particularly well versed in that of his own country. He was, moreover, a fluent, elegant, and forcible speaker, and was to the moderado party within the cortes what Quesada was without, namely, their horses and chariots. Why he was made minister of marine is difficult to say, as Spain did not possess any; perhaps, however, it was from his knowledge of the English language, which he spoke and wrote nearly as well as his own tongue, having, indeed, during his sojourn in England, chiefly supported himself by writing for reviews and journals,—an honourable occupation, but to which few foreign exiles in England would be qualified to devote themselves.

"He was a very small and irritable man, and a bitter enemy to every person who stood in the way of his advancement. He hated Mendizabal with undisguised rancour, and never spoke of him but in terms of unmeasured contempt. 'I am afraid that I shall have some difficulty in inducing Mendizabal to give me permission to print the Testament,' said I to him one day. 'Mendizabal is a jackass,' replied Galiano. 'Caligula made his horse consul, which I suppose induced Lord ——— to send over this huge burro of the stock exchange to be our minister.'

"It would be very ungrateful, on my part, were I not to confess my great obligations to Galiano, who assisted me to the utmost of his power in the business which had brought me to Spain. Shortly after the ministry was formed, I went to him and said, 'that now or never was the time to make an effort in my behalf.' 'I will do so,' said he, in a waspish tone; for he always spoke waspishly whether to friend or foe; 'but you must have patience for a few days, we are very much occupied at present. We have been outvoted in the cortes, and this afternoon we intend to dissolve them. It is believed that the rascals will refuse to depart, but Quesada will stand at the door ready to turn them out, should they prove refractory. Come along, and you will perhaps see a funccion.'

"After an hour's debate, the cortes was dissolved without it being necessary to call in the aid of the redoubtable Quesada, and Galiano forthwith gave me a letter to his colleague, the Duke of Rivas, in whose department, he told me, was vested the power either of giving or refusing the permission to print the book in question. The duke was a very handsome young man, of about thirty, an Andalusian by birth, like his two colleagues. He had published several works, tragedies, I believe, and enjoyed a certain kind of literary reputation. He received me with the greatest affability; and having heard what I had to say, he replied with a most captivating bow, and a genuine Andalusian grimace: 'Go to my secretary.'"

The result of our author's application to the secretary, illustrates the annoyances which he encountered at every step of his undertaking.

"So I went to the secretary, whose name was Oliban, an Aragonese, who was not handsome, and whose manners were neither elegant nor affable. 'You want permission to print the Testament?' 'I do,' said I. 'And you have come to his excellency about it?' continued Oliban. 'Very true,' I replied. 'I suppose you intend to print it without notes?' 'Yes.' 'Then his excellency cannot give you permission,' said the Aragonese secretary. 'It was determined by the council of Trent that no part of the scriptures should be printed in any christian country, without the notes of the church.' 'How many years was that ago?' I demanded. 'I do not know how many years ago it was,' said Oliban; 'but such was the decree of the council of Trent.'

'Is Spain at present governed according to the decrees of the council of Trent?' I inquired. 'In some points she is,' answered the Aragonese, 'and this is one. But tell me, who are you? Are you known to the British minister?' 'O yes, he takes a great interest in the matter.' 'Does he?' said Oliban; 'that indeed alters the case; if you can show me that his excellency takes an interest in this business, I certainly shall not oppose myself to it.'

"The British minister performed all I could wish, and much more than I could expect. He had an interview with the Duke of Rivas, with whom he had much discourse upon my affair: the duke was all smiles and courtesy. He moreover wrote a private letter to the duke, which he advised me to present when I next paid him a visit; and, to crown all, he wrote a letter directed to myself, in which he did me the honour to say, that he had a regard for me, and that nothing would afford him greater pleasure than to hear that I had obtained the permission which I was seeking. So I went to the duke, and delivered the letter. He was ten times more kind and affable than before: he read the letter, smiled most sweetly, and then, as if seized with sudden enthusiasm, he extended his arms in a manner almost theatrical, exclaiming,—mere *φλავία*."

Mr Borrow, however, was not to be daunted by the foolish obstinacy of an underling, who, while he, doubtless, sneered at the council of Trent, regarded its anathema as a serious obstacle, when the printing and circulation of the word of life was in question. And the following passage describes our author's success in an interview with Isturitz, who was, at this time, on the eve of being hurled from power, by the revolution of the Granja.

"A few days afterwards, I had an interview with Isturitz at the palace, and for the sake of brevity, I shall content myself with saying, that I found him perfectly well disposed to favour my views. 'I have lived long in England,' said he; 'the Bible is free there, and I see no reason why it should not be free in Spain also. I am not prepared to say that England is indebted for her prosperity to the knowledge which all her children, more or less, possess of the sacred writings; but of one thing I am sure, namely, that the Bible has done no harm in that country, nor do I believe that it will effect any in Spain; print it, therefore, by all means, and circulate it as extensively as possible.'"

The edition of the New Testament in Spanish, which was published in Madrid, in consequence of the sanction of Isturitz thus obtained, consisted of 5000 copies. The version had been made by Padre Filipe Scio, confessor of Ferdinand the VIIth, and had even been printed; but so encumbered by notes and commentaries, as to be unsuited for general circulation, for which indeed it was never intended. In the edition which was printed under Mr Borrow's superintendence, the notes were of course omitted; and the inspired word alone offered to the public. It was brought out in a handsome octavo volume, and "presented upon the whole" says Mr Borrow, "rather a favourable specimen of Spanish typography."

He took the bold step in Madrid of opening a shop for the sale of Testaments, notwithstanding that from the government he could anticipate nothing but persecution. The party was then in power, which lost its ascendancy along with its patroness the Queen-Mother, when Espartero rose to the Regency.

"This shop was situated in the Calle del Principe, a respectable and well-frequented street in the neighbourhood of the square of Cervantes. I furnished it handsomely with glass cases and chandeliers, and procured an acute Gallegan of the name of Pepe Calzado, to superintend the business, who gave me weekly a faithful account of the copies sold.

"How strangely times alter," said I, the second day subsequent to the opening of my establishment, as I stood on the opposite side of the street, leaning against the wall with folded arms, surveying my shop, on the windows of which were painted in large yellow characters, *Despacho de la Sociedad Biblica Estrangera*; 'how strangely

times alter ; here have I been during the last eight months running about old popish Spain, distributing Testaments, as agent of what the papists call an heretical society, and have neither been stoned nor burnt ; and here am I now in the capital, doing that which one would think were enough to cause all the dead inquisitors and officials buried within the circuit of the walls to rise from their graves and cry abomination ; and yet no one interferes with me. Pope of Rome ! Pope of Rome ! look to thyself. That shop may be closed, but oh ! what a sign of the times, that it has been permitted to exist for one day. It appears to me, my Father, that the days of your sway are numbered in Spain ; that you will not be permitted much longer to plunder her, to scoff at her, and to scourge her with scorpions, as in by-gone periods. See I not the hand on the wall ? See I not in yonder letters a ' Mene, Mene, Tekel Upharsin ' ? Look to thyself, Batuscha.'

"And I remained for two hours, leaning against the wall, staring at the shop."

To call public attention to the *despacho*, he says afterwards,

"I printed three thousand advertisements on paper, yellow, blue, and crimson, with which I almost covered the sides of the streets, and, besides this, inserted an account of it in all the journals and periodicals : the consequence was, that in a short time almost every person at Madrid was aware of its existence. Such exertions in London or Paris would probably have insured the sale of the entire edition of the New Testament within a few days. In Madrid, however, the result was not quite so flattering ; for after the establishment had been open an entire month, the copies disposed of barely amounted to one hundred.

"These proceedings of mine did not fail to cause a great sensation : the priests and their partisans were teeming with malice and fury, which, for some time, however, they thought proper to exhibit only in words ; it being their opinion that I was favoured by the ambassador and by the British government ; but there was no attempt, however atrocious, that might not be expected from their malignity ; and were it right and seemly for me, the most insignificant of worms, to make such a comparison, I might say, like Paul at Ephesus, I was fighting with wild beasts."

It is mournful to think that, in the 19th century, the principles of religious freedom and of christianity itself should be so utterly unknown in a so-called christian country, as that the dissemination of the scriptures should be visited with the severest penalties. It was so in Mr Borrow's case. He was thrown into the prison of Madrid, his bibles were seized, and though the government in a short while retraced its steps and set him at liberty, his movements were effectually thwarted by orders being issued to the local authorities in the districts, which he visited, to interdict his labours.

Subsequently to his imprisonment, the account of which forms one of the most exciting portions of the book, Mr Borrow, finding that he was precluded from further carrying his plans into effect, repaired to Tanjier in Morocco, where he found ample scope for the gratification of his love of romantic incident, and where he is left when the narrative abruptly closes.

The "Colonial and Home Library," of which this interesting reprint is the commencement, has been projected in consequence of the extension of the British law of copyright to the colonies, which have hitherto in great measure been supplied with the new works which have appeared in this country, by means of foreign pirated editions. In consequence of the acts which have been recently passed on this subject, these French and American piracies will now be rigidly excluded from our colonies ; and the object of the enterprising publisher of this new series of works, is to meet the demand from that quarter for British publications which will now be directed into a legitimate channel. We rejoice that our home population are to share the advantages of the scheme which was primarily meant to benefit the colonies. We have here in these first two parts a work presented to

us for a fifth of the price at which it was originally published. The style in which the "Library" is got up, is everything that could be wished; and the name of the publisher is a sufficient guarantee that it will be worthy of the countenance, which is necessary to ensure its success. Already are several valuable copyright works announced as in course of preparation, which to the mass of readers in our country would continue to be otherwise comparatively inaccessible.

CRITICAL NOTICES.

Memoir of the late Rev. John Campbell, Glasgow. With a few Extracts from his Diary and Correspondence. By the Rev. JOHN MACFARLANE, LL.D., Glasgow. Glasgow, David Robertson. 1844.

DR MACFARLANE has done himself honour by this work. Writing with the ardent feeling of one whose mind is alive to what is amiable and estimable in character, he has succeeded in placing the subject of this memoir in a truly interesting light. Whether the characteristics of Mr Campbell's mind and public life were so much above mediocrity as to afford suitable materials for a volume of biography, is a question on which there will probably be different opinions; but the present work cannot fail to be highly gratifying to all who enjoyed Mr Campbell's ministrations, and to the attached friends whom he loved so well; and if we may judge of others' feelings by our own, we will add, that no one, though previously an entire stranger to the history of the deceased, will peruse these notices of his simple, unobtrusive, laborious life, without being deeply interested in the man, and benefited by the manner of his communication and the blamelessness of his example.

Mr Campbell was educated for the ministry in connexion with the Established Church. Before completing his studies he was led, on conscientious grounds, to connect himself with the Messrs Haldane. He was successively pastor of a church at Dunkeld, Dundee, and Nicholson Street, Glasgow. Shortly after his removal to Glasgow, his connexion with Mr Haldane ceased. After ministering from 1810 to 1821, in connexion with the Independent denomination, his views, which appear long to have had a leaning towards presbyterianism, became so decidedly favourable to the principles of the United Secession, that he applied for admission into the body; and was, after suitable conference and inquiry, cordially received by the presbytery of Glasgow as a minister of the Secession Church. In the closing years of his life his trials were various—some of them peculiarly severe; but while strength remained, he persevered in his work, and showed himself ready to embrace every opportunity for extending the cause of his Lord. His acquirements as a scholar, and as a christian minister, appear to have been of a highly respectable order. His diligence was unwearied; his spirit enterprising, but mild and modest; and in the circles of private life, and, most of all, in the family, he exemplified in an eminent degree the "things that are lovely," and the religion that is "pure and undefiled." He died in 1828, having been about fourteen years pastor of the congregation which is now privileged with the ministrations of his talented biographer. The only thing in the way of exception we have to notice in the present work, is excess rather than deficiency. The author's sentiments are too often brought forward on questions and events suggested by, or connected with, occurrences in the life of Mr Campbell. Published separately, some of these discussions would have been appropriate contributions to such pages as ours; but they are too frequent, and sometimes too lengthened, to consist with the

continuity and unbroken interest of the narrative. Some of the passages, too, are written in a higher style than a severe taste can altogether approve, especially in a work of a biographical character.

Saul King of Israel : a Sacred Drama, in Five Acts. By STUART ALEXANDER. Hamilton, Adams, & Co. London, 1843.

WE bear no favour—we are scarcely willing to exercise forbearance—towards religious novels, sacred dramas, and the like. To dress truth in the garb of fiction, appears to us to be questionable policy. The intention, no doubt, is to recommend instruction to those who do not prize it for its own sake ; but, we suspect that this artifice very frequently fails of its object. It is the tinsel casket, not the hidden gem, that takes the fancy of the frivolous. Moreover, when ingenuity is employed in dramatising scripture narrative, the imaginary and the real are blended in the recollection of the reader, and a false colouring is imparted to his impressions of the scenes and events of sacred history. If the *agonistic* sublimity of Milton, and the vigour and point of Hannah More, have not reconciled us to this species of composition, we are afraid the present work will fail to disabuse us of our prejudice—if Mr Alexander please so to call it. The poetry is below par. Occasionally the dialogue is weakened by puerilities, and the strain of it in general is tame and prosing. Our author has, no doubt, heard of the simplicity of the heroic ages ; and probably intends the following to be an example of it. Eliab—scolding his brother David for leaving his sheep to visit the army—*interloquitur*

“ My little man,
Before the foe is drubbed, I fondly hope
Some friend will beat the pride out of thy skin.”

Oliver and Boyd's Edinburgh Almanac, for 1844.

FOR variety, fulness, and accuracy of information, Oliver and Boyd's Almanac from the first, took a foremost place in this class of publications, and has ever since maintained its undisputed superiority. It contains a mass of matter distinctly arranged and skilfully condensed, which the general reader may consult with pleasure and advantage. To the man of business, and to professional persons of almost every name, it may be considered well nigh indispensable as a handbook of reference. If the work for the present year do not present many new features, it is because its predecessors left little to be done, save to note passing changes and the more prominent events which affect the political and the ecclesiastical condition of the country. The compilers have given, as usual, a digest of statutes affecting Scotland, passed last session of Parliament ; and here, among other monuments of legislative wisdom, we have a synopsis of Lord Aberdeen's church act—that famed, and sooth to say, very efficacious method of settling old doubts, by creating new ones. The roll of the Free Churches, and Free Church ministers, adds a novelty to the ecclesiastical lists. It contains upwards of 600 congregations, about 100 of which are vacant. The question of property touching the *quoad sacra* churches, gives rise to this striking discrepancy between the residuary and protesting lists—that in the former, the churches referred to are returned as vacant, while in the latter, they are classed among the settled congregations. The residuaries are in no haste to give effect to their claim, as with the fullest muster of capables and incapables, they find it no easy matter to fill up the gaps already existing.

The Baptisms of Scripture Unfolded. By SARAH BULL. London: W. Aylott.

THIS is a pretty little volume on a very interesting subject; and the authoress, to do her justice, writes with a deep sense of its importance. But her views are sometimes indistinct, insomuch, that though she repudiates baptismal regeneration, we are at a loss to ascertain the precise sense in which she disavows it. If intended to be elementary, the work is wanting in the simplicity that is adapted to learners; if designed for a higher place, it falls equally short of the research necessary to satisfy the wishes of the better informed.

Voyages Round the World, from the Death of Captain Cook, to the Present Time. Edinburgh: Oliver & Boyd. 1843.

THIS is a summary of very interesting and valuable information. When we call up the names of Vancouver, Wilson, Fitzroy, Ross, and others, together with those of French and Russian circumnavigators, we are at a loss to conceive how anything more than a dry and meagre outline of their proceedings and discoveries could be included in a single volume of the Cabinet Library. With all the mass of materials, however, which the author has had to ransack, he has succeeded in giving a digest of nautical and scientific information, of facts in natural history, pictures of savage life, episodes of sea adventure, with an occasional minuteness of detail, which nothing but familiarity with the subject, and skill of authorship, could have enabled him to attain, and which render the work not less attractive in perusal, than useful as a book of reference. What we have chiefly to animadvert upon, is the unsatisfactory manner in which reference is made to the South Sea Missions. The good done is noticed chiefly in the way of allusion. The author has more to say of the differences originating in the intrusion of Roman Catholic missionaries. In this part of the volume, there is no evidence of cordial sympathy with the spiritual regeneration which has taken place to so great an extent among the Polynesian tribes; no generous promptitude shown to do justice to the men who have laboured so abundantly in the good cause; and too much scope allowed to the virulent eruptions of a Captain Belcher, who, by his own confession, enforced with his "clenched fist," his protest against certain alleged doings of an American missionary at Owhyhee, and that, too, in presence of the king's aunt, who was put into bodily fear by the gallant captain's demonstrations.

Two Discourses preached before the Presbytery of Edinburgh, on Tuesday, 19th December 1843. By the Rev. GEORGE SMITH, A.M., Minister of Penpont. Edinburgh: W. Blackwood and Sons.

THESE sermons were preached in somewhat peculiar, and are published in altogether unprecedented, circumstances. The author was lately presented by the Town-Council of Edinburgh to the parish of the Tolbooth in this city. The sermons before us were preached as trial discourses before the parishioners. A party of the congregation, who, in the progress of the cause, dwindled down to three individuals, objected to the settlement of the presentee, on the ground that his ministrations did not edify them. The presbytery of Edinburgh, with a view to qualify themselves for judging of the validity of the objection, appointed Mr Smith to deliver the sermons in their hearing. A majority of the court sustained the objection, finding "that the presentee's style of preaching, and manner of expounding the Scriptures, is not level to the capacities of the parishioners generally of the Tolbooth, nor calculated to instruct and edify them." In these circumstances, Mr Smith makes his appeal to the

public. In answer to this appeal, we now offer a few remarks on the sermons and the case.

We can scarcely imagine a more preposterous decision, viewed in connexion with the alleged grounds of it, than the one at which the presbytery arrived. Three parishioners object to Mr Smith's ministrations as unedifying; and a majority of the presbytery, agreeing with them so far as regards *style and manner*, set aside the presentee. We do not charge the presbytery with having overstretched their powers. We believe the new act gives them the right to do absurdly. It extends the people's privilege of objecting to unacceptable presentees; not, however, with a view to place in *their hands* a check on the exercise of patronage, but to lodge a double check *in the hands of the presbytery*, who may, as their judgment directs, or as the humour takes them, check the people, on the one hand, by pronouncing their objections frivolous, or, on the other, check the patron by holding their objections good. It invests church courts with the power of frustrating the settlement of a man whose doctrine may be sound, and his life blameless, and who may be the choice of the people; for, if unacceptable to two or three, on the score of *style and manner*, the concurrence of the presbytery with the minority, however small, makes their objection competent to frustrate the will and choice of the whole congregation. We differ, then, from the presbytery, not because they have pushed their jurisdiction beyond the provisions of the act, but because they have allowed themselves to give effect to it in one of its most glaring features of capriciousness and absurdity.

But we have something more to say than this. On reading these discourses, we think it impossible to come to any other conclusion than that a majority of the presbytery sought an opportunity to show to what extent the bill really gives a right to state objections to the presentee. In their eagerness to show its efficiency for this purpose, the presbytery, while in their speeches approving of the doctrine of Mr Smith's discourses, and of the ability displayed in them, reject them on account of *style*, his composition being too elevated for the metropolitan parish of the Tolbooth. Now, we do not by any means say that Mr Smith's style is a model for the pulpit; but we do say that his style is very passable, and not a whit more elevated than what we have reason to believe characterizes the common rate of pulpit discourses among the more cultivated class of his moderate brethren.

Yet we are far from approving of these sermons of Mr Smith. But it is not in *manner or style*, as the presbytery alleges—it is in something far more important—it is in *the matter and arrangement* their chief deficiency lies. And if anything were wanting to convince us of the incompetency or affectation of the presbytery's deliverance, it would be the commendation generally expressed of the subject matter, coupled with their serious objection to mere manner and style. Mr Smith's views of scriptural doctrine want precision and distinctness. On this ground we are constrained to regard his discourses as but imperfectly adapted "to the use of edifying." Had the court found something to object to here, we could have understood them, and honoured their motives; but it would seem that on this subject presbytery and presentee are much upon a level. The following is the way Mr Smith begins in "directing attention to the gospel of Christ:"—

"1st, I wish to direct your attention to the gospel of Christ, and in what respects it may be termed the power of God. The gospel of Christ, then, may be considered as an expression which shortly comprehends the whole counsel of God, as revealed in the scriptures, [*what then is the difference between the law and the gospel?*] whether we understand it of that which is peculiarly revealed for man to know, to believe, and to practise, or, in another point of view, it may be considered as peculiarly applicable to what is usually understood by a *religious belief*, properly so called. [*If this mean the truth believed, wherein does it differ from the preceding? if the act of believing, wherein*

does it differ from nonsense ?) And as it is not uncommon to designate a system by some peculiar and characteristic feature, or to denominate a series of events by one of chief and leading importance, we often find in Scripture the expression, the cross of Christ, standing for that whole system of faith and duty of which it is the foundation and prop. And whether we speak of it as of the cross or the gospel of Christ, it is pre-eminently worthy of his sacred name in whose wisdom and boundless mercy it originated, and upon whom devolved the execution of the wondrous plan in all its details. It was the sin of man which rendered salvation, or deliverance from the power and punishment of sin, necessary, and that system, through which man is delivered from its punishment and power, has been denominated the gospel."

RELIGIOUS INTELLIGENCE.—FOREIGN.

Death of Missionaries.—Whilst the premature and sudden removal of missionaries by death is no unusual occurrence in the annals of our missionary societies, yet the number of deaths recently reported has been very great, and the circumstances, in some cases, very affecting. In India three have been cut off, namely—the Rev. W. Bowley of the Church of England Society, who for twenty-seven years had endured the labours and trials of missionary work with much usefulness and respect ; of the London Missionary Society the Rev. R. De Rodt, Calcutta, and, as is now all but certain, the Rev. John Smith of Madras ; the former of these two in about the fifth year of his labours. The circumstances connected with the untimely removal, as is no longer doubtful, of Mr Smith, possess a melancholy interest. He had, in March last year, gone to Vizagapatani, a coast town about three hundred and eighty miles north, to take part in an ordination service ; and embarked on his return, on the 15th of May, on board a vessel which, up to the 23d of September, had not been heard of. When it is considered that this voyage usually occupies about a fortnight, and that shortly after his departure a storm arose, in which several ships are known to have been lost, it is too evident that friends can now only reckon upon his having reached a more "desired haven" than any upon the stormy shores of this lower world. The Rev. A. K. Hinsdale, of the American Board, who had reached Mosul on a mission to the independent Nestorians, that mountain tribe whose melancholy fate has recently excited so deep a sensation, has been cut off by fever. In the West Indies the mortality among missionaries has been almost alarming. The United Brethren have, since the 7th of May last, been bereaved of five ; four of them within six weeks from that date ; one in Antigua, and three in Jamaica. In reporting their deaths in September last, they say, "Seldom, if ever, has it been our lot to communicate to our brethren and friends tidings of so distressing a character." Yet scarcely had they recovered from the shock which this gave them, when tidings reached them that another of their missionaries in Jamaica had fallen by yellow fever on the 1st of November. All these missionaries were in the prime of life. In the island of St Kitts also, one missionary of the Wesleyan Society finished his earthly course on the 17th of September, after less than two years of labour in that island. Nor ought the death of the wives of missionaries to pass unnoticed, inasmuch as their labours among the female part of the heathen population are not less requisite, nor less important than those of their husbands. There have been recently reported the deaths of Mrs Dean at Hong Kong, Mrs Morrison at Calcutta, Mrs Elouis at Madras, and Mrs Thomson at Sierra Leone. It must not be forgotten, that so sad a tale of mortality among missionaries demands from the church the most strenuous use of that means, which has been committed to her for supplying the harvest with labourers, both in adding to the number of those already in the field, and in filling up the place of those removed by death. Prayer to the Lord of the Harvest is the appointed

means ; and obligation is laid upon his people to employ this means in proportion to the necessity. Devoted missionaries are the gift of Him, who, having ascended on high, and received gifts for men, proceeded to give to his church ministers of every grade for the edifying of his body. This gift, like every other, must be valued and sought in order to be furnished. So that our prayers for the success of missionaries must be accompanied with importunate prayers for the supply of missionaries.

South Seas.—The London Missionary Society has had recent intelligence from one island lately occupied by them, of a nature sufficiently discouraging to anything but that faith which no more staggers at the dispensations of God than at his promises. In the island of Tanna, one of the New Hebrides, and a little to the south of Erromanga, where the lamented Williams fell, they had got two missionaries, Turner and Nisbet, placed in July 1842—some native teachers having preceded them about two years. Their reception by the chiefs and natives generally was favourable ; and we find them stating, that, for a few months they were received with as many encouragements as could be expected in so early a stage of their mission. Speedily, however, they began to find themselves the objects of a very hostile jealousy from the native priests, of whom there were such numbers, that they formed the entire population of a district in the interior of the island. Being reputed by the blinded natives to have entire control over sickness and death, both to inflict and avert them, their influence in the island was necessarily great, and gifts were poured in upon them of everything valuable which the island produced. Perceiving that the establishment of Christianity in the island was to be a death-blow to their craft, they began very early to plot the death of the missionaries, and to make desperate attempts to accomplish their nefarious design—under which the missionaries bore up with holy fortitude. “Pray for us,” they say at this date, “we have no fear. The hairs of our head are all numbered, and our Father will not permit anything to befall us but what shall seem good in His sight. We know, too, that we have Omnipotence on our side.” By spreading absurd reports concerning the missionaries, the priesthood succeeded in mustering a powerful party against them, which originated a warfare betwixt them and the chiefs, under whom the missionaries had found protection. In the imminent hazard which this occasioned, the missionaries attempted to escape from the island under night, by means of two open boats ; but were driven back by adverse weather, “sick and faint, and unable to do more.” They got back only to encounter more imminent peril. Their foes were within sight, hurrying along with the fiendish yells of their savage fury. “Oh, what an agonizing moment !” They hastily got their beloved wives, with the other females of the mission, removed to a place of safety, and returning themselves, on a message sent them by the enemy, they succeeded, by presents, in appeasing their fury for the time ; but it was only directed more fiercely against their native friends. In the struggle that ensued these were vanquished ; one village after another, was consigned to the flames ; until the enemy, in this work of devastation, were but a single village from the missionaries, when a tremendous shout burst upon their ears, which, for a moment, they felt as if it had been the warning cry of impending destruction. But, lo ! it proved the signal of a vessel in sight, which had been sent to their relief by that gracious Father who so often magnifies his mercy by interposing in his people’s extremity. “Oh, how shall we describe our feelings,” they say, “at this eventful moment ? We cannot ; no one can : language will fail every attempt.” By this vessel, which proved to be a whaling brig of Hobart-Town, they were all removed safely to Samoa, where they wait the instructions of the directors, “in readiness to do whatever may be deemed prudent and advisable for Tanna, or any of the other islands of the New Hebrides.”

Oppression of the Jews.—There is a melancholy interest connected with the continued sufferings to which the descendants of God's ancient people are subjected by their brethren of other nations; forming, as they do, a fulfilment in our own day, of the most remarkable prophecies concerning that fated people: "a nation scattered and peeled, a people terrible from the beginning hitherto; a nation meted out and trodden down." His holiness the Pope has been recently shaking his puny arm against them; his government having issued, in name of the Inquisition, a decree against the Jews of Ancona and neighbourhood, consisting of such harrassing enactments as the following:—That they shall not employ any Christian in their service—that they shall sell within three months their whole property—that they shall not reside in any city without special authority—nor ever lodge out of the Jewish quarter, &c. This, however, is but a petty annoyance in comparison of the late imperial edict of the despot of Russia, which commands all the Jews residing within sixty miles of the western Russian frontier, to remove immediately into the interior of the empire. They have a choice of seven governments, in any one of which they may take up their new residence; but they are reminded that they may not emigrate to any foreign country. A charge against some of having been implicated in smuggling, is the pretext on which this barbarous edict has been issued, which, at this inclement season, is breaking up the homes of thirty-three Jewish communities, containing a population of 100,000, or, as some have calculated, a much greater number, and compelling them to transmigrate to where there is already an overstocked Jewish population. When great tyrants begin to oppress, it is not to be wondered at if some humble despots, desirous of being in the fashion, should proceed to ape their misdeeds. Accordingly, on the authority of a creditable German newspaper, we find that the government of Moldavia, a Turkish province on the confines of Russia, are taking measures to exclude all foreign Jews from settling among them. In future, no Jew is to be admitted into the country without a regular passport; and a daily report of those arriving must be made to the police; they must also hold a written permission during their stay. Any Jew found contravening these rules, to be seized and sent to the salt mines of Okna. While one feels ashamed for human nature in contemplating these guilty and dishonourable acts of oppression against an unoffending people, we cannot but recognise in them the continuance of that wrath which their fathers invoked, when they cried out, "his blood be on us and on our children!" an imprecation which their children to this day seem to adopt as their own. On the testimony of missionaries, who have mingled with them, we learn that their families are still taught from their earliest years to be blasphemers of Him whom their fathers crucified. "For all this his anger is not turned away, but his hand is stretched out still."

RELIGIOUS INTELLIGENCE.—DOMESTIC.

UNITED SECESSION CHURCH.

PRESBYTERIAL NOTICES.

Stirling.—On Sept. 19, the presbytery met at Falkirk. Engaged in conversation on missionary matters. The amount raised by the congregations for the presbytery missionary and Synod's missions, during the years ending May 1st, was stated to be L 473, 2s. 1d. Agreed that congregations be reminded of the propriety of completing the sum required for

presbytery missionary and catechist, ere allocating anything to the general fund. The overture, by Presbytery of Edinburgh, to alter a portion of the Summary of Principles, was, by the casting vote of the moderator, disapproved, nine of a meeting of fifteen declining to vote. Deferred consideration of the overture respecting the state of the church. On the subject of the best means of aiding weak congregations, agreed to report to the Synod as follows:—1st, That they cordially approve of the object of the overture: 2d, That they are convinced of the importance and necessity of the Synod's devising means for the more effectual working of the Synod fund: 3d, That they are not agreed as to the plan proposed of raising a sum from each congregation, under the head of Synod dues: 4th, That they recommend that whatever plan be adopted, it be a part of the specific business of some one meeting of each presbytery in the course of the year, to inquire whether the members and their congregations had discharged their pecuniary obligations to the church during that time.

Kirkcaldy, Sept. 24, 1843.—The presbytery met, and was constituted by the Rev. James Hardie, moderator. Entered on the consideration of the overture from the presbytery of Glasgow respecting weak congregations. After some reasoning the presbytery agreed to express their approbation of that part of the overture which proposes to confine the present synod fund to the support of weak congregations and superannuated ministers; also that part of it which proposes to provide for the support of the Theological Seminary, meetings of synod, synodical committees, &c., by an annual sum drawn from each congregation; and, without committing themselves to its various details, to recommend earnestly the whole scheme to the favourable consideration of the Synod. Entered on the consideration of the proposal by the mission committees, to employ a salaried agent; the presbytery not having been furnished with the grounds on which the proposal is founded (as is promised in the minutes), found themselves unable to decide, and recommended to the synod to delay the measure till such grounds are furnished to the church. Proceeded to the consideration of the overture from Glasgow presbytery "anent the present state of the Secession church," when, after some deliberation, the presbytery agreed to spend part of next meeting in devotional exercises and in conversation on the subjects contained in the overture. Proceeded next to consider the overture from the presbytery of Edinburgh respecting the "Summary of Principles," when, after long deliberation, the presbytery unanimously resolved, that it is inexpedient to proceed at the present time with the proposed alteration, more especially as there are overtures on the synod table for a revival of the whole standards, which revival, it is expected, will take place at no distant period. Mr John Logie, student of divinity of the first year, was certified to the presbytery by Professors Brown and Eadie. Agreed to summon him to attend the first meeting of presbytery after the session of college, to be examined on natural philosophy, and to give an account of the lectures he had heard during the session of the hall. Mr Bain was chosen moderator for the ensuing year.—The presbytery met, December 5, 1843, and was constituted by the Rev. James Bain, moderator. Received and read a circular letter from the stamp-office, regarding a stamp-duty on the "license" of preachers, and the "collation, institution, or admission of ministers to ecclesiastical benefices." After some conversation, the presbytery unanimously agreed to express their opinion that the act referred to (55 Geo. III., cap. 184), is altogether inapplicable to a dissenting church, and to the forms of process in the Secession church. 1. Because their offices are not recognized in law. 2. Because their ordinations or admissions give induction to no benefice, and their licenses give a right of presentation to no benefice. 3. Because they issue no "instrument" of "license, collation," &c., and therefore have no "paper" that can be "duly stamped

according to the statute." The presbytery then proceeded to the consideration of the overture from the presbytery of Glasgow, respecting the present state of the church, deferred to this meeting. After having agreed to defer the devotional exercises, owing to the small attendance of members, the presbytery spent some time in friendly conversation regarding the subjects of the overture. The members having mutually expressed the satisfaction they had felt in the information obtained, the views elicited, and the open and frank communication of feeling and sentiment, it was agreed to delay farther friendly conversation till next meeting.

Elgin.—Forres, Oct. 20, 1843.—The presbytery, finding that the Synod, had, at their recent meeting (during the last sederunt), without entering into the merits of the case, set aside the presbytery's deed of suspension (of Mr Andrew Hogg, preacher) at last meeting, as incompetent, on the ground of Mr Hogg's having been at the time within the bounds of another presbytery, regarding the Synod's decision in the case as irregular, inconsistent with the Synod's own rules of procedure, and an infringement upon the rights of presbyteries, adjourned to meet at Elgin on the 7th November, to consider maturely as to the course proper to be pursued in the circumstances of the case; and instructed the clerk to forward to the moderator of Synod such papers as require immediate attention.—Elgin, 7th November.—The presbytery having met, it was found that the members were unanimous in their views of the Synod's procedure in Mr Hogg's case, and on the propriety of bringing the matter under the Synod's consideration at their first meeting, that the decision may be reviewed and reversed; but that there was a diversity of opinion as to the propriety of going on with the transaction of business in the meantime. The votes having been found equal, the moderator gave his casting vote in favour of proceeding with the transaction of business. Against this decision the minority dissented.—A call from the congregation of Tain to Mr John M'Gilchrist Dyer was unanimously sustained.—Appointed next meeting to be held at Elgin on Tuesday after second Sabbath of December.—Elgin, 12th December.—The presbytery having met, a letter was read from Mr John M'Gilchrist Dyer, declining the call from Tain.—Appointed a committee to draw up a statement of Mr Hogg's case, and the Synod's decision in reference to it, to be presented to the presbytery at an early meeting, as preparatory to the bringing of the case under the review of the Supreme Court at its first meeting.—Appointed Mr Graham to ordain elders at Archieston on the last Sabbath of December. A petition was presented from Campbelton (Ardersier), for the congregating of the members of the United Secession Church in attendance upon that station, which the presbytery unanimously agreed to grant.

Wigton, 5th December 1843.—Read a certificate, signed by Professors Brown and Eadie, attesting that Messrs M'Crackan, Ross, and Torrance, had attended their classes during the last session of hall, and had performed the exercises prescribed to them, when the Presbytery prescribed subjects for critical exercises to Messrs M'Crackan and Ross, and also that they prepare for an examination, on the Epistle to the Ephesians in Greek, the first six psalms in Hebrew, and the being and attributes of God.* Read a circular by Thomas Pender, dated "Stamps and Taxes, Edinburgh, 25th September 1843," intimating that, according to act of Parliament, "Licenses granted by any Presbytery, or other ecclesiastical power in Scotland, are subjected to a stamp-duty of L.2. Also, any collation, institution, or admission, by any Presbytery, or competent authority, to any ecclesiastical benefice in Scotland, is subjected to a duty of L.2;" when the Presbytery agreed to state, that as they neither receive any emolument from Government, nor are recognized as a Presbytery by

* The clerk stated that he had given Mr Torrance a certificate transferring him to the Presbytery of Dunfermline.

Government, so they do not conceive themselves liable to pay the stamp duties enforced by the act of Parliament cited by Mr Pender, and instructed the clerk to write to him accordingly.—Heard all the members state what their respective congregations were doing, or about to do, in reference to the general collection enjoined by the Synod for the purpose of aiding weak congregations, and found that they were all doing, or about to do, what they conceived best fitted to meet the spirit and object of the Synod's recommendation ; when, after a lengthened discussion, the following motion was made and carried by a bare majority :—"The Presbytery resolve to carry out the injunction of the Synod in reference to reading the address, appointing collectors, and making a collection next week, where it cannot be done this week. Continued Mr Smail at Kirkcowan another half-year ; and appointed Messrs Hannay, Fleming, and Smellie, a committee to visit the congregation of Kirkcowan, for the purpose of ascertaining the circumstances connected with said congregation.

Selkirk.—The presbytery met at Selkirk, on Dec. 26. Messrs Cowan, Inglis, and Douglas, students of divinity, appeared and delivered their discourses, and were examined in Hebrew, Greek, church history, and theology, on the subjects prescribed to them. The presbytery encouraged them to prosecute their studies. Mr Hamilton gave an account of his proceedings at Newtown, on the day of moderation, which were unanimously approved of. The call, addressed to Mr David Lumgair, preacher, was read, and unanimously sustained. The committee appointed to take charge of subscriptions for the benefit of the family of the late Rev. Wm. Rutherford of Newtown, reported that the sum of L.450, 12s. had been received by them, and recommended that said sum, with any additions which may be made to it, be placed in the hands of trustees for behoof of the family. The presbytery unanimously approved of the report of the committee, and agreed that the Rev. William Nicol, Jedburgh, with Messrs James Elder, Edinburgh, and Andrew Fyfe, S.S.C., Edinburgh, and George Rodger, Esq. of Bridgelands, be requested to act as trustees in terms of said report. The treasurer reported, that he had received towards the presbytery mission, for the current year, the sum of L.140, 4s. 10d. It being found that several congregations had sent no reports to the treasurer, the clerk was instructed to order reports from them before next meeting of presbytery. The presbytery also agreed that the subject of the presbytery mission be the first matter taken up at the next meeting. Reports in reference to the clerk's fees were given in, and the presbytery agreed and appointed that these fees be henceforth the sum of 15s. annually from each congregation, instead of 10s. as heretofore, except where the congregations shall be either unable or unwilling to make the advance.

Arbroath.—This presbytery met in Arbroath on January 2d. Agreeably to an instruction of the synod at its last meeting, it was resolved that the clerk shall give intimation to all probationers who may be within the bounds of the presbytery at the time of its next meeting, to be present at that meeting, that the presbytery may have opportunity of conversing with them as to the manner in which they are discharging their duties. In accordance with a recommendation of the synod, a committee was appointed to take measures for ascertaining whether any congregations of the presbytery had failed to make the late extra collection on behalf of the synod's missions ; and if they should find any who have neglected it, that they use all proper influence to have this collection made in them without delay. The same committee was also instructed to inquire at all the congregations of the presbytery whether or not they have any regular plan, by association or otherwise, for the stated collecting of funds in support of missionary objects. Received a report of a committee which had under its care two students of philosophy, at present removed from the bounds of the presbytery ; and appointed a committee to superintend the studies of a student of theology. Next meeting of presbytery to be

held at Arbroath on the first Tuesday of April next ; the members to be specially summoned to it.

Coldstream and Berwick.—The presbytery met on January 2. The sudden death of the Rev. David Paterson of Alnwick having been intimated to them, his name was taken from the roll of presbytery. They afterwards entered on the consideration of a complaint made by the Rev. Henry Renton of Kelso, against a deed of presbytery respecting his objections to Mr Pearson's ordination, on the ground of Mr Pearson having stated and defended, in one of his trial discourses, the doctrine of universal atonement. Mr Renton was heard in support of his complaint ; but the presbytery not regarding it well founded, refused to reverse the deed complained of. Mr Renton protested and appealed to the Synod against this decision.

Cupar.—This presbytery met at Cupar on Tuesday, 2d January,—Mr Gray of Freuchie, Moderator. Read a communication from the Rev. James Ronaldson, late of Auchmacoy, admitting that he had ceased to attend public ordinances in connexion with the United Secession Church, and assigning reasons for his conduct in this matter ; when it was moved and agreed to, that the presbytery approve of the spirit and tone of Mr Ronaldson's letter, regret to learn that he finds difficulties in the way of his remaining in connexion with the United Secession Church, and appoint a committee to hold a friendly conference with him on that subject, and report at next meeting,—said committee to consist of Dr Taylor and Mr Stevenson, Auchtermuchty. [It may be necessary to state in explanation here, that at the preceding meeting of presbytery, the clerk was instructed to write to Mr Ronaldson, in consequence of a *fama*, that he had ceased to attend public ordinances in connexion with the Secession Church, while he retained his status as an ordained minister in connexion with that body.] It was then moved and agreed to, that the presbytery of Cupar overture the Synod, to take steps for consummating the union between the Relief and Secession Churches. During the discussion on this subject, Mr Scott of Leslie used language regarded as injurious to the character of the ministers of the Secession Church ; and being interrogated whether he was prepared to say, that, in using such language, he meant no reflection on the *honesty* of the ministers of the Secession Church, he replied, "that he would say no such thing." It was then moved and unanimously agreed to, that Mr Scott be called upon to retract this language, and after long and painful dealing with him, a retraction was wrung from him, on which it was moved and unanimously agreed to, that he be admonished from the Chair. Mr Scott refused to submit to the authority of the court, was found guilty of contumacy, and suspended from the office of the ministry ; on which he protested, and appealed to the Synod, and craved extracts. There was laid upon the table a copy of the *Fife Herald* newspaper, of 28th December 1843, containing an article, headed "SECESSION HERESIES," and subscribed Wm. Scott, minister, which was read. Mr Scott was asked if he was the author of this article, and if he still adhered to it, to both of which questions he replied in the affirmative. It was then moved, and unanimously agreed to, "that the presbytery, regarding that article as containing incorrect and injurious statements respecting the doctrines embodied in the trial discourses of Mr Stewart, and the proceedings of the presbytery in reference to his ordination, find, that the paper will require the more serious consideration of the presbytery, and agree that it lie on the table till next meeting, and that Mr Scott be summoned *apud acta*, to attend. Appointed the next meeting to be held on the Tuesday after the last Sabbath of January.

Dunfermline.—The presbytery met, January 2. The Rev. Mr Gibson, moderator. *Inter alia*, granted supply of sermon to the congregation of Chalmers Street. Messrs John B. Johnston, and George Scott, passed

part of their trials for license. The committee for superintending the students reported progress. Agreed to petition parliament for the abolition of the religious test required of professors in the Scottish Universities. At the request of the Rev. Mr Wilson, appointed a committee to meet with the session, managers, and congregation of Crossgates, and inquire into the existing state of matters in that congregation, and report to the presbytery. The Rev. Mr Johnston gave notice, that at next meeting of presbytery he will move, "That the presbytery petition the Synod, at its meeting in May, to take into consideration the subject of union between the Relief and Secession churches, with the view of bringing the negotiations which have been so long carried on between the two bodies in this matter, to a speedy and favourable termination."

Edinburgh.—The presbytery met January 2d. The committee appointed to submit resolutions in relation to the existence of religious tests in the Scottish Universities gave in their report, which was appointed to lie on the table for future consideration. A petition was read from the congregation of West Linton, chiefly respecting pecuniary difficulties. After consideration it was agreed to appoint a presbyterial visitation to that congregation, to be held on 8th January. A committee was appointed to prepare a memorial for transmission to different evangelical communions, on the subject of fugitives from the discipline of the one, applying for admission to another; the Rev. P. Davidson, convener. Mr Dyer delivered part of his trial discourses, in the view of ordination at North Berwick; Messrs Robert Duncan, and John Hunter, part of trials for license.

Dumfries.—On the 2d January, this presbytery licensed Mr Thomas Montgomery to preach the gospel.

Lanark.—The presbytery met on January 9th, and was constituted by Rev. John Jamieson, moderator. After some preliminary matters, the clerk reported that the committee appointed at last meeting to receive the exercises of Mr Robert Russell, student in divinity, were satisfied with the exercises. A certificate was received from the presbytery of Edinburgh transferring Mr William Dickson, student in divinity, to the oversight of this court. The remainder of the sederunt was occupied in considering the affairs of Lanark congregation, and in investigating and certifying applications for assistance from the board for liquidating debt on chapels.

Aberdeen.—The presbytery met at Aberdeen on January 16th. A petition was presented from the congregation of Leith-Lumsden, praying that a member of presbytery might be appointed to moderate in a call to one to be their pastor. It was unanimously agreed to grant the prayer of the petition; and the Rev. Mr Paterson of Midmar was appointed to moderate in a call among the people there, on Tuesday the 30th inst. The presbytery also unanimously made it a rule that a portion of the time of every meeting shall hereafter be spent in devotional exercises; the persons who are to conduct those exercises, to be appointed at the previous meeting.

STAMP DUTIES ON LICENSES AND CALLS.

WE understand that the Wigton Secession Presbytery have transmitted to the Stamp-Office, Edinburgh, the following deliverance on the circular some time ago sent to presbytery clerks, demanding stamp-duty on occasion of the licensing of preachers, and the settlement of ministers in charges:—"As they neither receive any emolument from government, nor are recognized as a presbytery by government, so they do not conceive themselves liable to pay the stamp-duties imposed by the act of parliament cited by you." Our readers will observe that the Kirkaldy presbytery have given the same deliverance.

We are advised that the view of the law embodied in the deliverance of the Wigton presbytery is correct. In *England*, the operation of the statute is expressly limited to "collation by any archbishop or bishop to any ecclesiastical benefice, dignity, or promotion whatsoever." The collation here described is plainly one by a dignitary of the church of England. In *Scotland*, the collation on which the duty is imposed must unquestionably be held to be a collation, institution, or admission, by any presbytery, or other competent authority of the church of Scotland by law established, and in connexion with the state.

The expedient course, we should suppose, for presbytery clerks to follow, would be to reply to these circulars in the exact terms of the Wigton presbytery, or probably, better still, to let the matter drop.

ORDINATION.

The ordination of Mr William B. Robertson at Irvine, the appointment of which was reported last November, took place on 26th December. The solemn services of the day made a deep impression on the crowded audience; and everything connected with this settlement was highly gratifying, and promising for the continued peace and prosperity of the congregation. A soiree was held at seven o'clock P.M., when the church was again crowded, and the most lively interest manifested in the proceedings. According to the arrangements of a committee of the congregation, the Rev. Mr Elles presided, and introduced the business of the evening. Mr Robertson then spoke. The other speakers were the Rev. John Bruce, Newmills, on Family Religion; the Rev. William Bruce, Edinburgh, on Christian Union; the Rev. John Edmond, Loanhead, on Missions; the Rev. William Smith, Bannockburn, on the Duties of the Young; the Rev. David Thomas, Mauchline, on the Signs of the Times. Appropriate selections of sacred psalmody were sung between the different speeches, the choral band taking the lead. The Rev. D. Stewart, Stirling, introduced Mr Robertson on the following Sabbath.

CALL.

The call, moderated at Catrine on 6th January, came out for Mr John Millar, sen. Though he had only a majority of one over Mr Laughland in the election, the call is already subscribed by almost all the voters.

OBITUARY.

Died at Alnwick, on the 22d November, the Rev. DAVID PATERSON, minister of the United Associate Congregation there, in the 38th year of his ministry. Mr Paterson's talents and acquirements were of a superior kind, and commanded universal respect, while his high moral worth and uncommon amiableness of temper and manner made him an object of peculiar esteem and fond attachment to those who intimately knew him. His dismissal was sudden, but remarkably gentle. He has left a widow and three children. It gives us satisfaction to hear, that the sermon preached after his funeral, by the Rev. Dr Balmer, is about to be published.

BOARD FOR AIDING WEAK CONGREGATIONS.

The Board, appointed by the United Secession Synod, for managing the Fund to assist weak Congregations, have agreed to the following resolutions:—

I. That, before entertaining any of the applications made, or to be made

to them, or making any conditional grants out of the fund entrusted to their management, the board shall endeavour to ascertain the number and necessities of all the cases—to relieve which the liberality of the church has recently been called forth; and, for this purpose, that they shall make public their determination not to enter on a consideration of any applications lodged with them, *till after the first day of March next.*

II. That the board will, as heretofore, extend aid to that class of cases which the church contemplated relieving by this fund; and not to such as may be tempted to apply chiefly on account of the largeness of the sum placed at the board's disposal; and that presbyteries be respectfully cautioned to be discriminating and conscientious when attesting or recommending applications to the board.

January 1844.

DAVID ANDERSON, } Secretaries.
JAMES GREIG, }

ESTABLISHED AND FREE CHURCHES OF SCOTLAND.

“WHAT, then, seems to be the true state of the case, as regards the number of the adherents of the Free Church in Scotland? It is difficult to decide this question with minute correctness, because the constant influx of members from the Establishment into our Free Churches, as soon as we can provide the means of grace for them, and the incessant bustle in which we have been kept in preparing places for their reception, have naturally and necessarily prevented us from making a minutely correct estimate of their numbers hitherto. And yet an approximation may be made to the truth as regards our numbers. We have at least seven hundred congregations, the places of worship for which contain, at an average, six hundred sittings. Suppose, that instead of fifty in the hundred, the low proportion which we have fixed for the Establishment, on account of their indifferent attendance at church, we take sixty in the hundred as the proportion for Free Churchmen and Dissenters. A church containing six hundred, in the proportion of sixty in the hundred, has a population of one thousand connected with it; seven hundred congregations, each with a thousand souls, of which six hundred are able to attend, afford a gross population of seven hundred thousand. This we believe to be below, not above, the number already connected with the Free Church, not to speak of the draining which the Establishment will continue to experience as we are able to multiply the means of grace. Let it also be kept in view, that years ago, in connexion with the Church extension, the mournful fact was proved, that in Scotland there are probably about five hundred thousand of the population utter outcasts from every church. The state of the case may, therefore, be concluded somewhat as follows:—

Population of Scotland in round numbers,	2,600,000
Deduct of outcasts from every church,	500,000
Dissenters,	500,000
Free Churchmen,	700,000
	<hr/>
	1,700,000

This would leave in the Residuary, 900,000

We believe that we have very considerably under estimated the numbers connected with the dissenting churches and the Free Church, and that we have as much over-estimated the numbers of the Establishment. Moreover, the numbers of the Establishment are being daily reduced, while the numbers of the Free Church are daily increasing. So that even in point of numbers we have about divided with the residuary the population formerly within the pale of the Established church.”—*Free Church Mag.*

MONTHLY RETROSPECT.

Wesleyans and Establishments.—The numerical preponderance of the Methodists in England, together with their organization, their zeal, and their activity, must always render their sentiments and movements of great importance in the eyes of other religious bodies, as well as of mere worldly politicians themselves. It is well known that Wesley, whom the denomination have ever been sufficiently disposed to call Father, gave no uncertain sound respecting the establishment of the church. In his sermon on 2 Thess. v. 7, he says: "But the greatest wound it ever received; the grand blow which was struck at the very root of that humble, gentle, and patient love, which is the fulfilling of the christian law, the whole essence of true religion, was struck in the fourth century by Constantine the Great, when he called himself a christian, and poured in a flood of riches, and honours, and power, upon the christians, more especially upon the clergy. * * * And this is the event which most christian expositors mention with such triumph! Yea, which some of them suppose to be typified in the Revelation by 'the New Jerusalem coming down from heaven!' Rather say it was the coming of Satan and all his legions from the bottomless pit, seeing from that very time he hath set up his throne over the face of the whole earth, and reigned over the christian as well as pagan world without hardly any control." Nevertheless, it has always been understood that the Wesleyans are favourable to establishments, and have all along been characterized by a sneaking attachment to the church of England. In so far, however, as the following extract from a recent number of the *Wesleyan Chronicle* may be regarded as expressing their sentiments, it will be seen that the above opinion, as respects the Methodists of the present day, must be considerably modified. They would seem to be really voluntaries in principle, or at least moving rapidly in that direction. In a paragraph preceding the extract, it is said—"The Wesleyans are not growing in attachment to the Established church. Their affection towards her is cooling every day, and will, ere long, sink below zero." Their sincerity in offering co-operation with dissenters in resisting aggression, was evinced by the part they acted in reference to the education clause in the factory bill. We make no remark on the general position the *Chronicle* represents them as holding, but some of the advices it subjoins seem worthy of the attention of other denominations. We cannot be too attentive to our home missions and weak stations. One great object, too, which voluntaries ought never to lose sight of, is the formation of public opinion in favour of their views. Without that their triumph is impossible. The extract follows:—

"They ('our dissenting brethren') will admit that it is desirable to secure the co-operation of the Wesleyan church. Let us see if we cannot agree upon a common plan of action with respect to the common adversary. Some of our dissenting brethren seem to desire an immediate attempt to procure the separation of the church from the state. Others, more experienced, deprecate any measures that are not purely defensive, except by way of diffusing information. It is very desirable that these parties should compose their differences. It is with the more cautious section of their dissenting brethren that the Wesleyans are prepared to act—those who are not disposed, at present, to appeal to the legislature, except it be for the preservation of their present religious liberties, and against any attempt to infringe upon the interests of evangelical truth. In such objects, the co-operation of the Wesleyan church will never be wanting; but she must not be expected to unite, at present, in petitioning parliament for the separation of the church from the state; not because her children are friendly to that connexion, but because they generally believe that the time for seeking its dissolution has not yet arrived. No individuals or sections can be more sensible than the Wesley-

ans are, of the numerous and dreadful evils that arise from the adulterous union. It would be strange were it otherwise; for the evidence is continually thrust upon their attention in all parts of the country. It meets them at every step and in every shape, disgusting the pious, debasing the multitude, oppressing the weak, and obstructing the benevolent."

Free Church—Vesting of its Property.—There is probably no denomination in which the generality of our readers feel a deeper interest than this. Its principles, in reference to ecclesiastical establishments, are not in harmony with our own. But we cannot help marking and admiring the wise and beneficent operation of Divine Providence in turning to a most blessed account what we must hold to be the error of our brethren in this matter. The great work assigned to the Free Church seems to us to be the withdrawing of the population of the country, especially of the more influential classes, from the Establishment; and that, we verily believe, she could not have effected, had she at once embraced the Voluntary principle; while, if the object had not been accomplished, the enormous evil of the Establishment must have been endured for a vastly longer period of time, or been terminated in a manner which all the friends of humanity and religion might have had reason to deplore. It is finely remarked by M. Vinet, that "the progress of the human mind is like a giant's stair-case, each step of which had need to be divided." It seems to us that the Free Church, by holding, for the present, the principle of an establishment, has most auspiciously for the nation, again to use the words of Vinet, "converted the stair-case into a gentle declivity." Let us subjoin a little intelligence:—

At a meeting of the Free Church presbytery of Edinburgh on the 3d of January, it was agreed, on the motion of Mr Begg, seconded by Dr Candlish—"To overture the Assembly to the effect that, in adopting any new principle or regulation, the same shall always be transmitted for the consideration of presbyteries, in terms of the 'Barrier Act'; and further, that no final resolution shall be adopted in regard to the permanent investment of the property belonging to the several congregations, until the fullest information be obtained relative to the practical experience of other unendowed churches in such matters, and until the whole subject, along with such information, is submitted to the several presbyteries and congregations for their deliberate consideration." Mr Begg remarked that, about £300,000, in the shape of chapels-of-ease, had been given to the Established Church, and it therefore became the church to beware of being exposed to any similar misfortune. In opposition to the proposal which has been made to vest feudally the whole of the real property of the Church,—chapels, manse, schools, glebes, &c., in certain persons named by the assembly, he spoke as follows:—

"First, I would object to the concentration of such a mass of property in a few individuals, as having a natural tendency towards despotic power. I say, if you invest in some ten or twenty men, two or three millions of property, you raise up a very powerful and a very dangerous body. Secondly, I object to vesting the property, as proposed, because I think it impossible to get any given body of men, of whose steadfastness you can be assured. If such a plan, for instance, had been proposed some six or seven years ago, in whom would you have vested the property? Should it not, probably, have been in such men as Mr Colquhoun, or Sir G. Sinclair, or even, perhaps, Sir C. Fergusson?—men, in short, a great proportion of whom are now decidedly opposed to our principles. And every one knows that a trust-deed is of very little force or value, if the trustees, who administer it, are bent on adopting it to serve their own purposes. As all bodies are liable to change, so is the Free Church. The Free Church may change, or perhaps divisions may come amongst us, and the question will then arise to whom does all this property belong—to the majority or to the minority? and by this plan of general trusteeship the whole of it might be swept away into the hands of a minority. I will suppose a case; according to a proposal advocated by several of the politicians of this country, it is likely that, in some shape or other, the popish priests of Ireland will be offered a bribe in the form of an endowment. Now, I

believe, I have indeed no doubt whatever, that the same parties will be prepared to offer a BRIBE to the Free Church in the way of an endowment also. And perhaps it would be accepted by a small portion of our ministers. Now, in such a case the question would immediately arise,—To whom does all this property belong—to those who accept the endowment, or to those who refuse it ? ”

To the general tenor of this we entirely subscribe, and only add that, as the law at present stands, all unendowed churches, and we believe unincorporated bodies generally, feel inconveniences regarding the holding of their real property. Might not the Free Church and all other Dissenters combine in an attempt to obtain an act simple in its provisions, and putting them on the same footing with Friendly Societies ?

Education in England.—The excitement produced by the late attempt, in the factory bill, to subject the education of the great bulk of the population of England to the Puseyite Establishment, we are glad to see, has not died away without producing excellent effects. It could not be disputed that there was the very utmost need for all the additional amount of education which it was proposed to furnish in that obnoxious way ; and it is well that several of the most able and influential portions of the dissenting community have resolved to make an effort somewhat commensurate to the occasion, for affording instruction free from the pestilential influence of the National Church. The Wesleyans have resolved to raise for this purpose L.200,000 in the course of seven years. On the 13th December last a conference of the representatives of the congregational churches in England was held in London, when a series of spirited and excellent resolutions were adopted on the subject of general education ; and a subscription commenced, which, before the close of the meeting, amounted to L.17,735. Seven of the subscribers give L.1000 each ; a number of the Independent ministers contribute L.100 a piece ; Mr James of Birmingham L.200 ; all of which is payable in the course of five years. We cannot doubt that the aggregate amount will be worthy of the denomination and the cause ; and we fervently hope that, under the divine blessing, the advantages, both temporal and spiritual, resulting to multitudes, and extending indirectly to generations yet unborn, will be unspeakably great. We say, God speed, to all enlightened and efficient educators. They have the merit of beginning at the beginning.

Unsettled State of Established Churches.—Such is the title of a leading article in a late number of the *Christian Examiner* and *Church of Ireland Magazine*. The view which the writer takes is truly dolorous. “The church in danger” has often been a mere watchword of party, but the wailing of the *Examiner* is plainly as sincere as it is pitiful. We have some respect for the writer, if not for his tremors ; for he appears to be zealously on the side of Protestant doctrine, and not embittered as so many of his class are by so-called Protestant politics. He admits that the Church of England is smitten as with the dead rot by the prevalence of Puseyism and Popery. He regards the mainstay of the Establishment principle as broken by the disruption of the Scottish Church. And as to Ireland, how can the church be stable when all else is moving, and the very foundations shake ?

“When we take a combined view of these three establishments with which we are more immediately connected, we are constrained to come to the conclusion, that the time is drawing near when all human institutions, however wisely constructed, or however intended for the glory of God, shall experience that dissolution from which nothing is exempt but God’s work alone. Religious establishments are man’s work, for the preservation and decent keeping of God’s truths, just as the ark was a work of man’s hands to preserve and keep decently and honourably God’s law. The precious deposit, the word of God, endureth for ever ; whilst, without any impeachment of God’s power or love, the casket that contains it may be allowed to perish. So God’s church and truth shall never perish. He will preserve and keep it. Whilst the buildings which man may have raised around them, may be left to fall into decay, or exposed to the violence of the unprincipled destroyer.”

PROBATIONERS.	February, 4 Sabbath.	March, 5 Sabbath.	April, 4 Sabbath.	May, 4 Sabbath.	June, 5 Sabbath.	PROBATIONERS.	Feb., 4 Sabbath.	March, 5 Sabbath.	April, 4 Sabbath.	May, 4 Sabbath.	June, 5 Sabbath.
Rev. William Aiken	0	0	---	---	0	Mr Andrew Key	St 2, --	---, Col 3	0	0	0
Robert Grease	Cup 2, --	---	---	---	---	George Kidd	St 2, --	---, G 2	---	---	---
Alex. Guthrie	Ed 2, --	---	---	---	---	Peter Landreth	---	---	---	---	---
James Galloway	G 2, --	---	---	---	---	John Leslie	---	---	---	---	---
John Liddell	St 2	---	---	---	---	Alexander Main	El 2, --	---	---	---	---
J. B. Munro	P 2, --	---	---	---	---	James Mather	---	---	---	---	---
William Puller	---	G 2	---	---	---	Peter Mercer	---	---	---	---	---
John Robb	0	0	---	---	---	G. J. M'Kenzie	---	---	---	---	---
Andrew Spott	---	---	---	---	---	Robert M'Laurel	St 2d, 3d	---	---	---	---
William Taylor	---	---	---	---	---	John Miller, sen.	---	---	---	---	---
Mr James Allan	P 2	---	---	---	---	John Miller, jun.	St 2, --	---	---	---	---
Alex. Anderson	Cup 2	P 1, --, El 3	---	---	---	Alex. Rottman	---	---	---	---	---
James Anderson	---	---	---	---	---	James Pringle	---	---	---	---	---
Thos. Anderson	Col 2, --	---	---	---	---	William Rankine	---	---	---	---	---
William Barlas	G 2, --	---	---	---	---	Robert Reid	---	---	---	---	---
G. Bartholomew	Col 2	---	---	---	---	Alex. Renton	G 2, K 2	---	---	---	---
David Brown	---	---	---	---	---	Alex. Robertson	---	---	---	---	---
Thos. W. Burgess	N	---	---	---	---	Edw. Robertson	---	---	---	---	---
David Chapman	0	---	---	---	---	Geo. Robertson	G 1, --	---	---	---	---
James Clyde	---	---	---	---	---	John Robertson	---	---	---	---	---
Eben. G. Dail	---	---	---	---	---	George Scott	---	---	---	---	---
Hugh Darling	---	---	---	---	---	John Scott	---	---	---	---	---
James Davidson	---	---	---	---	---	Walker Scott	---	---	---	---	---
Robert Davidson	---	---	---	---	---	A. W. Smith	---	---	---	---	---
William Deas	---	---	---	---	---	A. W. Waddell	---	---	---	---	---
Andrew Dodds	---	---	---	---	---	John White	---	---	---	---	---
Anders. Drysdale	---	---	---	---	---	Andrew Wilson	---	---	---	---	---
William Duncan	---	---	---	---	---	David Wright	---	---	---	---	---
Robert Ferrier	---	---	---	---	---	John Wright	---	---	---	---	---
William Fisher	---	---	---	---	---	David Young	---	---	---	---	---
Robert Gibson	---	---	---	---	---	W. B. Young	---	---	---	---	---
John Hadden	---	---	---	---	---	John M. Dyer	---	---	---	---	---
Jas. T. Haldane	---	---	---	---	---	Robert T. Jeffrey	---	---	---	---	---
Andrew Hay	---	---	---	---	---	David Laughland	---	---	---	---	---
Andrew G. Hogg	---	---	---	---	---	David Lunghair	---	---	---	---	---
David Honeyman	---	---	---	---	---	Rev. D. Hogg	---	---	---	---	---
William Howman	---	---	---	---	---	J. M'Whirter	---	---	---	---	---
George Hunter	---	---	---	---	---	Alex. Ritchie	---	---	---	---	---
John Inglis	---	---	---	---	---	Thos. Small	---	---	---	---	---
John Irvine	---	---	---	---	---	Robt. Watt	---	---	---	---	---
George Jardine	---	---	---	---	---	Mr Alex. Adam	---	---	---	---	---
John B. Johnston	---	---	---	---	---	J. Handyside	---	---	---	---	---
John Johnston	---	---	---	---	---	J. Paterson	---	---	---	---	---
						John Riddell	---	---	---	---	---
						W. Stewart	---	---	---	---	---
						Wm. Wood	---	---	---	---	---

THE
UNITED SECESSION MAGAZINE,
FOR MARCH, 1844.

MISCELLANEOUS COMMUNICATIONS.

MEMOIR OF THE REV. ARCHIBALD BRUCE.

THE lapse of fifty years makes a great change on the aspect of human society ; within that period nearly all who were familiar with the subject of this memoir have followed him into the unseen world. A few, however, still live, who can say that they enjoyed his intimacy and friendship. In their hearts his memory remains, a pleasing venerable image ; and, should they discern in this brief biographical sketch, some features of the amiable and dignified minister of the gospel, whom they delighted to love and honour, they will be disposed to judge leniently its imperfections and errors. Imperfections and errors they may expect to find in it ; for the writer never knew personally him of whom he writes. He was early taught to think of him with esteem and reverence ; but he sees him only as he appears in the narrative of others or in his own surviving works, and he dares not hope that a portrait, sketched hastily from a portrait, shall very closely resemble the unknown original. A more extended memoir of him may yet be offered to the christian public. If skilfully executed, it would be received as a welcome gift ; for he was, in many respects, an extraordinary and valuable man. In other circumstances he might have attained a prominent position among the public benefactors of his country and the human race. As it was, he became known and useful within a considerable range, taking a lively interest in the political and ecclesiastical movements of his day, and writing copiously as well as learnedly on various subjects still attractive and important. To trace the progress of his active mind along its diversified course, interspersing the narrative with judicious extracts from his publications, would be at once a profitable and pleasing employment. Ours is a simpler and humbler task ; yet it may yield some measure of instruction and gratification to those who love the study of man.

Mr Bruce was born about the middle of the past century, in Stirlingshire, at no great distance from Bannockburn, the scene of that memorable battle, which has linked the family name with the patriotic

associations of every Scottish heart. He was a good and successful soldier; but it was in a more spiritual conflict that he fought and prevailed. The family from which he sprung was highly respectable: it has been long known in the neighbourhood for intelligence and piety, and through several successive generations has furnished its complement of labourers to the ministry of the gospel. His parents, however, moved in a humble sphere, and their confined dwelling, filled with the bustle inseparable from active agricultural employment, afforded no place of sufficient quiet and retirement for the pursuit to which he was devoted. Accordingly, a separate apartment was prepared for his use. Lowly, unadorned, and simply furnished, it stood in the far corner of the little farm-yard, dignified, by the family, with the name of "*the chaumer*;" and there, unnoticed by the great and the learned, the young student laboured assiduously in his professional engagements, laying the foundation of the usefulness and eminence to which he subsequently attained. However humble and unpromising his early position may be accounted, it possessed its own advantages. The fire of a genuine simple-hearted godliness burned, at that time, with a bright and steady flame on many a hearth among the toiling peasantry of our native land,—they were a reading and reflecting people, characterised by an ardent desire of useful knowledge, and noted for the more substantial elements of intellectual and moral power,—recent movements in the nation had also attracted them particularly to the study of its political constitution and church history, resulting in a warm attachment to the principles of civil liberty and a resolute aversion to the man of sin. Amid these influences Mr Bruce was nurtured; and their fruits may be distinctly seen in the more mature development of his mind and heart. The simplicity of his manners, his deep and fervent piety, his keen thirst for knowledge, his habits of patient and vigorous application, his hostility to oppression of every kind, and more particularly, his fondness for the study of ecclesiastical history and his deep-rooted enmity to the popish system, all, as they became prominent in after years, betokened the character of his early associations, and the spirit of the converse which he had enjoyed in his parental home. What was needed, in addition, but the polishing influence of a college education, and more extended intercourse with society to constitute him, under the grace of God, what he ultimately became, a dignified and accomplished christian gentleman.

Having finished his curriculum at the university of Glasgow, Mr Bruce found the Secession church divided into two bodies by the controversy respecting the burgess oath. Inclining to the communion of the *Anti-burgher* Synod, he entered their theological seminary and prosecuted the study of sacred science under Mr Moncrieff of Alloa, who then occupied the professorial chair. Of the manner in which he acquitted himself in this new sphere, we cannot speak particularly. That his appearances were respectable we may not doubt; and if he did not render himself very conspicuous among his companions, we are not astonished. Though he was by no means deficient in ardour and activity, his distinctive excellencies belonged to the class which do not burst suddenly into light. He attained his subsequent eminence by extended research, well digested learning, and solid judgment, charac-

teristics which are always the rewards of lengthened labour. Besides, this period of his life was disturbed by one of those testing struggles, which are so common in the experience of the reflecting and conscientious, when the proximity of their more important practical obligations requires of them a final decision respecting the particular course to be pursued. Some scruples, in reference to the principles of the Secession, had taken hold of his mind; what was their precise form we do not know, but such was their character and influence, that he was on the point of connecting himself with another denomination, having corresponded on the subject with Mr Gillespie, the Father of the Relief church, from whom he received unhesitating and strong encouragement. This fluctuation in his sentiments was but temporary, nor should we have known of it, but for an allusion to the subject in his correspondence with Dr M'Crie, on occasion of the change in the views of his distinguished friend, which, as is well known, issued in his separation from the General Associate Synod.

Confirmed in his attachment to Secession principles, Mr Bruce completed his theological studies, received license as a preacher, and, in 1769, was ordained over the congregation at Whitburn, where he continued to execute the functions of the pastoral office with very few interruptions till his death. As a minister, he was much beloved and respected by his flock. Though retired, almost to recluseness, in his habits, he did not permit his fondness for study to deprive his people of the attention to which they were entitled, he went out and in amongst them a gentle, cheerful, unassuming, charitable, godly man; and the affection for them, which they saw manifested in his daily labours, they returned with the warmth and fidelity of grateful devoted hearts. At the same time, there was no approach to careless familiarity in their attachment. His personal appearance and deportment were very dignified. Without assumption or *hauteur* he magnified his office, maintaining in his conversation and in his entire bearing the venerable and holy spirit of the christian ministry. His people knew his extensive and varied learning, the solidity of his judgment, and his exemplary faithfulness; they esteemed and revered him while they loved. His pulpit services also tended to confirm their respectful attachment. Though he was not a popular preacher in the modern acceptation of the phrase,—less so, indeed, than we might have expected, judging from the diversity of his knowledge and the liveliness of his imagination,—he was acceptable and much valued as an expounder of divine truth. If his modesty and studious habits made him less animated and energetic in his delivery than some might have desired, while his deep sense of the solemnity of the subjects led him to exclude from his discourses those sallies of fancy and higher ornaments of style by which the crowd is attracted; he more than compensated for the deficiency by his enlarged views of saving knowledge, copious scripture illustrations, and forcible appeals to the heart and conscience. A few of his sermons were published. They all display a vigorous and disciplined mind, thoroughly imbued with the spirit of the gospel. His Synod sermon in particular, entitled “True Patriotism,” afterwards published in an enlarged form, belongs to the higher order of didactic compositions; it takes a wide sweeping flight into the regions of exalted

truth, gives a noble delineation of christian character, and breathes a large portion of the holy ardour of its text, "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

It is deserving of notice that when Mr Bruce entered the General Associate Synod, he found it occupied with matters, nearly analogous to those which led him afterwards to separate from its communion. The overture of Mr Gib for the revival and consolidation of the Testimony came under consideration about that time, and issued, through its rejection, in an unhappy temporary alienation of the author from his brethren. Nearly forty years later, proposals respecting the alteration and amendment of the Testimony, terminating in a contrary decision, broke asunder the tie which bound Mr Bruce to his associates, and placed him foremost in the ranks of a rival community. How instructive the diversity existing between two individuals equally accomplished and conscientious. The Synod's refusal to meddle with the standards, caused the one to discontinue for a time his interest and participation in its public business. The Synod's resolution to remodel the formularies, caused the other to sever himself entirely from its visible communion. In the latter case, indeed, there were principles involved which were not affected by the former; but, suppose the circumstances the same, would not the personal contrast have continued? The published sentiments of both Mr Gib and Mr Bruce leave us no room to doubt, that, if the former had lived to the times which were witnessed by the latter, they would have differed as widely on the particular question respecting the power of the civil magistrate in religion, as on the general question respecting the occasional revision of the denominational confession. Did not Mr Bruce live rather too much in the atmosphere of the past? Far be it from us indeed to depreciate the authority of the reformers of other days. They were good men and true; by the noble stand which they made for the cause of truth, they have earned a glorious title to our gratitude and admiration. But is there nothing remaining to be effected by their successors? Do we err in seeking to advance their banner beyond the territory which they gained? The progress of earthly change is ever bringing some new momentous question into prominence, and showing some new important principle to be rescued from the darkness of ignorance and perversity. We bear our own responsibilities; we must do our own work. This topic, however, belongs to a later period of Mr Bruce's history; we have some other matters to notice, ere it is particularly discussed.

The latter part of the eighteenth century is still remembered in Scotland, as the era of a strong excitement against popery, an excitement which, however we may approve the principles from which it emanated, was certainly greatly disproportioned to the particular occasion which called it forth. The act for regulating the government of Quebec, as it secured to the Roman Catholic clergy there the legal continuance of their former privileges and support, was the first object of suspicion and complaint. The seat of that grievance, however, was distant; and in all probability the smouldering fire of dissatisfaction

which it kindled would have speedily burned out, had not the bill of Sir George Saville for the removal of Catholic disabilities at home, passing the legislature shortly after, fanned the decaying embers into a new and more vigorous flame. The sons of the Scottish reformers were startled and roused. Though the extension of the measure to their country was not contemplated at the time, they reckoned it a common injury to the united kingdoms, and feared the extent to which the evil, unchecked, might grow. It seemed to them that the hated genius of the anti-christian system which they had supposed buried under the rubbish of its desolated sanctuaries or banished to the wilds of their northern mountains, was again abroad amongst them, grasping at the iron sceptre which it had so long wielded over their ancestors. From the German Ocean to the Atlantic they rose to resist. Church courts issued their remonstrances; municipal corporations spoke out their discontent; and the mob in the larger cities catching the excitement, began to testify its opposition in its own way, by the demolition of property in which the adherents of the obnoxious system dwelt. The consequences might have been very serious, had not the government succeeded in restoring quiet by a pledge, that Scotland would be exempted from the operation of the proposed law.

In this stirring season Mr Bruce was not idle; warmly attached to the principles of the reformation, he contemplated with suspicion the course which the legislature was adopting, and, fearful of the injury which might result to true religion, took his part decidedly, though constitutionally, in the national movement. From his pen, if we mistake not, proceeded the declaration emitted in 1778 by the Synod to which he belonged; and two years afterwards he published his *Free Thoughts on the Toleration of Popery*, one of the largest and best of his numerous treatises, in which he analyses with a masterly hand, the spirit and tendencies of the anti-christian system, and argues at considerable length the impropriety of relaxing, especially in Scotland, the stringent laws by which it had been repressed and confined. This work, though somewhat elaborate, is clearly conceived and vigorously written. The first part of it especially will abundantly repay perusal, and deserves to be more generally known. It delineates the genius and workings of Romanism; its insatiable grasping after political power, its pernicious influence on the interests of morality and religion, the arrogant persecuting spirit which it cherishes towards those who differ, and its impious assumption of the supremacy and infallibility of the Divine Being, are the prominent topics, on which the author insists in a strain of the keenest censure, confirming his statements as he proceeds by copious illustrations from numerous varied sources, such as few but himself could have amassed. These are subjoined in the form of notes, and are by no means the least valuable part of the treatise. Whoever would see what popery really is, in the facts of its history, the lives of its adherents, the writings of its supporters, and the sufferings of its victims, will here find the forbidding portrait faithful and complete. Of the latter part of the work we must speak with qualified approbation. We cannot but admire the acuteness of observation, the integrity of purpose, and the power of appeal which it displays. But after we have read and admired, read candidly, and honestly admired, we find

maintaining its place in our bosoms, connected with our fundamental principles of civil and religious liberty, a conviction that the disabilities under which Catholics formerly laboured in this country, were at once unjust and unscriptural, inconsistent with sound national policy, and opposed to the spirit of our christian faith. "That no papist, professed or not purging (by taking a prescribed oath, which binds 'to deny, disown, and abhor the tenets and doctrines of the Romish Church,') can receive any voluntary deed or disposition made to him of any lands or real rights or tacks of lands or teinds;"—"That any protestant relation, or his majesty's advocate or solicitor, may pursue for the exhibition and education of children in the keeping of papists, the lords of session being empowered to modify an aliment out of the children's or their parents' means;"—"That none are to go on pilgrimage to kirks, chapels, crosses, or the like, keep saints' days, or observe other superstitious papistical rites, under pecuniary pains for the first fault and under pain of death to the continuers therein;"—are enactments which would stain the statute book of any country calling itself free. Yet it was for the repeal of such enactments that the bill of Sir George Saville was introduced, the bill which threw the Scottish clergy and laity into such a ferment of opposition, and drew from the pen of Mr Bruce the work under review. As to the act for regulating the government of Quebec, if it really gave to the Romish priests there a state endowment (we are not sure that it did, for we find in it the restrictive clause, "with respect to such persons only as shall profess the said religion") it deserved condemnation; yet what was it after all? an evil, greater in degree perhaps, yet of the very same kind with that which compels dissenters in England to uphold an Episcopal hierarchy, and takes out of the pockets of Scottish voluntaries, the pecuniary support of what is so commonly termed now-a-days, "an Erastian Establishment."

To do Mr Bruce justice, however, there is some force in his argument. Its main pillar is the tendency of popery, from its very constitution and first principles, to sap the foundations of civil government, and rob men of their natural rights. Certainly it is a maxim of political economy, most just and accordant with the spirit of bible truth, that any institution, be it secular or sacred, which militates against the stability of the state and the liberties of the subject, should be narrowly watched and severely restricted. Still we stand where we were, decided friends of Catholic emancipation, assured that national prosperity and individual freedom may be effectually secured without enacting penal laws against religious opinions. We write in 1844; Mr Bruce published his *Free Thoughts* in 1780. We have learned the Voluntary principle; Mr Bruce believed that christianity should be state-supported. There is much in the difference; for nothing has more seriously impeded the spread of sound views respecting civil and religious liberty, than adherence to the dogmas of a church establishment. Early be the day when the truth shall go forth everywhere in its own purity and power; and should there come, as some prognosticate, a fierce struggle amongst us between Protestantism and Anti-christ, we will not fear to fight it out, as fought the apostles, with spiritual weapons alone. The following extract from the work of which we have been speaking will give some idea of the keen sarcastic power which the author could bring to

bear upon his opponents in controversy. "Who can refrain from wondering, that the old mother of harlots and abominations of the earth should again lift up her head in this land, and that she should at this time of day meet with such kindly reception and entertainment among us! That ever Rome should have acquired such an ascendant over the nations, and enjoyed for so long a time universal influence and unrivalled dominion, making all sorts of people, without exception, to swallow blindfold her monstrous absurdities, and tamely bear her despotic pride and whimsical caprices is one of the things in the history of mankind that astonishes. When the apocalyptic divine saw her in the height of her power, and decked in all her splendour, he wondered with great admiration; but that this enchantress should, in the bloom of her meretricious beauty, dazzle and bewitch the nations, and make them drunk with the wine of her fornication, is not quite so marvellous, as to behold her retaining the same power, and practising the same arts not altogether without success, even now in her extremest old age, when she stands tottering on the brink of her burning grave. That she should in her present haggard worn-out form, pretend to new conquests; and that, in places where her cheats have been discovered, and her magic charm broken, she should again attract the kind looks of kings and courtiers towards her, and decoy and infatuate kingdoms, equals the most romantic tale which her lying legends have to tell. To see them admiring her wrinkled face, courting her blasted favours, and returning to her stale unwholesome embraces, is an event so odd and unaccountable, that it may well pass for a miracle, and is a demonstrative proof, that these her lovers are fallen into a state of greater dotage than herself."

The learning and ability which Mr Bruce displayed on the Catholic question heightened very considerably his reputation amongst his brethren; and, not long after, he was elected by the Synod to the chair of theological professor, vacant by the death of Mr Moncrieff, his former teacher. This honour, his modesty urged him to decline; but the arguments of his friends prevailed on him to accept it; and, having done so, he set himself to discharge diligently and faithfully its important duties. With what success, may be gathered from his "Occasional Lectures," which were subsequently published, and from the following testimony of his distinguished pupil Dr M'Crie:—"For solidity and perspicacity of judgment joined to a lively imagination; for profound acquaintance with the system of theology, and with all the branches of knowledge which are subsidiary to it, and which are ornamental as well as useful to the christian divine; for the power of patient investigation, of carefully discriminating between truth and error, and of guarding against extremes on the right hand as well as on the left; and for the talent of recommending truth to the youthful mind by a rich and flowing style; not to mention the qualities by which his private character was adorned, Mr Bruce has been equalled by few, if any, of those who have occupied the chair of Divinity either in late or in former times." The duties of the professorship, added to the labours of his congregation, must have narrowed considerably the leisure which he could devote to other subjects. His mind, however, seldom rested, and, as his long established habits of vigorous systematic

application gave him complete command of himself and his engagements, scarcely a year passed without ushering before the public some new production of his pen. His *Annus Secularis*, in which he gave a learned historical account of religious festivals, ancient and modern ;—his Reflections on the Freedom of Writing, and the impropriety of attempting to suppress it by penal laws ;—his Serious View of the Remarkable Providences of the Times ;—his Dissertation on the Supremacy of the Civil Powers in Matters of Religion ;—his Translation of Pictet's Discourses in defence of Protestant Christianity with prefixed Memoir of his Life and Writings ;—his Critical Account of Morus, with Specimens of his Discourses, Original and Translated ;—besides other smaller treatises and frequent contributions to the periodicals of the day,—appeared in rapid succession, and placed the activity and perseverance of their author on the same eminence of reputation with his judgment and learning.

We had intended to examine somewhat particularly the circumstances which led Mr Bruce latterly to separate from the Synod with which he had been so long connected. The generality of our readers, however, will not greatly regret that we have not reserved space for the discussion. The controversy respecting the *extent* to which the civil magistrate ought to interfere in ecclesiastical affairs, excites little interest comparatively in the Secession church at the present day. Her ministers and members, almost universally, occupy now an advanced position, which, so far as they are concerned, sets the matter formerly in dispute altogether at rest. On New Testament principles, they repudiate all state support and state control ; consequently the question, How far should the civil magistrate exercise authority in the church ? is a question which possesses, in their estimation, no present practical importance. It was very important, however, in its own time and place,—it was very important, as a step in progress towards the position now occupied ; honour be to the men who took that step and opened up the path to the subsequent more full vindication of the church's character and rights. Would that we could have mentioned the name of Mr Bruce among them. But he held different views. He was aware, indeed, of the evils of the existing establishments, and did not hesitate to testify decidedly against them. He was also a strenuous advocate of the natural rights of man, and his writings contain many statements in reference to ecclesiastical economy, so liberal in their spirit and tendency that we almost wonder at finding him in the position which he latterly occupied. At the same time he was favourable to the principle of a state connexion, and his acuteness of foresight saw plainly that the new opinions tended certainly to the ultimate subversion of that principle. Accordingly, he took his stand from the first in opposition to the course on which the Synod was entering, and consistently repeated his remonstrances and protests, till he saw that repeated remonstrances and protests were unavailing ; then in company with Dr M'Crie and a few others, he separated himself from the communion, and presided as moderator in the first meeting of the *Constitutional Associate Presbytery*, which was organised at Whitburn in August 1806. It was a reluctant and painful parting. "So far from being disposed to differ with his brethren on frivolous grounds, or to

throw unnecessary blame upon them, his bias, it may be believed, lay entirely on the contrary side; his education, his habits of intimacy from his youth and through his public life, his situation, interest, ease, and comfort, as well as the religious bonds with which he was closely united to them, all conspired to make the continuance of former connexion desirable, and to forbid every thought of lightly breaking it, or taking up a rash accusation against them. With pleasure he recollected the acquaintance and correspondence that he had with many fathers and brethren in the Secession, now departed; and as to those alive, he could say that he had been happy in having enjoyed the company of them all, a few only excepted, either more familiarly or transiently under his humble roof and at his frugal board, while for a number of them he had submitted to some days of toil and nights of anxiety." These are his own words, and all who know his amiable and benevolent disposition, will feel assured that they came from his heart. His conscientious convictions, however, were involved, and whatever we may think of the accuracy of his views, we must accord to him the honour of having acted consistently and uprightly according to his light.

Mr Bruce died suddenly on the 19th of February, 1816. It was the Sabbath; though indisposed, he had been enabled to go through the customary services of the day among his people, and was seated in the manse conversing with a friend, when the summons of his heavenly Father came to him. Without a struggle, he leaned back in his chair, and yielded up his spirit to its everlasting award. Farewell, thou good servant of the Lord, thou hast not outlived thy usefulness; thy hand was upon the plough till night; it was but one short step to thee from the pulpit to the celestial throne. We may write over thy humble grave the motto of the family name, *Fuimus*, "we have been;" but we must apply it only in its lowest and most temporary signification, adding—"Precious in the sight of the Lord is the death of his saints; they enter into rest; they shall be his in the day when he makes up his jewels:—Let me die the death of the righteous, and let my last end be like his."

W. B.

CHURCH GOVERNMENT.—No. II.

THE PAPACY.

CHERISHING no political hostility towards our Roman Catholic countrymen, and distinguishing between their errors and their persons, we would adopt in regard to them, the language of Chillingworth in his "Preface to the Author of Charity Maintained;" "this, therefore, I undertook with a full resolution, to be an adversary to your errors, but a friend and servant to your person; and so much the more a friend to your person, by how much the severer and more rigid adversary I was to your errors."

The word Papacy is employed to designate the office and authority of the Bishop of Rome. He claims to be the successor of Peter, and as such to be the vicar of Christ upon earth, and the visible Head of the universal church. "The Son of God being desirous his church should be one and solidly built upon unity, hath established and instituted the

primacy of St Peter to maintain and cement it, upon which account, we acknowledge the primacy in the successors of St Peter, the prince of the apostles, which is the common centre of all catholic unity." Thus the Bishop of Rome, according to Bossuet, is the visible head of the church, and is constituted such that the church may be one. If so, we naturally expect that no room will be found to exist for difference of opinion in reference to the powers vested in the successor of Peter, these being conferred for the express purpose of ensuring unity and peace. But the case is far otherwise. A serious discrepancy of sentiment obtains among the members of the Romish Church on this very point;—hence we have *Papists* who believe in the infallibility of the pope and submit to his power as sovereign and uncontrollable; and *Roman Catholics* who, while they allow that the Bishop of Rome holds a primacy or superiority which they esteem a common centre of unity to the whole society, disclaim the personal infallibility of the pope,—hold him to be subject to the decrees of the church universal, and liable, should he betray the truth or infringe the liberties of the church, to be suspended or deposed from office. Thus at the very outset of our inquiry unto the nature of the Papacy we stumble on an argument that militates strongly against it.

The argument resorted to in support of the papacy is the following :

Our Lord gave to Peter a primacy over the rest of the apostles.

Peter was Bishop of Rome.

The powers possessed by Peter have been transmitted to the Bishop of Rome in all succeeding generations.

We meet this argument by remarking that *the premises, allowing them to be sound, do not warrant the conclusion.* The powers that distinguished apostles above the other office-bearers of the church were incommunicable;—*à fortiori*, the powers that distinguished Peter above his apostolical brethren must have been incommunicable also. Apostles, as such, could have no successors, they behoved to be eye-witnesses of the Saviour's miracles, and they were the chosen organ of divine revelation. Their qualifications and work were alike peculiar; and, as the work does not require to be repeated, so the qualifications do not require to be renewed. They have, therefore, no successors; and, if so, if the college of apostles terminated with the lives of its original members, how can the office of President remain, or his powers be perpetuated? Surely for an individual who cannot possibly be an apostle at all, to claim to be the successor of the Prince of the apostles is preposterous in the extreme.

Again: we meet the argument in favour of the Papacy, by remarking that *the premises are unsound.* We have no evidence that Peter was Bishop of Rome, nor even that he ever visited the "eternal city;" but, omitting what might be advanced on this head, we affirm, and in the sequel of this article, will endeavour to prove, that our Lord did not confer on Peter the superiority that has been ascribed to him, and, consequently, that the claims of the Roman Pontiff are entirely without foundation.

That our Lord did not confer such superiority upon him is evident from the language of Jesus, to the disciples, as recorded, Matt. xx.

25-29; Mark x. 42, 43, and Luke xxii. 24-31. If the opinion of Roman Catholics be correct, Peter was raised to the primacy before these words were spoken; but these words, such is our argument, demonstrate that nothing of the kind had occurred. The circumstances which gave occasion to them were these: The disciples vainly imagining that the Saviour was about to set up a kingdom in which some of its officers would exercise authority over the rest, commenced thus early a struggle for lordship and dominion. "And there was also a strife among them which of them should be accounted the greatest." Now, how could such a dispute have arisen had they known that Peter was elevated to the precedence? or, had this been the case, what, in all likelihood, would the language of the Saviour have been? Would he not have referred to this fact as what was alike due to Peter and calculated to put an end to such contentions? Yet he did nothing of the kind. "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. BUT SO SHALL IT NOT BE AMONG YOU, but whosoever will be great among you shall be your minister; and, whosoever of you will be the chiefest, shall be servant of all." Read in connexion with this, Matt. xxiii. 8, &c. "But be not ye called Rabbi: for one is your master even Christ—and all ye are brethren. And call no man your father upon the earth" (*pope means father*), "for one is your Father who is in heaven. Neither be ye called masters, for one is your Master even Christ." Does not such language seem to have been selected on purpose to prevent the possibility of any such authority ever being claimed, or if claimed, allowed, as that with which the Bishop of Rome has for centuries been invested.

Another irresistible argument against the primacy of Peter, is furnished by the passage, in the fourth chapter of the Epistle to the Ephesians, which relates to the resurrection of our Lord and consequent founding (for it could not be founded till he was risen) of the christian church. Here, if any where, a recognition of the papacy, if such a thing had been instituted or intended, was to be looked for. There is not, however, the most distant allusion to it. The head of the church is spoken of, but the head is "Christ;" the unity and prosperity of the church are dwelt upon, and certain means ordained to promote these ends are distinctly enumerated, but no notice whatever is taken of what, according to Bossuet, is especially calculated and alone able to secure them. The "apostles" are introduced in such a way as to intimate that while they were distinct from, and superior to, the other office-bearers mentioned, there existed among themselves a complete equality. "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," &c.

That our Lord did not give a primacy to Peter over the rest of the apostles, is still farther evident from *their* behaviour towards him, as well as from his own deportment. We uniformly find them acting like men who felt themselves to be on a footing of perfect equality with him. "When the apostles who were at Jerusalem heard that Samaria had received the word of God, *they sent* unto them Peter and

John." Paul declares that he was "not a whit behind the very *chiefest apostles*." And at Antioch, "he *withstood Peter to the face*, BECAUSE HE WAS TO BE BLAMED."

"The apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision *CONTENDED* with him." Nor do we ever find Peter complaining that his authority was not sufficiently respected, or even insinuating that he was in any wise superior to his brethren. His language is "Simon Peter, a servant and an apostle of Jesus Christ." "The elders which are among you I exhort, who am also an elder."

How is it, it may now be asked, that Roman Catholics contend in the face of arguments and facts like these for the primacy of Peter? To what do they appeal in support of their views? We answer to Matt. xvi. 18, 19. This is their stronghold. Let us see whether it be impregnable. Taking the nineteenth verse first, it is as follows: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; whatsoever thou shalt loose on earth, shall be loosed in heaven." This language is evidently addressed to Peter, and plainly intimates that the Saviour conferred upon him no small measure of authority or power. What that power was, however, we are not at present called upon to discuss, for we can show that it was a power not confined to Peter, but bestowed upon all the apostles. On turning to Matthew xviii. 18, we find the same words addressed to all the apostles; and after his resurrection he breathed on them, we are told, and said, "Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever, sins ye retain, they are retained." It is perfectly plain from this, that so far as "the power of the keys" is concerned, all were on a level.

The eighteenth verse runs thus: "And I say, also, unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." These words are understood, by Papists, to assign to Peter a peculiar and surpassing dignity and importance in the establishment of the church. Nor, to a certain extent, are we unwilling to allow this. We offer no objection to those who interpret the words, "on this rock will I build my church," as applying to Peter personally. Mr Godkin, in his "Apostolic Christianity," labours hard to show that the reference is to Peter's confession, but with doubtful success. Allowing that *Petros*, the name of the apostle, usually means a stone or fragment of a rock; whereas *Petra*, the foundation, always means a solid rock, what then? Why, in that case, on the supposition that Jesus intended to refer to Peter as, in a certain sense and to some extent, the foundation of his church, the change being slight was exceedingly natural; and, if we may use the phrase, complimentary to the apostle. It is as if Jesus had said, "Thy name is stone or fragment of rock, and, upon thee as a rock, aye, as a solid rock, will I build my church;" that is, I will employ thee in establishing firmly my church on earth, against which the gates of hell shall not prevail. To suppose *Petra* to refer to anything else than Peter, seems to us to impair the obvious directness of the Saviour's address, to deny Peter the honour, evidently intended to be paid to him, and to repre-

sent Jesus as expressing himself in a manner less natural and dignified than we should expect.

While, then, we allow that the only person who can be truly regarded as the foundation of the church, is the author of it—"other foundation can no man lay, than that is laid, which is Jesus Christ;" still, as Dr Hill observes, "The apostles are sometimes conjoined with him upon account of their labour in making the first converts." Now, it is on this account that Peter is spoken of as the rock on which the church is built. "Taking St Peter himself for the rock," says Dr Barrow, "then the best meaning of the words doth import, that the Lord designed him for a prime minister (the first mover, the most diligent and active at the beginning, the most constant, stiff, and firm) in the support of his truth, and propagation of his doctrine, or conversion of men to the belief of the gospel, the which is called building of the church; according to that of St Ambrose, or some ancient Homilist under his name, "He is called a rock, because he first did lay in the nations the foundations of faith:" in which regard, as the other apostles are called foundations of the church (the church being founded on their labours) so might St Peter signally be so called." Peter had the honour of preaching the first sermon after the outpouring of the Holy Ghost, and thus, under the divine blessing, added 3000 souls to the church, and he had also the singular additional honour of gathering the first converts from among the Gentiles. This pre-eminent honour we regard as having been conferred in consequence of his noble testimony to the Messiahship and divinity of Jesus, and as having been signified, though somewhat obscurely, in the passage of scripture which we are presently examining. Let it not be supposed, however, that Peter had any superiority of power or dignity granted to him above his brethren, he was only to some extent more highly honoured than any of them in being employed in the way just referred to, in bringing both Jews and Gentiles to the obedience of faith. The church was not built on him *exclusively*. This fact settles the point at issue, and hence we complain of those protestant writers who contend that the reference in the passage is to the "confession" of Peter with as great eagerness as if every thing depended on such interpretation. It is not so. Moreover, it should be remembered, whether the verse before us affirm it or not, the church *was* built upon Peter, but upon him in common with the rest of the apostles, so that we have just to repeat here the argument made use of when discussing the 19th verse. We were told there that the power of the keys was conferred upon Peter, but then, as we found from other parts of scripture, the very same power was bestowed on all the apostles. In like manner we are now told that the church is built upon Peter, but then, as we learn from other portions of the New Testament, the church is built upon the whole twelve apostles, Jesus Christ himself being the chief corner stone. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The wall of the New Jerusalem "has twelve foundations, and on them the names of the twelve apostles of the Lamb." Peter, therefore, had no superiority of power over his brethren—consequently the Pope has not a shred of scriptural authority to produce in his favour. "He has succeeded," as

Mr Douglas remarks, "to an authority which St Peter never possessed, and which, even if it had been possessed, could never, from the nature of things, have been transmitted. And by an equally successful use of logic, he has obtained, as the heir of the fishermen of Galilee, the banks of the Tiber, and the lordship of the eternal city."

We conclude this article by remarking that we ought to be grateful exceedingly to God that we have in our own hands and vernacular tongue THE BIBLE, by which to test the pretensions of the Bishop of Rome, and all other claims whatsoever of a spiritual kind, while we should pity and pray for those to whom it is either wholly or chiefly a sealed book. We lament the fearful ignorance in which papists in general are held in regard to the contents of God's Word, and the delusive influences to which they are exposed, and by which they are, as it were, spell-bound. How multiform are these influences! Take an example. How must a devotee of the see of Rome be influenced in favour of that see and confirmed in the popish view of the passage we have been considering by what he hears or what he may see of ST PETER'S. We shall suppose that he undertakes a pilgrimage to Rome. He reaches the city, crosses the Tiber, and finds himself in full sight of the stupendous edifice. He enters it with profoundest awe, treads its marble pavement almost afraid he is polluting it, and dares, as he advances, to cast but a furtive glance, so overawing is the scene, at the numberless objects of beauty and glory that encompass him on all sides. At length he approaches the Grand Altar and prostrates himself before it. He is moved to his inmost soul. He raises himself, and how thrilling his position! Beneath him, so is he told, and he believes it, is the body of St Peter himself—before him are a hundred lamps that burn evermore day and night in honour of the apostle, while above him towers the mighty dome,—work of Michael Angelo, in unspeakable majesty, having these words in letters of gold inscribed upon it, "Tu es Petrus," &c. THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN." The man's judgment is overborne, and his soul almost hopelessly enslaved. "How long shall it be to the end of THESE WONDERS!" R.

MINOR SCRIPTURE CHARACTERS.

ONESIMUS.

"He is the freeman, whom the truth makes free,
And all are slaves besides."

COWPER.

Nor a few characters are brought under our notice in the scriptures, of whom all the information we receive is condensed into one or two short verses. Many of these characters, however, are found, when minutely examined, to possess points of uncommon interest, and, like the little cabinet portraits suspended on the walls of a picture gallery, while they are not the first to attract our attention, abundantly reward that attention when bestowed.

We propose presenting our readers with occasional meditations on some of the more interesting of this class, and we begin with Onesimus, collecting our principal information from the few indirect references to him that are to be found in the short letter of Paul to Philemon.

The first position in which Onesimus comes before us, is that of a servant or bondsman in the house of Philemon. The advantages afforded him by this situation, must have been very great. Philemon was a prominent member in the church at Colosse; there is even reason to suppose that he held office there, either as a deacon or as a minister. His wife Apphia, and Archippus, who is supposed by many to have been his son, are affectionately mentioned by Paul in the beginning of his epistle to Philemon, and had evidently become partakers with him in the faith and privileges of the gospel. We may also conclude from the general strain of the epistle, that he was a man of considerable wealth and influence at Colosse, and these appear to have been ungrudgingly devoted to the cause of his divine master. His dwelling was a chosen scene of the assemblies of the faithful—"the church was in his house."

Under such a master, how happy might Onesimus have been! We cannot doubt that one of the first effects of the gospel upon Philemon's mind, would be to make him anxious to extract all the bitterness of servitude from the lot of those who were in bondage under him. We need but have glanced at the epistles of Paul, in order to have observed how frequent and earnest he is in enforcing upon christian masters a regard to equity and humanity in the treatment of their domestics, and how he frowns upon all those unjust and oppressive usages which selfishness had introduced, and custom had formed into a system and a law. Philemon had doubtless complied with those injunctions so much in harmony with the principles and spirit of the gospel; and if in his heathen state he had ever been cruel and exacting, had, from the moment that the truth of the gospel touched his heart, "given to his servants that which was just and equal, knowing that he also had a Master in heaven."

But how was this kindness returned by Onesimus? With increased fidelity and cheerful service? Alas, no; but with unfaithfulness, ingratitude, desertion,—perhaps robbery. From what is said in verse 18, the opinion seems probable that he had abused the confidence of his kind and unsuspecting master, to purposes of dishonesty and pilfering, and it farther appears that to escape detection and punishment he had fled to Rome, hoping to elude discovery amid the teeming millions of that vast capital of the world.

Who that saw him skulking along the streets of the great city, with the guilty looks, the degraded mein, and in all likelihood the savage passions of a fugitive and a criminal, could have imagined what Onesimus was destined soon to become. Had we met him on the street, we should probably have shunned him as a haggard and hopeless outcast. Can that unhappy and unthinking being ever become awake with intelligence, alive to the sympathies of humanity, or animated by the love of God? Surely not. Such a one is "twice dead, plucked up by the roots." As soon should we expect to see the withered leaves of autumn in a moment resume the verdure of the summer months. "If

the Lord should make windows in heaven, then might this thing be." But in matters of religion we often despair too soon. We are in constant danger of measuring divine power by a human standard. Behold, the steps of the poor slave are mysteriously guided to the hired house of Paul—he hears the venerable apostle preach in his chains, and Onesimus, the unfaithful servant, the runaway bondsman, the robber of his master, wonders and weeps, weeps and wonders—the blessed tale of Calvary stirs his bosom to its inmost centre, at once it wounds and heals, and he becomes a trophy of grace,—“Paul’s son in the gospel, whom he has begotten in his bonds.” “Is anything too hard for the Lord? nay, but what is impossible with man is possible with God.”

Of the precise manner in which the conversion of Onesimus took place, and of the circumstances by which it was accompanied, we have no minute information; such as is given us, for example, of the case of the Philippian jailor, and of Paul himself. The process is, indeed, in every instance, substantially the same—“through sanctification of the Spirit, and belief of the truth.” At the same time, we know also that with this substantial similarity, there is an indefinite variety in the mode in which the truth is brought before the mind,—a variety necessarily arising from the previous knowledge, the habits, and the constitutional peculiarities of the individual who is the subject of the amazing change.

Now, in the case of Onesimus, we can easily conceive a sort of providential preparation for what followed. When he took his flight from his master’s house at Colosse, bearing with him, it is probable, a considerable portion of that master’s substance, he no doubt flattered himself that he had at length secured what would make him happy. But ere he reached Rome, which was distant from Colosse many hundred miles, it is more than likely that the larger portion of his ill-gotten gain was expended. Then he began to awake from his delusion, to discover that what was “sweetness in the mouth was bitterness in the belly,” and that sin, though seeming to promise much, was in truth “a scroll written within and without with mourning, and lamentation, and woe.” The pangs of poverty, the dread of detection, the consciousness of ingratitude to his kind master, the chidings of the inward monitor, all these filled him with insufferable distress, and made him begin to feel weary of life.

In this state of mind he hears Paul preach, and the words of the man of God introduce him to a new world. He now learns that he has been ungrateful to a master to whom he was under obligations unspeakably greater than to Philemon. He now sees that he is the victim of a slavery infinitely more dreadful and ruinous than the most grinding and oppressive earthly bondage. He perceives, in short, that he is under sin, both in its curse and in its power. And, oh! how is his heart relieved as the apostle, with most benign and earnest countenance, proceeds to unfold the wondrous doctrine of “Christ crucified,”—when he learns that that very Being whom he has offended is willing to receive him back to favour and friendship,—that, in order to make this consistent with the honour of his character and the claims of his law, he had sent his own Son to suffer in the sinner’s room, and that on the ground of this all-perfect satisfaction, he was now inviting every trans-

gressor to come and receive admission into all the privileges of sonship and all the blessings of salvation,—

“A clear escape from tyrannizing lust,
And full immunity from penal wo.”

This was a liberty of which Onesimus had never dreamed till now,—a liberty without which man, whatever his external advantages and his intellectual powers and attainments, is still the veriest slave,—a liberty

“Which monarchs cannot grant, nor all the powers
Of earth and hell confederate take away :
A liberty which persecution, fraud,
Oppression, prison, have no power to bind,
Which whose tastes can be enslav'd no more !”

And think you that the poor slave could believe that this bliss was freely held forth to him ; that it was his.—all his—his, too, by “a price, all price beyond ;” think you that he could believe this and for one moment longer remain the enemy of that God who had so graciously bestowed it ? It was impossible.

The views which Onesimus had obtained of the holy benignant character of God, had changed his views of everything else, of himself, of sin, of holiness, of earth, of heaven, of the universe, of eternity. A new sun had, as it were, arisen upon his hitherto benighted mind. Onesimus was a new creature.

This state of his mind, it is evident from the epistle, was not long in being made known to Paul, the whole history of his rebellion and ingratitude was also revealed to the apostle with a broken and contrite heart, who, convinced of his repentance and faith, received and cherished him as a brother beloved.

Some one, perhaps, may be disposed to ask here, did not this happy result of Onesimus' flight from Philemon, in some degree alter the moral aspect of his conduct, and, indeed, excuse it ? By no means. It does, indeed, glorify the wisdom and the grace of God all the more, that he should thus wondrously educe good from evil ; but it affords no apology whatever for Onesimus. His desertion of Philemon was still an act of disobedience and base ingratitude ; his theft was still dishonesty. Our rule of duty, is not God's providence, but his word. Do you think God approved of Jonah's flight, because, when that rebellious prophet came down to Joppa, he found a ship ready to sail ? And that Paul took this view of the matter, is evident from the fact, that in a short while he sends Onesimus back to Philemon to confess his fault, and to make all possible reparation for it.

We must now then suppose Onesimus to return to Colosse, bearing with him the epistle to Philemon, which was evidently written with the distinct view of introducing and restoring him to his much injured master. And every one who reads the epistle must observe, that while Paul uses every possible argument to induce Philemon to forgive Onesimus, it is, throughout, on the distinct admission that he has been grossly at fault. And with what admirable skill does he urge his plea. How affectionately does he appeal to his age and his bonds,—with what delicate tact does he remind Philemon of what he himself owed to him,—and with what inimitable tenderness does he insinuate the

thought, "perhaps, he departed for a season, that thou shouldst receive him for ever;" as if he had said, "Thou didst lose a slave, Philemon, but thou hast won a brother, a brother in Christ. And thus a relation is formed between thee and him, that is endearing and eternal." But, in all this, the blame-worthiness of Onesimus remains admitted; if he obtains from his master a favourable reception, let him be indebted for it wholly to that master's christian forbearance, and to Paul's generous advocacy.

And in all this there is a valuable lesson taught us. Is it not evident from Paul's conduct, on this occasion, that he held it as a great principle in evangelical morals, that reparation for the injuries we have inflicted, is indispensable as an evidence of contrition. Was it not enough, it may be asked, that Onesimus should have shown, by ingenuous confessions, by his sighs and tears, such poignant regret? Was it not enough that he should have shown such blameless conduct,—such esteem and affection for the apostle in his bonds? No, all this was most gratifying, but it was not sufficient. Onesimus must return to Colosse, the very scene of his misconduct, and go to Philemon the very party whom he has offended, and there in the very scene of his crime he must make acknowledgment of it, and, throwing himself at the feet of his master, place himself at his mercy. Fain would Paul have retained him with him at Rome, because he was "his own bowels," and because he had kindly ministered to him in the bonds of the gospel; but every consideration of comfort and convenience must give way before this arrangement so salutary to the soul of Onesimus. And, besides, says Paul to Philemon, "without thy mind would I do nothing."

But was it not sufficient to justify the flight of Onesimus from his master, that he had no right to retain him in slavery? And why then speak of reparation? A few sentences will set this point at rest. The charge against Onesimus, we have already seen, was most likely of a complicated nature. He was not only a fugitive, but a thief. Moreover, there is nothing in the epistle inconsistent with the supposition that, as happened not unfrequently, Onesimus was bound to Philemon by a voluntary act on his own part. But, even supposing him to have been born a slave in the house of Philemon, or to have been sold to him by others, the case is not materially altered. Christianity, no doubt, condemns slavery, and its principles have only to obtain universal currency in order to sweep the accursed thing from the earth; but then Onesimus did not know this,—he had no conception whatever of the abstract sinfulness of slavery. On the other hand, in taking his flight from his master, he was doing violence to his own sense of duty, and, therefore, "to him it was sin." When these considerations are taken into view, it must be evident, we think, that Paul acted in a manner worthy of his character, as an apostle, in sending Onesimus back to his master.

We now, then, suppose Onesimus arrived at Colosse, and we anxiously inquire how he was received? On this subject the inspired record is silent, and we are not disposed to speculate much beyond it. That the church was filled with wonder and praise at the conversion of such an outcast, we cannot doubt. Is this Onesimus? How many demons had once harboured in that unhappy bosom,—what stolid ignorance,—

what self-willed stubbornness; but now see how his countenance is lighted up with a new intelligence and peace,—hear how he magnifies the grace of God. That poor slave was dead, and is alive again; he was lost, and is found.

Nor can we doubt that they cheerfully welcomed him into their ranks as “a brother beloved.” Was he not a brand plucked out of the burning? And “such were some of us.” Oh, there would be no harsh allusions to the period of his shame; no cold suspicions; no pharisaic shrinking from him as less holy than they,—they had too much of their heavenly Master’s sublime charity for this. “What God had cleansed, they would not call common.” Moreover, that Philemon not only granted Onesimus forgiveness, but freedom, we cannot reasonably doubt, after reading this epistle, in which Paul so earnestly pleads for the former, and even gently insinuates a hope that the latter shall not be withheld.* It is even stated, in church history, that Onesimus rose at length to the honourable office of the ministry, a statement very much countenanced by the commendatory language of Paul; and, if such was the case, may we not believe, that having been forgiven much, he would love much, and that loving much, he would labour very abundantly.

We cannot conclude this meditation without reminding our readers of two lessons growing out of the whole of Onesimus’ history.

1. Let us not despair of any sinner’s conversion. Every thing in the condition of Onesimus, seemed unfavourable to the hope that he would ever obtain repentance to the acknowledgment of the truth. Dwelling under the roof of Philemon, he had resisted all the benefit of his kind master’s christian example and instruction, and had even spoiled him of his goods. He had come to Rome where there were thousands to help him on in his career of degradation and crime. Surely, if his case was hopeless at Colosse, it was a thousand times more hopeless here. Yet here it is that he is “born again.” And Onesimus is but one among many examples designed to teach us that earth is not a region where despair should ever enter.

We might summon a cloud of witnesses that have arisen, even since apostolic times, to testify to the exceeding abundance of the grace of God. An Earl of Rochester fleeing from the chair of the scorner to the arms of Jesus. A John Newton, the “African blasphemer,” becoming the companion of Cowper, a writer of hymns, and one of the most successful preachers of the age. An Africaner once making the wilderness of Southern Africa tremble at the mention of his name, anon pleading with the savage children of the desert to exchange the spear for the pruning-hook, and sitting at the feet of Robert Moffat, clothed, and in his right mind!

2. Let no christian complain that he is unable to do any thing for the cause of Christ. What is this which Paul says of Onesimus, “Who in time past was to thee unprofitable, but now profitable both to thee and me.” And this Onesimus had once been nothing more than a poor slave. But love, love to Jesus was burning in his bosom, and it had forced

* “Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.”

into action every power of his mind, and developed energies which no one imagined him to possess.

Have you, reader, fewer means of doing good than had Onesimus? If not, you cannot be inactive and remain blameless. Oh, will not this converted slave rise up against multitudes of indolent professors, in the judgment, to condemn them? "What were candles made for," asks good Philip Henry, "but to burn. *There will be time enough to rest in the grave.*"

B. P.

THE NESTORIANS OF KOORDISTAN.

ARTICLE I.

THE Waldenses of Piedmont and Savoy, though a people few in number, humble in condition, and limited in resources, have, for centuries past, attracted the admiration and engaged the sympathies of every Protestant community in Europe. The history of their wrongs,—of the lawless oppressions which pursued them into the fastnesses of their sequestered glens, and expelled them from their homes,—and of their firm attachment to evangelical principles, even in the darkest times, in opposition to prevailing error, and in spite of all that plunder, famine, torture, and death could do, to drive them from their adherence to their ancient faith, has been felt to possess all the characters of a tragic drama, but of a drama bearing the impress of truth. By whomsoever the stirring narrative of their persecutions has been read, if he had but a heart to feel for injured worth, and appreciate what is exalted and noble in human conduct,—the fortitude with which they bore their sufferings, the steadfastness which led them to prefer exile and confiscation to the favours tendered to them, as the conditional rewards of perfidy, have drawn from him the acknowledgment, that they deserve to be classed among those ancient witnesses for the truth in evil times, "of whom the world was not worthy,—who wandered in dens and in mountains,—in deserts and in caves of the earth,—being destitute, afflicted, tormented."

Inclosed among the almost inaccessible mountains of Koordistan,—hemmed in by barbarous and lawless tribes, and surrounded on every hand by the followers of Islamism, are to be found at this day a small but venerable remnant of the ancient and once influential sect of the Nestorians; a remnant whose history and condition present, in not a few particulars, a striking analogy to those of the Vaudois of the Alps. They are, indeed, the Waldenses of the east. Though furnishing less decided evidence of vital piety, and occupying perhaps a lower place in the scale of civilization than do the inhabitants of the valleys of Piedmont, they resemble them in these prominent features;—their possession of the faith of Christianity from the earliest times, in comparative purity, even amidst prevailing apostacy and error; their successive defiance of all the efforts which have been made to detach them from their creed; and their heroic endurance of the sufferings to which they have often been subjected on account of their religious profession; while in their efforts to carry the triumphs of the gospel far into the

east,—continued throughout the whole of the period which stretched from the seventh to the fourteenth century,—the very time when the churches of the west were slumbering amid Papal superstition and debasement,—they exhibited a fervour and activity of missionary zeal to which neither the Waldenses nor any other section of the church presents a parallel.

To this interesting people, long lost sight of by the Christians of the west, the missionary labours of our American brethren have of late directed general attention. Information has been supplied respecting them in the communications which have appeared from the missionaries stationed at Ooroomiah by the American board; and especially in the recent work of Dr Grant, who explored their territory, and resided amongst them for a considerable period. The bloody tragedies of which their country has, within the last few months, been the scene, lend an additional interest to every thing relating to these ill-fated mountaineers, and give them a strong claim upon the sympathy and prayers of Christians. We propose, with the view of inviting the attention of our churches to the subject, to present a few details, chiefly drawn from the sources now mentioned, illustrative of the past history and the present condition of the Nestorians. In performing this task, we feel that we are but enforcing a recommendation agreed to by the Synod of our church at its last meeting, at which special prayer was offered at the throne of grace in behalf of this suffering people, and they were affectionately commended to the intercessions and the sympathies of the whole church.

The *sect of the Nestorians*, of which these mountaineers are the only remnant, is the most ancient christian sect now existing. It took its rise in the fifth century. Nestorius, from whom it derived its name, was a native of Syria, and was made bishop of Constantinople, A.D. 428. Having warmly opposed the Appollinarian heresy, which lost sight of the distinction between the divine and human natures of Christ, and represented his divinity as occupying the place and performing the functions of a human soul, and having espoused the views of those who, maintaining that the divine nature of Christ was not confounded nor blended with his humanity, scrupled to apply to the Virgin Mary the epithet of *Mother of God* (*θεοτοκος*), he provoked the jealousy and opposition of the ambitious and turbulent Cyril, bishop of Alexandria, at whose instigation he was arraigned for heresy. It is not, perhaps, to be questioned, that Nestorius was chargeable with speculating too boldly upon these mysterious themes, in regard to which the human mind must be content to know the *fact* as revealed by inspiration, without inquiring as to the *manner of the fact*. Still, for ought that appears, there is reason for believing that his views were correct in the main: and the motive by which he seems to have been actuated was entitled to the highest commendation,—a wish, namely, to check the growing superstition of the age, and to prevent idolatrous homage from being offered to a departed mortal. The truth is, he did not even plead guilty to the charge of being unwilling to apply the above title to the Virgin, if it was properly understood. He said, “I have often declared that, if one more simple among you, or any others, is pleased with this word, I have no objection to it, so be that he make not the Virgin

God.* And with reference to the other charge which was brought against him, of holding that there were not only two natures, but two persons in Christ, (though even this language might possibly have been used in a sense which would not have implied any serious heresy), he distinctly denied it: and he continued to do so to the end of his life. To Cyril, his enemy, he wrote thus:—"I approve that you preach a distinction of natures in respect to the divinity and humanity, and a conjunction of them in one person." And to another prelate he said, "of the two natures there is one authority, one virtue, one power, and one person, according to one dignity."† The opportunity, however, for humbling the occupant of the see of Constantinople which had begun to eclipse its sister patriarchates was too good to be lost; and, accordingly, insufficient as were the grounds for proceeding against him, he was, through the influence of Cyril, condemned by an *ex parte* council without being heard in his defence, excommunicated, hurled from the patriarchal throne of Constantinople, and banished to Arabia Petræa; whence, after a four years' residence near Antioch, he was transported to one of the Oases of Libya, and died in Upper Egypt. It is instructive to look back upon the subtle and metaphysical distinctions on which the ecclesiastical censures of that age were grounded; and not less melancholy to discover that the unhappy contests which disturbed the church at that early period of its history, and led to the most calamitous consequences, rather proceeded from motives of jealousy and ambition, than a sincere and disinterested regard for the truth. "Many, nay the greatest part of writers, both ancient and modern," says Mosheim, "after a thorough examination of this matter, have positively concluded that the opinions of Nestorius, and of the council which condemned them, were the same in effect; that their difference was in words only, and that the whole blame of this unhappy controversy was to be charged upon the turbulent spirit of Cyril, and his aversion to Nestorius."‡

As might have been supposed, the excommunicated bishop of Constantinople was regarded by thousands as an injured man. The doctors of the church in Syria,—many of whom had, like him, been disciples of Theodorus of Mopsuestia (from whom Nestorius is supposed to have imbibed his opinions), participated generally in his views; and after his condemnation openly declared their adherence to them. In the celebrated school of Edessa (the modern Orfa) in Mesopotamia, where many christian youths, belonging chiefly to Persia, were educated, the cause of Nestorius was warmly espoused, and every effort made to secure the extensive diffusion of the principles of the new sect, now separated from the general church. It spread rapidly in all directions, and multiplied its adherents by thousands. Before the close of the fifth century, about sixty years after the date of the Council of Ephesus, by which Nestorius was deposed and banished, it had become the dominant christian sect in Persia; and so numerous and influential were its adherents, that when the Episcopate of Seleucia became vacant,

* Assemani Biblioth. Orient., quoted in Smith's Researches in Armenia, Vol. ii.

† Ibid. ‡ For an account of the rise of Nestorianism, see Mosheim, Ch. Hist. Cent. v. Chap. v.

they nominated the successor to that office, who declared himself thenceforward Patriarch of the Eastern Church.

Though prior to the rise of the Nestorians as a sect, the gospel is believed to have been published, and churches are supposed to have been formed, as far as the banks of the Indus, they sought to push the triumphs of Christianity to remoter regions still. So early as the fifth century their patriarchs are said to have appointed and sent metropolitans to China, which implies the existence in that country of bishops and of numerous churches. Such was the success of their efforts, both while they were subject to Persian rule and to the authority of the Arabian caliphs, that previously to the overthrow of the latter in the thirteenth century, their churches extended from Syria to the wall of China, and from the Indian peninsula to remote Tartary. The region which now forms the kingdom of Persia they occupied to the almost entire exclusion of other christian sects. Over its whole extent their churches were spread; while in Armenia and Mesopotamia, in Arabia and Cyprus, among the mountains of Malabar, and throughout the wide range of country which stretches from the shores of the Caspian to Mount Imaus, their adherents were numerous and influential.

It would be too much to say that the gospel which they published thus extensively was the pure gospel, unmixed with the superstitions and dogmas of men; and it must be allowed that the means which they sometimes employed for extending their cause, savoured too much of the spirit of the world. Still this much may be affirmed, that the Nestorian church presented during the whole course of its history, a favourable contrast to the other Oriental churches; that it never was tainted by such corruptions as the worship of the Virgin Mary, and of images, and relics; by auricular confession, or the doctrines of purgatory and transubstantiation; and there is reason for believing that, if, as it now exists, it has departed in some of its religious principles and ceremonies from the simplicity of the bible standard, it adhered more closely to that standard at the period when its missions were most flourishing. Its purity and its activity, as will always be the case, acted and re-acted on each other. The Nestorian commentators of the sixth century, according to Mosheim, were the only expositors of that age who were worthy of the name, because they searched for the true sense, and the native energy of the inspired words;—"a commendation which shows that, when the theology of other departments of the church was becoming more and more vitiated by the mysticism of the schools, and impregnated with error, the Nestorians recognised the scriptures as the fountain-head of religious truth, and, applying right principles to the study of them, used the best means of attaining soundness in the faith.†

The conquests of Mohammedanism inflicted a death-blow on the Nestorian churches in Persia and Tartary. The exterminating sword of Sultan Mahmood, who occupied the throne of Persia in the commencement of the 10th century, and whose capital was Ghiznee in

* Mosheim's Ecc. Hist., Cent. vi. Chap. iii.

† For a succinct, but very complete account of the Missions of the Nestorians, see the *American Missionary Herald* for August 1838.

Caubul, converted millions to the faith of the Arabian prophet: and the persecutions which for several centuries afterwards continued to assail the disciples of the cross throughout these regions, were consummated in the cruelties of the bloody Tamerlane. Ere the commencement of the 15th century, not a vestige of the Nestorian church existed in those countries, which were overrun by his victorious armies. And in the remotest east, the churches which had been formed were, by a series of persecutions, gradually destroyed. If we may credit the testimony of the Papal missionaries, who were sent into China in the 16th century, no distinct traces of a former christianity—no evidences that the gospel had formerly been proclaimed in that country, were to be found.

The only portion of the Nestorian church which withstood these destructive influences, was that which tenanted the mountains of Koordistan, situated between Mesopotamia and the north-west corner of Persia, and blocking up the direct passage between these countries. Shut up in their almost impregnable retreats, they bade defiance to the desolating storms of revolution which swept over the surrounding regions. The local situation of this people is indeed admirably fitted to accomplish the purpose which Providence seems to have contemplated in planting them among these mountain retreats; namely, to keep them distinct from surrounding tribes, and enable them to resist the aggressions of an invading enemy. Dr Grant, when describing its physical features, says, "I found myself at the summit of the mountain, when a scene indescribably grand was spread out before me. The country opened to my enraptured vision like a vast amphitheatre of wild precipitous mountains, broken with deep dark-looking defiles and narrow glens, into few of which the eye could penetrate so far as to gain a distinct view of the villages which have long been the secure abodes of the main body of the Nestorian church. Here was the home of a hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantine ramparts whose lofty, snow-capped summits seemed to blend with the skies in the distant horizon. Here, in their munition of rocks, has God preserved as if for some great end in the economy of his grace, a chosen remnant of his ancient church, secure from the beast and the false prophet, and the clangour of war." To equip himself for threading the difficult passes of the country, in which riding on a mule is out of the question, he was obliged to exchange with the bishop of Dürce his wide Turkish boots for a pair of sandals wrought with hair cord in such a manner as to defend the sole of the foot, and enable the wearer to secure a foot-hold, where he might, without such protection, be hurled down the almost perpendicular mountain sides. The boisterous Zab roars and dashes along its rocky bed through the whole extent of the central defiles of the country; being often confined between the opposing faces of almost perpendicular rocks that rise on either side like gigantic battlements. Where the mountains recede from the river so as to admit of cultivation, smiling villages are seen embosomed in gardens and vineyards. But in the passes the mountains are so steep as entirely to shade the traveller from the noonday sun; and he almost involuntarily lays hold of the rocks to secure himself in his perilous position.*

* Grant's Nestorians, pp. 53, 54.

Like the Koords (the descendants of the ancient Carduchi, who offered resistance, according to Xenophon, to the 10,000 Greeks when on their retreat), a rude and ferocious race, who people the confines of the territory of the Nestorians, and who have served to render it only the more inaccessible, the Nestorians are a pastoral people. In summer they repair with their flocks to their pastures on the mountain summits, termed *Zozan*, and exchange for their homes in the valleys, a covering of bushes or canvass, a seat on the earth, and the various habits of a nomadic life. But few of the people spend the summer in the villages along the Zab, on account of the heat, which is extreme, from the concentration of the sun's rays in the narrow glens. The prevalence of fevers in the villages during the summer renders it hazardous to live in them at that season; while the insects which abound create no small annoyance. Those who remain, sleep on high scaffolds to avoid the mosquitoes and sand-flies. By attending their flocks in their summer pasture-grounds they enjoy the advantage of a pure, invigorating atmosphere, and drink from the crystal streams, perpetually cooled by the melting snows which occupy the deep ravines. The inhabitants of each village have their separate pastures, and live in harmony with each other, seeming to regard their sojourn on the mountains as the pleasantest portion of their life. It is but a few patches of soil that can be cultivated around their villages from the abruptness with which the mountains rise on all sides; and these are prepared by means of the formation of artificial terraces, which are supported by a stone-wall on the lower side, one terrace rising above another. Wheat is chiefly obtained by them from the plains in exchange for honey and butter; rice being the crop which they generally grow in their small terraced fields, by means of irrigation. It can easily be supposed that with such scanty means of supply a dearth of food will often be experienced among them; and hence to relieve their poverty it has long been customary among several tribes, and especially those which, being subject to the Koords, are oftentimes the victims of their extortion and injustice, to send some of their number to the neighbouring Turkish and Persian provinces during the winter, where they employ themselves in making baskets, or in other mechanical labours, and, before the commencement of summer, return to their homes with the proceeds of their industry.*

REVIEWS.

Cyclopædia of Biblical Literature. By JOHN KITTO, Editor of "The Pictorial Bible," &c., &c. Assisted by various able Scholars and Divines. Adam & Charles Black, Edinburgh. 1843.

THE many forms which biblical literature has assumed need not surprise us. The Bible presents a vast variety of topics, on which the studious mind may meditate. It may dwell on the crowded allusions to customs and scenery not belonging to our age and latitude. It may analyse the forms of composition in which instruction has been con-

* Grant's Nestorians, pp. 63, 67, 84.

veyed—history and prophecy—lyric and didactic poetry—biography and epistolary correspondence—earnest address and solemn legislation. Ample materials are thus furnished for selection according to individual taste. But some minds are moulded for sustained commentary, others are better fitted to produce notes, scholia, sermons, or practical remarks. Some have a relish for the antiquities, geography, or language of scripture, others are led by a natural impulse to discuss its doctrines in the more rigid forms of systematic divinity. The mind that produced the "Living Temple," could not have written the "Exposition of the Hebrews." He that wrote the "Treatise on Justification" could not have compiled the "Oriental Customs." The Platonic mind of Howe is very different from the spiritual edge and acuteness of Edwards, and the multifarious acquirements of Owen. A very varied style, too, prevails in works of a similar species. The commentaries of Matthew Henry and Doddridge, have little resemblance to those of Ernesti and Tholuck. The sermons of Krummacher have little in common with those of Louth. There are not many features of relationship between Brown's Dictionary and Winer's Real Wörterbuch. Original mental bias, early training, habits and likings, instinctive facilities of philological or antiquarian research, peculiar modes of conversion—gathering around them correspondent themes of experience and desire, exercise direct influence over the views and purposes of him who devotes himself to the exposition of scripture. John Newton, plucked "as a brand from the burning," wrote plain and practical discourses. Sir Isaac Newton, with a mind inured to abstruse calculations, busied himself with chronological inquiries: the genius that measured the planetary bodies, and computed their motions, sizes, and distances, naturally applied itself to number the "time, times, and half a time," that marked the cycles, and foretold the revolutions of the prophetic heavens. The form of a dictionary, which is sometimes assumed, is a convenient one, from the alphabetic shape of the arrangement, and from the freedom of investigation which the nature of such a book allows. Each topic may have a space proportioned to its value. The latest researches may be embodied, and more voluminous accounts condensed, while each article, forming within itself a perfect treatise, presents easy access for consultation.

Within the pale of our own communion, there was executed a work of this class, one of the most popular and oft reprinted books in the Scottish Theology—Brown's Dictionary of the Bible. It was a wonderful performance for one man with a pastoral charge, and a limited library—a man who never was above a month at a grammar school, and never at all within the walls of a university. His praise is in all the churches. Thousands and thousands have pored over its pages, wondering at its learning, and above all, instructed by its evangelical expositions—their richness and fulness, proving "a feast of fat things" to the mind, and the hallowed spirit and unction commending them to the heart. The book is full of Christ in his grace and glory. Its motto might well be, "Christ is all and in all." Other questions are, indeed, carefully examined, but with the earnest haste of one who glances his eye, with pleasure over the drapery which invests the portraiture of an absent or departed friend, till it at length reaches his

countenance, when it settles down with ravished admiration on his form and features. Brown's Dictionary has had its uses, and will still maintain its popularity among "the common people who hear Christ gladly."

Treatises of higher and more learned pretensions, the church has long enjoyed. The early attempts at this mode of composition were indeed crude and abortive; the best of them is the *Clavis* of old Mathias Flaccius.

The publication of Calmet's Dictionary was an era in the progress of scriptural investigation. Every one knows it as a book of frequent consultation. The materials of it are, indeed, to be found in his *Commentaire Literal*, and especially in the numerous dissertations appended to his exposition of the various books of scripture. Taylor's Calmet is the form of the work best known in this country. It might as well be named Taylor's Dictionary, for, as editor, he made sad havoc with the original Calmet, omitting and abridging as his fancy dictated. His vast farrago of Fragments is very curious, the information extensive, but not select or appropriate,—the theories ingenious, but not sober or well sustained,—the philology very abundant, but finical and far-fetched,—the mythology amusing, but devious and abstruse,—all these additions forming a storehouse, "without any order, and where the light is as darkness." The drawings of coins and engravings of ancient curiosities are indeed very tasteful, and they are not given with sparing hand. Yet it may be questioned whether Taylor's edition is more valuable than the original French work. Certainly much that is useful in Calmet has been left out, and many portions of this subtracted matter are more valuable than what has been substituted in their room by the English editor. The abridgements of this chaotic production by Conder and Professor Robinson of America, are improvements upon it. The last, especially Robinson's Calmet, as it is called, is in many respects a new production worthy of its author's celebrity. The *Eclectic Review* for August contains an examination of a Bible Dictionary, and an exposure of its plagiarisms, by one who evidently had a right to complain, being the victim of the theft,—one who is intimately connected with the publication, the title of which is placed at the head of this article.

There is certainly yet much land to be possessed. A good Biblical Cyclopædia was still a desideratum,—one that would combine order with fulness, give the results of the latest researches of continental scholars, and bring within the reach of the English reader the recent investigations of Biblical Science in its various branches,—one not so curt and suggestive as Winer's, but exhibiting a symmetrical view of each topic of which it treats, with references to the various sources of information, furnished by the illustrious living or venerable dead. Travellers are returning from the east, laden with spoils more valuable than the grapes of Eshcol. The ruins of Petra, the summits of Horeb, the wadis of the desert, the tombs, monuments, and temples of Egypt, with their mystic scrolls of 4000 years' duration are presented to us in vivid truth, confirmatory and illustrative of the facts and scenery of the scriptures. Rational philology is superseding the eccentric etymology of former days. Materials are rapidly accumulating which are not to be confined to the libraries of the learned, but dispensed to the

christian world. There is now a thirst for substantial knowledge. Christians are desirous of the "strong meat which belongs to them that are of full age." To supply this demand, this Biblical Cyclopædia now in course of publication, is designed. Its editor is well qualified for his task by his previous labours, his Pictorial Bible, and Pictorial History of Palestine. To eulogise these works is now superfluous. They occupy not only a standard place, but have also, to a considerable extent, directed the public taste to studies of this nature. The work in editorial superintendence could not have fallen into better hands than those of Mr Kitto, and as division of labour insures success, he has engaged a host of excellent writers, German, English, Scotch, American, whose initials will be affixed to their respective contributions.

The work has already extended to nine numbers, and as far as the word Fruits. That every article has fulfilled the promise of the prospectus, we cannot affirm. Some of them fall below it very considerably. But the prospectus is amply verified by many others. We might refer to the articles on Biblical subjects, ACCENTS, ACTS, ADAM, CRITICISM, and the names of the various books of Scripture. The article BAPTISM, though containing a good deal of information, is, in our opinion, very unsound and unsafe. We cannot subscribe either to its interpretations of Scripture, or its historical statements. There are also very loose speculations in the article "CREATION," amounting, actually, to a denial of any Biblical proof of the apostolical doctrine, "that things which are seen were not made of things which do appear." In general, however, the historical mode of treating theological subjects is adopted, and a fair account is given of the arguments which have seemed the most conclusive to the oldest advocates of the various opinions. We have also excellent articles on natural history from competent writers.

We must not omit the maps, plates, and engravings, which are of a very high order.

As the work is not yet nearly finished, being published in monthly parts, we need not at present enter into any more minute criticism. At the same time, we hope that typographical errors will be avoided as much as possible, especially in scripture references. The parts already published contain a few of these errata. A friend of ours, a student (and to such this work is of inestimable value), happening to consult with care some of the articles in the Cyclopædia, has met with such misprints as the following:—

Page 40, Job xviii. 2, for viii. 11.

148, Matt. xx. 30, for xxii. 30.

364, Exod. xxix. 29, for xxxix. 28.

364, 1 Sam. xxxii. for xxii.

We believe that this book will take a high place in our theological literature, and that it will amply repay the liberal enterprise of the publishers, and the untiring zeal and assiduity of the editor. To ministers and students we earnestly recommend it, as a work at once scientific and popular, its popular style being happily compatible with accurate and fundamental research. We subjoin a specimen from the article "Botany":—

"In concluding the first article in this work on the botany of the Bible, the author thinks it desirable to state the mode in which he has studied the subject, and the grounds upon which he has formed his opinions, whether they agree with or differ

from those of previous writers. He has already related, in his 'Essay on the Antiquity of Hindoo Medicine,' that his attention was directed to the identification of the natural products mentioned in ancient authors, in consequence of being requested by the Medical Board of Bengal to investigate the medical plants and drugs of India, for the purpose of ascertaining how far the public service might be supplied with medicines grown in India, instead of importing them nearly all from foreign countries. In effecting this important object, his first endeavour was to make himself acquainted with the different drugs which the natives of India are themselves in the habit of employing as medicines. For this purpose he had to examine the things themselves, as well as to ascertain the names by which they were known. He therefore directed specimens of every article in the bazaars to be brought to him, whether found wild in the country or the produce of culture, whether the result of home manufacture or of foreign commerce, whether of the animal, vegetable, or mineral kingdom—whether useful as food or as medicine, or employed in any of the numerous arts which minister to the wants or comforts of man. In order to acquire a knowledge of their names, he caused the native works on *Materia Medica* to be collated by competent hakeems and moonshees, and the several articles arranged under the three heads of the animal, vegetable, and mineral kingdoms. The works collated were chiefly the 'Mukhzun-al-Udwich,' 'Tohfah-al-Moomeneen,' 'Thiariut Buddie,' and 'Taleef-Shercef,' all of them in Persian, but consisting principally of translations from Arabic authors. These were themselves indebted for much of their information respecting drugs to Dioscorides; but to his descriptions the Persians have fortunately appended the Asiatic synonymes, and references to some Indian products not mentioned in the works of the Arabs. The author himself made a catalogue of the whole, in which, after the most usually received, that is, the Arabic name, the several synonymes in Persian, Hindee, &c., as well as in metamorphosed Greek, were inserted. He traced the articles as much as possible to the plants, animals, and countries whence they were derived; and attached to them their natural history names, whenever he was successful in ascertaining them.

"Being without any suitable library for such investigations, and being only able to obtain a small copy of Dioscorides, he was in most cases obliged to depend upon himself for the identification of the several substances. The results of several of these investigations are briefly recorded in his observations on the history and uses of the different natural families of plants, in his 'Illustrations of the Botany of the Himalayan Mountains.' The author also made use of these materials in his 'Essay on the Antiquity of Hindoo Medicine,' in tracing different Indian products from the works of the Arabs into those of the Greeks, even up to the time of Hippocrates. He inferred that tropical products could only travel from south to north, and that the Hindoos must have ascertained their properties, and used them as medicines, before they became sufficiently famous to be observed and recorded by the Greeks. Having thus traced many of these Eastern products to the works of almost contemporary authors, he was led to conclude that many of them must be the same as those mentioned in the Bible, especially as there is often considerable resemblance between their Arabic and Hebrew names.

"Although, like Hasselquist, Alpinus, Forskal, and others, the author studied these subjects in Eastern countries, yet he differs from them all in the circumstances under which he pursued his inquiries. His investigations were carried on while he was resident in the remotest of the Eastern nations known in early times, who were probably among the first civilized, and who are still not only acquainted with the various drugs, and their names, but possess an ancient literature, in which many of these very substances are named and arranged. Having obtained the drugs, heard their names applied by the natives, read their descriptions, and traced them to their plants, he formed many of his opinions from independent sources. It may therefore be considered a strong confirmation of the correctness of his results when they agree with those of previous inquirers; when they differ, it must be ascribed to the peculiar process by which they have been obtained."

The Protestant Reformation in all Countries. A Book for Critical Times. By the Rev. JOHN MORISON, D.D. London: Fisher, Son, and Co. 1844.

A WELL written book on the Protestant Reformation will never want readers. The history of this mighty movement, whether viewed as a record of facts or of opinions, is a study of all-absorbing interest which has already occupied unnumbered volumes, and may well furnish ma-

terials for many more. Events so varied, affecting the political and ecclesiastical condition of the nations of Europe;—developments of character marked by every attribute that commands the attention of mankind;—revolutions of opinion on subjects the most deeply important, and to which, in all their magnitude, the human mind, after ages of slumber, had become fully and earnestly awake;—results of momentous interest to the men of that age, and of not less momentous bearing on the prospects of the future—everything, in a word, that was calculated to throw cotemporary minds into action and collision, and to stimulate the inquiry of after times, conspired to stamp the Lutheran era with a grandeur all its own.

With the leading facts of the Reformation it becomes all classes to be acquainted. A knowledge of this section of the church's annals, more than of any other branch of uninspired history, tends to enrich and liberalize the mind. Some acquaintance with the subject is indispensable to an enlightened and well grounded adherence to the great principles of Protestantism. Happily the period affords subjects equally adapted to popular narrative and learned research. To our more erudite and elaborate works we should seek to add histories of Luther and of his times, skilfully epitomized and simply written. On this subject there should be ample materials for family reading,—books for our wives and daughters, for domestics and artizans, for young and old, in every condition and period of life.

We are by no means destitute of these, but we have no objection to more. This contribution of Dr Morison's to our stock of agreeable and instructive reading, is, in some respects, very much to our mind.—It is a book for well-educated readers. It exhibits a summary view of the Reformation in Germany, and in the countries of Europe into which the principles of the Reformation spread. All this is contained in a handsome octavo, and recorded in a style generally dignified, and easy, perspicuous and forcible. To comprise the survey of a field so vast and varied within so small a compass is an undertaking which exposes to the certainty of failure on some not unimportant points. The author must often proceed on the assumption that the reader is already somewhat advanced in his knowledge of the subject,—he must omit many of those details of incident and touches of character which give not only relief, but an air of reality to a historical picture,—and his page will be occasionally so thronged with names and dates as to present the appearance of an index of what the author should have done, rather than a record of what he has accomplished. We must, however, do Dr Morison the justice to say that he evinces both judgment and dexterity in the condensation of his materials; and taking into account the comprehensiveness of his plan, together with the narrowness of his limits, he must be allowed to have executed it with commendable success. Our readers will judge of the method and style of the work from the following extract, which comprehends Dr Morison's account of the introduction and fate of the Reformation in Poland:—

“The brightest speck in the history of Poland is that which relates to the progress of the Reformation, soon after the commencement of the sixteenth century. To it pertained the honour of affording an asylum to not a few of the Bohemian brethren, when driven by the cruel arm of persecution from Bohemia and Moravia. These humble-minded and devoted followers of Christ were the first to plant the standard of evangelical truth in the soil of Poland, and to prepare the minds of many among

whom they sojourned for that great movement in favour of primitive truth which took place at the time of the Lutheran reformation. Whether the Bohemian brethren encouraged the followers of Luther to migrate into Poland, or whether their own zeal prompted the step, it is not easy to determine; but one thing is certain, that both Lutheran preachers, and Lutheran tracts and writings, had found their way into that country before the close of 1520. Nor did they find an entrance in vain. Many heard or read the reformed doctrines with profound interest, and shook off the errors and superstitions in which from their earliest days they had been diligently trained. The name of John à Lasco has already been mentioned as a Pole by birth; and there is reason to believe that he did much to advance those views of truth in his own country, which he proclaimed with such energy and success in the Netherlands.

“There were two mighty hindrances, however, to the Reformation in Poland: the sleepless zeal and tyranny of the Jesuits, and the very divided state of opinion among the Reformers themselves. The one acted secretly, as a canker-worm, at the root of all honest endeavours to spread the doctrines of the Reformation. The skill, and cunning, and artifice of a bigotted and proscriptive priesthood, aided by the confessional, and wielding a large measure of political power, operated as a continual and serious check upon the progress of the Reformation, and deterred thousands from following out the rising convictions of their minds. The other, that is, the division of opinion which arose among reformers, acted openly to disparage their proceedings in the eyes of mankind, and to aid the absurd pretence of Rome, in boasting of the strict union and harmony of Catholicism. There were unhappily in Poland at the time of the Reformation a considerable number of active spirits, all struggling for ascendancy, in the propagation of their several systems of faith. Some of these held opinions quite as injurious in their tendency as Catholicism itself. There were Antinomians, who, under the name of Anabaptists, propagated the loosest opinions in morals, and countenanced practices in their public assemblies, which, from their moral turpitude, fully justified the interference of the civil magistrate in suppressing them. There were Socinians who laboured with indefatigable zeal to supplant the entire platform of evangelical doctrine, and to reduce the Christian scheme to a system of cold lifeless ethics. There were members of the Greek church anxious to see the proud pretensions of the bishop of Rome laid low at the feet of their own patriarch. There were multitudes of nondescript wranglers about religion ready to condemn the vices and superstitions, but totally disqualified to afford aid in building up any scriptural form of doctrine and discipline.

“Besides these parties altogether wide of truth, there were three distinct sections of what might be termed the evangelical church. There were the Lutherans, who followed their great leader, no less in his views of the eucharist than in his determined stand against the prevailing errors of the Church of Rome; there were the reformed party, so called, because they objected to the doctrine of consubstantiation, and sympathised far more with the Swiss than the German reformers; and there were the Bohemian brethren, who derived their origin from Jerome and Huss, or from the more ancient stock of the Waldensian church.

“Now, though these several movements in religion showed how mightily the spirit of inquiry had been quickened in Poland, and how the ancient superstition had begun to totter on its lofty throne; yet the zeal of each party to advance their own particular views, presented an obstacle in the way of combined effort to advance the glorious cause of the Reformation. The Lutherans, the Reformed, and the Bohemian Brethren could not symbolise with the Anabaptists, the Socinians, and the members of the Greek church; for this would have been to abandon all that was precious in the truth of God. Neither were they so harmonious among themselves as to admit of full and vigorous co-operation in maintaining any harmonious system of doctrine and worship. In 1570, by the Sendomir compact, the three evangelical bodies were united by one common confession; but it is deeply to be regretted that they were still unable to keep the unity of the spirit in the bond of peace. Their internal divisions strengthened the hands of the common enemy; became the occasion of papal encroachments on the liberties of Protestants; and led on to many a scene of tyranny and blood. By the general diet of 1573, indeed equal rights and privileges were adjudged to all the existing sects; but the spirit of Rome was too resolutely bent on maintaining its ascendancy to admit of anything like the free exercise of conscience to those who dared to think for themselves in religion. The consequence was that Protestants were subjected to perpetual annoyances from the dominant church, and that religious liberty was more a name than a reality. Nor were instances wanting in which bigotry assumed the form of direct persecution; and, in spite of law, the friends of the Reformation were stripped of their property, and driven into exile. In the midst, however, of reproach, peril, and death, there were many in Poland who counted not their lives dear unto them, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God.”—Pp. 332-336.

"A book for the times," as we understand it, should present the history of the great struggle between anti-christian imposture and scriptural truth, in such a shape as shall be specially adapted to expose the forms of error most prevalent in our day, and to meet the increased efforts, or the change of tactics, to which the enemies of truth may resort. In point of vigorous conflict and high pretension, the beast is doing not a little to heal his deadly wound. Written defences of the popish faith, and comprehensive schemes of propagandism, occupy the adherents of the papacy in most countries of Europe. Their policy is wily or bold, as circumstances require. Unchanged in spirit, popery varies its hue, and even its form, when it comes into the light, and fears detection. It denies what is laid to its charge, though frequently at the expense of disowning what, in favouring circumstances, it claims as its own. The representation given of it in the annals and martyrologies and polemical tractates of the protestant cause is resented as a caricature and a scandal, and the chance is, that proof thence derived of the evil genius and bloody deeds of popery, will be promptly met by some counter quotation. What does this demand? Why, that the reader who would be equipped for the conflict of the day, know the sources of proof which defy the challenge of opponents; and the book that is to serve his purpose is one that shall be select without being too scanty in its references, and so help him to verify his allegations against error, and his representations of the truth.

The history of anti-christ abundantly shows that the infallible church is characterized beyond all systems of error, by its Proteus-like versatility. Purely and untameably popish in the old monarchies of continental Europe; half pagan in its early Japanese and Chinese missions; and now half protestant, nominally, in the Puseyism of the Anglican church,—the mystery of iniquity is seen to be as subtle in its policy as it is incomprehensible in its wickedness. Verily, it is the world's own fault if men remain ignorant of the devices of this marvellous system. That there is still ignorance of its character we allow. That there is a call for renewed efforts to diffuse information we have already admitted. That our times are critical, as they furnish occasions of trial, is therefore, in our opinion, manifest. What we have said will show how, we think, the crisis is to be met so that it may pass over us without disaster. Let Protestants do their duty, and there is nothing to fear. With the word of truth and the God of truth on our side, what can popery do if we are true to our Lord, to our duty, and to ourselves. As to Puseyism, is it possible that a land of bibles and of free inquiry can be duped by so silly a dotage? That it has made rapid strides within the pale of the English church does not in the least surprise us. The old leaven has never been purged out of its halls, and stalls, and cloisters. It is only fermenting in our day with somewhat increased observation and activity. Let Protestant zeal show itself in adapting the methods of counteraction and defence to the phase in which popery now seeks to steal its way, and to beguile the hearts of the unstable. If, among other efforts, we would gather lessons from the history of the past, let them be made to bear specifically on the state of our times, as experience furnishes us with many and ready proofs of the ever shifting forms of anti-christian imposture, and the arts of sophistry and the impudence

of falsehood with which she seeks to hide the blasphemy of her pretensions.

In the two points we have indicated, Dr Morison's volume is defective. It does not qualify one to meet an antagonist on the matters in dispute. The reader will rise from the perusal a more zealous Protestant; but would be much at a loss for authorities, if challenged to produce them. The work fails too in accommodation to the state of opinion in our country and in our day. It does not contain much that is new; and what is old is not brought forward in a way remarkably appropriate. It is a desirable volume for calm evenings of domestic reading, but not particularly a "book for critical times."

CRITICAL NOTICES.

The Mothers of England, their Influence and Responsibility. By the Author of the "Women of England." London: Fisher, Son, & Co.

THE subject is discussed in twelve chapters, on the following topics:—A Mother's First Thoughts; Authority, Influence, and Example; the Use of a Mind; Elements of Character; Generosity and Affection; Individual and Social Happiness; Moral Courage and Worldly Mindedness; General Duties of a Mother; Hints on Education; on the Training of Boys; on the Training of Girls; on Religious Influence. Mrs Ellis has acquired a reputation as an elegant and useful writer, which this volume will fully sustain. It is indeed a work of surpassing beauty. In sentiment it is purely, sweetly feminine; it is rich and copious in practical instruction; while the views which it takes of human nature, and of society, indicate a mind of philosophical reflectiveness. The author affects nothing abstruse or profound in her analysis of character, and in her observations on the modes of social life; but there is much of sound sagacity in many of her most cursory remarks, and in the light and graceful touches with which she points attention to the moral effect of passing fireside incidents, and of certain maxims of nursery misgovernment which, too often sanctioned by the wisdom of aunts and grandmothers, are apt to pass without rebuke. There is, however, a grain too much of the caustic in her remarks on *Cælebs'* alleged preference for the weaker-minded members of the female sex. It would seem, that the woman who writes so well on the duties and true happiness of the Mothers of England, has had no personal experience of the tenderness of a mother's care. Mrs E. makes allusion to her unremembered infantile bereavement in the following truly beautiful and pathetic terms:—"I speak not from experience, for to me the precious link was broken before I felt its power, or could appreciate its worth; but if an aching want of that which nature pines for, if a dim vision of unseen beauty haunting perpetually the path of life, if a standard of perfect though unknown excellence, imparting stability and form to the hope of its existence on earth;—if all these give a title to describe the value of a mother's influence, then, from the recollections of a desolate childhood, uncherished by maternal tenderness, surely I may speak, and not in vain."—Pp. 59, 60.

The Christian's Walk with God. By the Hon. Mrs M——. Edinburgh: John Johnstone. 1844.

WITHOUT repining at the "subjects of general controversy which at present agitate all churches," the author proposes "to speak to the

believer's individual christian experience, and for a while to withdraw him from the excitement of conflicting opinions, to the still more necessary study of his own character as a child of God." With this object in view, the topics of this small work are wholly practical and devotional, such as the christian's springs of hope and action, prayer the source of his peace, &c. We regret to see it blemished by occasional inaccuracies of thought, some of which are a little startling. If the title of the section on prayer may be mentioned as somewhat questionable, what shall we say of the following statement? Is it merely unmeaning, or is it intended to recommend prayers for the dead? "At such moments" (in vivid remembrance of the friends of days long gone by,) "*his* soul will be raised in fervent prayer that their loved voices may now be singing the song of Moses and the Lamb."—P. 10.

RELIGIOUS INTELLIGENCE.—FOREIGN.

United States.—The state and progress of religion among the churches of the United States must always present much that is interesting, and not a little which may be instructive and profitable to the churches at home. In their land every thing is seen on a grand scale—liberty, philanthropy, religious activity, missionary enterprise; and, on the other hand, bondage and oppression, fanaticism, infidelity. The religious bodies in the States of the Union, are many of them numerous; and, being all on a level in point of political standing and privilege, are free to exercise an honourable emulation in promoting their own interests and in doing good; and they do not fail to improve their advantage. From the more recent intelligence of the religious movements among them, we collect the following particulars:—In the annual meetings of the district Synods of the Presbyterian church, they prepare and bring forward very detailed reports of the state of religion during the past year, within their respective bounds—a kind of annual self-examination, which it would be well for other churches to imitate. The state of religion within any religious body, whether it be progressive or declining, ought to be known to it, that its superintending courts may, with paternal solicitude, take measures accordingly. And it requires very faithful and particular statements from congregations and presbyteries, to ascertain whether vital religion throughout the body be in a prosperous or declining condition. In the recent reports of several of the American Synods, which we have perused, the narrative given of the state of religion among them, is, upon the whole, favourable—not always so. They make mention of religious revivals very extensively enjoyed by their congregations; and followed by great accessions to the number of their members. These revivals were usually attained in the numerous congregations favoured with them, without any extraordinary measures, and simply under the faithful application, by their own pastors, of the ordinary means of grace. In several of these Synods they adopt and publish resolutions strongly condemnatory of slavery and slaveholding: one of them declaring it to be the duty of their churches to exclude from their pulpits and their communion all who practise the sin of slaveholding, and persist in refusing to put away this iniquity.

In the grand missionary exertions which they are so zealously carrying forward, feeling, as missionary societies generally feel, that they are not realizing the amount of funds necessary, they are at present making strenuous exertions to have their congregations advanced to that stage of missionary zeal and organization, which will do away with the necessity of all agencies in agitating for money, and make their pastors and congre-

gations willing of themselves, and ready beforehand with their bounty ; which the power of religion diffused through their congregations, and all our congregations, will certainly accomplish. The churches of the saints appear to be yet but in the infancy of their devotedness to the cause of the Redeemer. Although they have entered the church, they have not yet brought " their silver and their gold with them unto the name of the Lord their God, and to the Holy One of Israel, because he hath glorified them."

The aberrations of religious doctrine at present attracting most notice in the United States, are our own Puseyism, and what are known among themselves by the familiar names of Millerism and Oberlinism. It is natural that the extravagancies of Puseyism should be caught by the more bigotted of the Episcopalians there as well as here. The peculiarities of prelacy have nothing but tradition to stand upon. And in the present age of light and inquiry, it cannot long retain its hold of the minds of the people, unless by some such expedients as Puseyism proposes, taking the authority of tradition in place of that of the bible, and regarding the ordinances of religion as having an inherent virtue, instead of being simply the means of conducting men to the knowledge and grace of the Redeemer. But this new modification of Romanism is really too gross to excite any fears ; and, but for the worldly standing of the parties connected with it, so daring an insult to bible truth would never have received the measure of notice bestowed upon it, either in this country or in America. Millerism, so called from the name of its chief advocate, is a development of Millenarianism, which will speedily cure itself ; having fixed the end of this world for a period, which properly is already past, sometime within 1843 ; only, they now think, it may be according to the Jewish computation, which places the termination of the year with that of the last quarter of the moon in April next. Some of them are wisely postponing it still further. Oberlinism, so called from the name of the theological institution from which it emanates, is as usual an old heresy revived ; its leading error being " that a state of entire sanctification, or perfect conformity to the moral law, is attainable, and is now the privilege of some of Christ's disciples." It appears, however, to be rather a species of antinomianism ; its theory of perfection being to this effect, that whatever obedience to the law of God, man is capable of in any stage of his being, is perfection in him ; nothing short of this, and nothing above it : perfection is one thing in innocent Adam, another thing in his fallen posterity. This system has its printed organs as well as its public teachers ; and is making its converts among ministers as well as the people, although to a very small extent.

Western Africa.—We shall at present give a summary view of the whole missions now in operation on the western coast of Africa. In the colony of Sierra Leone, the church of England society has fourteen stations and twelve missionaries, with many native assistants. They have laboured chiefly among the negroes who have been delivered from captured slave ships, and are settled in that colony in the secure enjoyment of liberty. The journals of the missionaries afford many evidences that the preaching of bible truth has been there countenanced by the spirit of God ; and numbers of the simple-minded negroes made wise unto salvation. They have had opportunity this last year of opening communication with some of the tribes immediately interior to the colony ; whose chiefs have expressed their willingness and earnest desire to have missionaries sent them, and schools established among them.

The Wesleyan Society has, in the same colony three stations ; and on the Gambia, about 400 miles north, five stations or out-stations, and eleven missionaries in all. They have recently opened an institution for the training of native agents for missionary work, and another for educating the sons of native kings and chiefs. The former is peculiarly necessary,

the deadly influence of the whole of that portion of the African coast upon Europeans being such as, in a few months, to unfit the missionaries for their labour, and even to bring their service in the gospel to a premature close. In melancholy illustration of this we may refer to an attempt of the German Missionary Society at Basle to join the societies of Britain in the endeavour to evangelize Western Africa. In 1828 they sent out four devoted young men, who were all cut off ere their labours were well begun. Three others succeeded them in 1831, two of whom were cut off the following year. The survivor was in 1836 joined by other two, one of whom died in the end of that year, and the other shortly after; making in all eight missionaries of that society who were swept away so soon as they had entered on that hazardous field of labour. The surviving brother returned to Europe, but has since, with a noble heroism, gone back to the place where his companions so rapidly fell, taking with him some christian negro families from Jamaica, who may aid him in his work, and become the seed of a christian church in the land of their fathers.

About 200 miles to the south of Sierra Leone comes the American colony of Liberia, and 200 miles farther down the coast, at Cape Palmas, is the spot occupied by another of their colonization societies. In these two colonies various American missionaries are employed, not only among the negro population brought from America, but also for the benefit of the neighbouring tribes. We honour them, and desire their success, however unqualifiedly we are compelled to abhor the selfish policy on which these colonies are founded—a desire to drain off the coloured population from the American states, by the offer of that liberty, as a bribe, which the whites have no right to withhold.

About 450 miles to the east of Cape Palmas, the Wesleyan Society occupy three stations on the coast, and one in the capital of Ashantee; 300 miles further on they have commenced a mission in Badagry, and have also been exploring the interior, with the view of stationing other missionaries wherever a favourable reception is offered them. In this field two missionaries have fallen during the past year. From the native kings and chiefs, they have not only every encouragement, but the most urgent solicitations to send them missionaries. "We know not," they remark, "what reply British christians can make to the native chief, who in the bitterness of his soul complains that spiritual food is provided abundantly in England, but that he and his people are not allowed to taste it. Our readers, we are persuaded, cannot remain unmoved at such appeals as this. Gladly would the committee send without delay a host of new missionaries to succour those who are as yet bearing, but who are in danger of sinking under, the burden and heat of the day, and to press onward to Central Africa itself, to which a favouring providence now clearly points the way; but they can advance no further in the present state of the society's funds."

The Baptist Missionary Society has several missionaries on the island of Fernando Po, off the mouth of the river Quorra, whom they have provided with a steam vessel, to assist them in visiting the different coasts of the island, and the adjoining coasts of Africa.

Roman Catholic Missions.—Much has been recently heard from protestant missionary stations of the appearance, in their neighbourhood, of Roman Catholic missionaries, both bishops and priests. The renovated missionary zeal of that church appears to have originated with an "Institution for the propagation of the Faith in the two worlds," which was formed at Lyons, in France, upwards of twenty years ago, and is now drawing its funds with increased liberality every year, from all countries where the Romish faith has its adherents. The entire funds of this institution in 1842 amounted to L.149,656, being an increase of L.14,231 above the income of the previous year. With the increase of their funds, there

is as rapid an increase of their missions. In their "summary view of the missions for the year 1842," they say: "In 1842 twelve dioceses or vicariates-apostolic have been added to our disbursements. We shall immediately have four bishops, and more than sixty missionaries in the islands of Oceanica. A vicar-apostolic and twelve priests are about proceeding to the coast of Guinea. China now opens five of her ports to the commerce of Europe. Heresy is accumulating its pompous preparations in London and Calcutta, to proceed to exercise a cautious propagandism there within reach of the cannons of vessels of war. Shall we, then, do nothing? Numerous missionaries are ready to depart; they are only in want of the provision of alms." Such is the zeal with which they are hastening to spread their emissaries over every quarter of the world; and apparently seeking to intrude themselves first into those places where protestant missionaries have begun to christianize the heathen. As they have their liberty, it is vain to repine at the use they make of it. Our work is to oppose truth to error, and to endeavour that our zeal in spreading the one shall as far outstrip theirs in spreading the other, as truth excels error. Protestant missionaries have nothing to fear. That bible and pure gospel which can meet and dispel the darkness and superstitions of heathenism, can as easily confound and put to flight the equally childish and irrational inventions of popery.

RELIGIOUS INTELLIGENCE.—DOMESTIC.

UNITED SECESSION CHURCH.

PRESBYTERIAL NOTICES.

Annan and Carlisle.—The presbytery met at Lockerby on the 6th Nov., when Mr Andrew Weild having completed his course of study at the divinity hall, was examined, and had trials for licence appointed him. The next meeting was held at Chapelknowe, on the 5th December, when Mr Weild's trials were received and sustained, after which he was licensed in the usual mode, and suitable exhortations addressed to him. The last was held at the same place, on the 6th Feb., when a petition from Mr David Inglis, student in divinity of the fourth year, was laid before the court. In his petition, Mr Inglis stated that he was about to emigrate to Michigan, N. A., and prayed the presbytery to take him on trials for licence, that, if it shall be judged proper, he may have the authority of the court to preach the gospel in that distant and destitute region. After deliberate consideration, it was agreed to grant the prayer of the petition. Mr Inglis was appointed to attend next meeting to undergo the preliminary examination. Subjects of trial were appointed him to be proceeded with after his examination, if the court shall so decide. In compliance with their petition, the Rev. James Dobbie was appointed to dispense the Lord's Supper to the congregation of Wigton, Cumberland, and to fix the day.

Cupar.—This presbytery met at Cupar on the Tuesday after the last Sabbath of January.—Mr Gray of Freuchie, moderator. The committee appointed at last meeting to hold a friendly conference with Mr Ronaldson, gave in their report, which was ordered to lie on the table. The presbytery then entered on consideration of Mr Scott's letter, as referred to in the report of last meeting, when the following deliverance was unanimously adopted:—"That the presbytery, having resumed consideration of the article entitled 'Secession Heresies,' published in the *Fife Herald* of 28th

December last, and other newspapers, as referred to in the minutes of 2d January, having again read said article, and having heard Mr Scott thereon, after some reasoning, agree to find :—First, that Mr Scott has defamed and slandered the Rev. Alexander Stewart of Kennoway, by representing him as having taught certain erroneous doctrines in his trial discourses before the presbytery, which the presbytery are prepared to prove, if required, that these discourses did not contain ; or that he has, by the use of vague and ambiguous language, insinuated that Mr Stewart is chargeable with certain errors, which the presbytery are satisfied cannot be fairly attributed to him, and which Mr Stewart distinctly declared in the presbytery, and in the presence of Mr Scott, that he did not hold ; and that Mr Scott has thereby done what has a tendency to impair the usefulness of Mr Stewart, and to injure deeply the congregation of Kennoway. Secondly, that Mr Scott has, in like manner, defamed and slandered the presbytery, or a majority thereof, by charging them with sanctioning these erroneous doctrines, which they have all along repudiated. Thirdly, that Mr Scott has vilified and traduced the synod, to which he has vowed subjection in the Lord, inasmuch as he has characterised its solemn deliverance in October last on these doctrines as a ‘ pitiable white-washing,’ and as recommending ministers ‘ to preach either a Calvinistic or Arminian atonement, or a miserable hotch-potch of both ;’ and as he seems to ascribe to the synod a ‘ pervading Arminian relish.’ Fourthly, that he is guilty of following divisive courses, inasmuch as, on a supposition he has clearly no right to make, and which the presbytery deem very improbable, he has expressed a hope that ‘ all ministers, and elders, and members of the Secession, who are honestly adhering to the doctrine of the word of God, as exhibited in our confession and catechisms, will forthwith separate themselves from the deep and extending contamination, and will take their stand as a separate association, bearing the honest and honourable title of the *Calvinistic Secession Church*,’ and, in respect that a great part of Mr Scott’s paper relates directly to the synod, and involves the interests of the whole church ; in respect, also, that Mr Scott has alleged, that in the presbytery he is overpowered by mere numbers—the presbytery refrain from indicating any opinion regarding the censure to which he is liable, but refer the whole case for judgment to the United Associate Synod.”—The following resolutions in regard to the educational institutions of the country were adopted, and a committee consisting of Dr Taylor, Mr Rankine, and Mr Taylor, was appointed to attend to this business.

“ 1. That the presbytery have been exceedingly gratified to learn that the senates of a majority of the universities of Scotland, have passed resolutions in favour of the abolition (except as regards theological professors) of the religious tests, under which the professors and other office-bearers of these universities are at present required by law to be appointed—the presbytery being satisfied that these resolutions are not more in accordance with the liberal spirit of the age than the practical application of them would be conducive to the interests both of education and of religion. 2. That the presbytery are strongly of opinion that the movement made by so many of the universities, in conjunction with the circumstances of the times, loudly demands a prompt, vigorous, and simultaneous effort on the part of the friends of civil and religious liberty, for emancipating the universities and other educational institutions of the nation, from the pernicious sectarian thralldom under which they are at present languishing, and must speedily sink into insignificance if relief be not afforded ; while the presbytery, at the same time, desire that provision should be made against the teachers and other functionaries in these institutions being permitted to instil into the minds of the pupils erroneous principles in religion. 3. That a petition founded on these resolutions, be presented to both houses of parliament,

and that copies of the resolutions be transmitted to the Secretary of State for the home department, to the Lord Advocate for Scotland, and to the members of parliament for the county of Fife, and for the St Andrews district of burghs."—Appointed the next meeting to be held on the Tuesday after the last Sabbath of March.

Lancashire.—Manchester, Jan. 30, 1844. This presbytery met and was constituted. It was intimated, that Mr James Howie, who had finished his course of studies at the hall, and should have entered on trials for licence, could not attend. The presbytery conversed with Mr Hugh Tait, student of the first year, and prescribed to him, "Wardlaw on the Atonement," as subject of examination. Romans v. 12 and 14, as subject of exegesis, with critical reading in Hebrew and Greek. Read a petition from the congregation of Kendal, containing a favourable account of their progress, and requesting a member of presbytery to be appointed to preside at an election of elders, and to dispense the ordinance of the Supper. Mr Leslie was appointed accordingly. Considered and transmitted a petition for aid to the Synod's board on the new fund. The peculiarity of this case is, that the debt of the chapel was created by the adoption of legal measures for getting rid of the former minister (an Independent), who had become Unitarian, and for restoring the chapel to its destination as an evangelical presbyterian place of worship.

Selkirk.—The presbytery met at Melrose on the 30th of January. According to agreement, the presbytery first took up the state of the Trinidad missions; and had a long and interesting conversation on the subject. The clerk read a letter which he had received from Mr Lumsair intimating his acceptance of the call from Newtown, and promising to give in all his trials at this meeting of presbytery; and also a letter from the clerk of Glasgow presbytery, mentioning the trials which had been assigned to Mr Lumsair, and that the call from Cambuslang had not yet been set aside. Mr Lumsair being present, gave in all his trials, which were unanimously sustained; and his ordination was appointed to take place at Newtown, on Wednesday the 28th February, thus affording time for the presbytery of Glasgow to dispose of the call from Cambuslang. Mr Kiddy was appointed to preach, and Mr Thomson to preside, and give the charges to the minister and people. Certain papers were presented by a commissioner from the congregation of Earliston, in reference to an application which they had made to the new fund for assistance in the liquidation of their debt. After reading said papers, the presbytery agreed to attest them as being correct, so far as their knowledge extends. An overture to the Synod, by Mr Lawson, for a general and careful revision of the subordinate standards and formularies of the United Secession Church, was laid on the table and read. After some conversation, from which it appeared that the members generally were favourable to the principle of the overture, it was agreed to delay its farther consideration till the next ordinary meeting of presbytery.

Aberdeen.—The presbytery met at Aberdeen on 6th February. There was presented by the Rev. Mr Angus, as commissioner from the congregation of Leith-Lumsden, a unanimous and most cordial call from the members of that congregation, addressed to Mr R. Ferrier, preacher. A paper of adherence, which was signed by a very respectable number of persons, accompanied the call. The presbytery unanimously sustained said call, and appointed Mr Ferrier's subjects of trial, in the hope that he might signify his acceptance, and be prepared to give in said trials at next meeting, which was appointed to be held at Aberdeen on Tuesday after the first Sabbath in March next. Some difference of opinion being understood to exist about the meaning of the Form of Process, in so far as refers to the mode of electing elders, a committee on the subject had been appointed at the previous meeting of presbytery. That committee

now reported that it was resolved unanimously to recommend to the presbytery to declare their mind as to the meaning of the Form of Process,—whether it left the selection of the mode of electing elders—viz., by vote, or ballot, or otherwise, to the session or congregational meeting; and that, with one dissentient, the committee also agreed to state their opinion that the Form of Process leaves the selection to the congregational meeting. The report of Committee was adopted, and the presbytery, *nem. con.*, declared accordingly. A committee, appointed at last meeting to audit the missionary treasurer's accounts, reported that they had found them perfectly correct; and the thanks of the presbytery were cordially voted to Mr Craig for his long and valuable services.

Edinburgh.—The presbytery met on 6th February. Messrs Robert Duncan, Hunter, Ritchie, and Kerr, delivered discourses with a view to license, which were approved. Applications for aid from the Board for assisting congregations in liquidating debt, &c. were presented, considered, and recommended, from the congregations of Aberlady and Balerno. The committee appointed to submit resolutions to be transmitted to different evangelical communions, on the subject of discipline, presented their report, which lies over for consideration. The annual state of the presbytery accounts was tabled by the treasurer, and printed copies presented for circulation. The subjects of examination with candidates for admission to the Divinity Hall, were appointed. Rev. W. Marshall gave notice, that at next meeting he would propose an overture to the Synod, for the immediate consummation of Union with the Relief Church. Mr Dyer finished his trial discourses; when his ordination was appointed to take place at North Berwick on Thursday, 29th current; the moderator, Rev. A. Tod, to preside, and the Rev. Mr Reid to preach.

Lanark.—The presbytery met on 6th February, and was constituted by the Rev. David Smith, moderator. Heard Mr William Dickson, student, deliver a lecture on Romans viii. 1-4 inclusive. Examined him on the course of lectures delivered in the classes he attended last session of the Hall, and also on Professor Stuart's Letters to Channing on the Trinity. With these exercises the court expressed satisfaction, and farther requested him to prepare a critical exercise on a passage of Galatians, and prepare for examination on a chapter of the same epistle in Greek, and the fortieth Psalm in Hebrew. Resumed consideration of the affairs of Lanark congregation, and, after some deliberation, it was agreed to continue a supply of sermon for some months longer, that the station might have a farther trial. After some private business, and appointing Tuesday the 2d day of April as the next day of meeting, the meeting was closed with prayer.

Paisley and Greenock.—The presbytery met at Paisley on Tuesday the 6th Feb. A committee was appointed to prepare the draught of a petition to each house of Parliament, for the abolition of the laws requiring professors in the Scottish Universities to subscribe the Confession of Faith, and conform to the worship and discipline of the Established Church of Scotland. The only other business before them was the report of a committee on congregational finance, which it was ultimately agreed to send down to sessions and managers for their consideration; reports thereon to be given in at next meeting, which is to be held at Greenock on the 3d Tuesday of March.

Newcastle.—The presbytery met on the 6th February. A petition from the congregation of Maling's Rigg, Sunderland, formerly connected with the Established Church of Scotland, for being now placed under the inspection of this presbytery having been read, it was agreed to delay its decision till next meeting; that notice of this application be given to the sessions of Sunderland; and that in the meantime members of the presbytery should preach at Maling's Rigg. Various petitions for aid from the fund for liquidating debt on weak congregations, were received and trans-

mitted to the board of directors. The committee appointed to visit Jarrow and Bedlington, reported their proceedings, recommending Mr William Duncan's location at Jarrow, and Mr Dall's to be continued at Bedlington, which were approved. A petition from sixty persons worshipping in the Close Chapel, for being congregated, was postponed, due notice to be given to the sessions of Newcastle, that their opinion may be reported at next meeting of the presbytery, to be held on Tuesday 5th March.

CONGREGATIONAL REPORTS.

Blyth.—The church under the pastoral charge of the Rev. D. Carmichael, held a social tea party on the evening of New Year's day, Mr Carmichael in the chair, when the sum of £18, 15s. was realised in aid of the chapel funds. The meeting was numerously attended by persons belonging to the various denominations in the town; and was addressed by the Rev. Mr Seaton, Methodist new connexion minister, Rev. Mr Ewen, Wesleyan minister, and also by the Rev. J. Robertson, Wallsend, and Rev. J. Parker, Sunderland.

Boghole.—The contributions for Missionary purposes during the past year by this congregation, are as under:—

Male Missionary Society,	L.6	7	5
Female ditto, ditto,	7	17	0
Cooperhill Prayer Meeting,	0	17	4
Synod's extra collection,	2	10	0
Archieston station subscription,	4	11	0
Synod Fund collection,	1	5	0

L.23 7 9

This congregation have erected, during the past summer, a handsome new chapel, capable of containing more than 500 persons, principally by their own exertions.

Bristo Street, Edinburgh.—Statement of the Funds for Missionary and Benevolent purposes, contributed by the congregation during the past year:—

Synod's Foreign Missions,	L.65	0	0
Missionary Congregation at Tain,	45	0	0
Donations to various objects per Juvenile Female Missionary Society,	22	10	0
Expenses of Sabbath Schools, &c., under Christian Instruction Society,	13	0	4
Expenses of Day School,	101	15	5
Expenses of Sewing School,	12	9	1
Female Benevolent Society for clothing, work, &c.,	19	3	0
Collection for London Missionary Society,	13	2	7
Collection for Synod's Missions,	20	0	0
Collection for Synod's General Fund,	10	0	0
Collection for Schools in Westray, Orkney,	8	4	6
Collection for Portobello Lawsuit,	5	5	0
Distributed to the Poor of the Congregation,	160	18	2
Printing Reports, Quarterly Record, &c.,	10	1	10

L.506 9 11

Broughton Place, Edinburgh.—The following is an abstract of the Sums received by the various Missionary Associations in connexion with this Congregation:—

To Balance on hand, per last year's account,	L.34	12	10
Subscriptions for General Missionary Purposes,	162	8	6
Subscriptions for Foreign and Home Missions,	223	8	6

Carry forward, L.420 9 10

	Brought forward,	£420	9	10
Deposited in Missionary Boxes,		39	16	8
Collections at Congregational and District Prayer Meetings,		3	3	5
Amicus for Jamaica Presbytery African Mission, 1842,		25	0	0
Collection for Synod Fund,		18	0	0
Collection for Synod Mission Fund,		18	7	0
Collection for Scottish Missionary Society,		9	8	11
Collection for Congregational Library,		13	5	1
Collection for Minto Hospital,		13	5	1
Subscriptions per Juvenile Association,		35	0	0
Subscriptions for Female Clothing Society,		25	7	11
Interest from the National Bank,		2	7	9
Collection at Annual Meeting, 1843		2	16	8

L.626 8 4

Congate, Edinburgh.—Abstract of amount collected during the year ending October 1843 :—

Collections for Congregational and Charitable purposes,	L.258	8	7
Collected for Home and Foreign Missions,	77	11	3
Collected for Painting the Church,	68	4	8
Collected by Congregational Friendly Society,	150	9	0
Seat Rents,	353	12	0

L.508 5 6

Dennyloanhead.—The funds of both branches of the Association in connexion with this congregation have been allocated as under :—

<i>Female Branch.</i> —To Synod's Missions, Home and Foreign,	L.25	0	0
To Caffrarian Missions,	5	0	0
To London Missionary Society,	5	0	0
To Jewish Mission, in connexion with the Free Church,	5	0	0
<i>Male Branch.</i> —To Synod's Foreign Mission Fund, for the Presbytery's			
To Missionary and Catechist,	45	0	0
To Caffrarian Mission,	5	0	0

L.90 0 0

The following sums, besides the above, were raised by the congregation, throughout the year, for religious purposes, apart from the support of ordinances among themselves :—

Collection for a neighbouring congregation to aid in the erection of a place of worship,	5	10	0
Collection for Synod's Fund,	4	5	0
Collection for Mission Fund (extra),	11	0	0
Collection for Sabbath Schools,	4	6	0
Collected by a few friends in the congregation to aid in defraying legal expenses in the Portobello case,	2	10	0

L.27 11 0

Greenlaw.—This congregation have raised, during the past year, for religious purposes as follows :—

Synod's Mission Fund,	L.17	4	9½
Extra Collection for do.	2	15	2
Scottish Missionary Society,	2	16	0
Synod's Fund for Liquidating Debt,	13	0	0
For Bibles,	8	0	8

L.43 16 7½

The above is exclusive of two donations, L.5 each, which were given—the one for the new fund, and the other for the Synod's Missions.

Kirkwall.—The anniversary of the Missionary Society in connexion with this congregation was held on Tuesday the 2d January. The whole day was devoted to religious services, and the weather being not unfavourable, the assembly was large. There was sermon in the morning; and at two o'clock Mr Paterson took the chair, when the proceedings of the

past year were reported, and missionary addresses given. The meeting was one of much interest, and, it is hoped, of no small congregational benefit, affording evidence of the importance of each congregation having its Missionary Anniversary. The congregation has raised during the year, apart from objects more properly congregational—

For Foreign Missions,	£99 13 7
Home Missionary objects, including Sabbath and other schools,	83 1 0
Weak Congregations,	65 13 0
Synod's General Fund,	14 17 2
Synod's New Fund,	71 7 6
	<hr/>
	£334 12 3

Newcastle, Clavering Place.—The amount raised by the Missionary Association in this congregation for 1843, is L.57, 18s. 8d. which has been distributed as follows :—

For Missionary Records,	L.1 7 0
Synod's Foreign Missions,	40 0 0
Newcastle Presbytery for Home Missions,	13 11 8
Christian Instruction Society in the Congregation for Tracts,	3 0 0
	<hr/>
	L.57 18 8

Partick.—This congregation have raised the following sums during the past year :—

For the Liquidation of Congregational Debt,	L.49 18 4
Synod's Foreign Missions,	6 7 10
Synod's Missions Collection,	3 2 6
African Missionary Society,	1 6 6
Coals for the Poor,	5 0 0
	<hr/>
	L.65 15 2

Perth.—The North congregation, at their Annual Missionary Meeting, held on Thursday the 4th January, distributed their Mission Funds collected during the previous year, as follows :—

To the Synod's Mission Fund,	L.60 0 0
Scottish Missionary Society,	10 0 0
Glasgow African Missionary Society,	8 0 0
Education of children belonging to the Congregation,	10 7 3
	<hr/>
	L.88 7 3

This amount is independent of an extraordinary collection made about three months ago for missionary purposes, of L.22, 7d. ; also of the still more recent contribution of L.100, 3s. 6d. to aid the Synod's Fund for liquidating the debt of weak congregations.

Saoch of Deer.—Distribution of the funds of the Society for Religious purposes in this congregation :—

Synod Fund,	L.0 16 0
Synod Mission Fund,	4 0 0
Collection for do.,	1 2 10
Liquidating Debt Fund,	5 5 0
Scottish Missionary Society,	2 7 0
Tracts for Local distribution,	1 3 8
To aid in erecting a Sabbath School,	1 0 0
Poor,	0 15 6
	<hr/>
	L.16 10 0

West Calder.—The Missionary Society of this congregation have contributed :—

To Moravian Missions,	L.3 0 0
African Do.	1 0 0
the Synod's Mission,	6 0 0
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	L.10 0 0

OBITUARY.

Died at Glenarback, on 25th January, in the 76th year of his age, the Rev. JOHN MITCHELL, D.D., senior pastor of the United Associate Congregation, Wellington Street, Glasgow, and Professor of Biblical Literature to the United Associate Synod. For several years Dr Mitchell's health had been somewhat infirm, but it was not till within a short time of his decease that he was laid aside from the duties of the ministry, which he had fulfilled with exemplary diligence, and with singular acceptableness, for the space of fifty years. To the last he retained possession of his mental faculties. He knew his end to be approaching; but the devoted piety which adorned his life solaced his departure. The expressions which fell from his lips bespoke a holy heavenly calm that imparted to his dying moments a character of sublimity.—Dr Mitchell possessed varied talents, and a peculiar polish of mind, which shone in beautiful harmony with the fineness of his moral tastes, and the surpassing sweetness of his temper. His ministrations were characterised by soundness of doctrinal statement, devotional sentiment, and practical usefulness; his deportment in public life, by wisdom, moderation, and the love of peace. Nothing could excel the dignified propriety, and the winning suavity which marked his bearing, and which made him indeed a rare model of christian gentleness and courtesy.—Our readers must not suppose that we design the present cursory sketch as the tribute which it is fitting the United Secession Magazine should render to the memory of so great an ornament of our body. Far from it. It gratifies us to understand that a memoir of Dr Mitchell from the pen of his colleague, the Rev. John Robson, is in the press, which we are assured will prove a worthy memorial of the many virtues of our departed father, and which, we intend next month to transfer to our pages. In justice, however, to our own feelings, we could not suffer to pass an opportunity of paying a tribute, however imperfectly, to the memory of Dr Mitchell, and to express our sense of the church's loss, by the removal of one in labours so abundant and so useful—and in character so admirable, so estimable, so endeared.

It is our painful duty to record the death of the Rev. LAWRENCE GOWANS, Minister of the United Secession Church, Broughty Ferry, near Dundee. He was ordained on the 8th of February 1843, and died on the 6th of February 1844. The period of his ministry was short; but he was faithful and laborious in the service of his Master, and there is reason to hope he has now entered on his glorious reward. "Let us so number our days that we may apply our hearts to wisdom."

WE have to record the death of Mr JOHN PAIRMAN, Portrait and Landscape Painter, Edinburgh, who died on the 14th December last, in the 55th year of his age.—For many years Mr Pairman held the office of a ruling elder in the Secession Church of Broughton Place, Edinburgh, and his loss to that congregation will be of no ordinary kind. He had, in early life, been impressed with the importance of divine things, and was wont to speak of the hold which his mother's prayers had taken upon his memory and affections. Having forsaken the occupation to which he had been trained, and removed from the country to the metropolis, that he might follow the profession of an artist, to which he was enthusiastically devoted, he still clung to the ministry of Mr, now Dr, Brown, under whom he had sat in Biggar, and was afterwards, by the hearty and unhesitating vote of the congregation of Broughton Place, called to the office of the eldership, which he held till his death.

Mr Pairman was a man of singular worth and zeal. Of manners naturally conciliating and courteous,—of a mind by no means uninformed on literary subjects, but most of all enriched with scriptural and theological lore,—and with a heart which was deeply imbued with vital godliness,—his companionship was sought and prized by many who felt that, in his cheerful, intelligent converse, religion had indeed a native charm,—while even the worldly and the indifferent were, by his consistent walk and unhalting steadfastness, made to feel, and even to acknowledge, “how awful goodness was.” While taking a deep interest in the leading religious controversies of the time, and seeking to promote, according to his opportunities, the missionary operations which so happily distinguish our day, his chief affections and energies were reserved for the congregation with which he was connected; and especially, over the district assigned to him, he watched with unceasing vigilance;—and, whether in visiting the sick, in dealing with the wayward, in comforting the mourner, in caring for the poor, or in promoting the common weal, he was unwearied. Fellowship and district prayer-meetings were his very element; and, having a good deal of time at his disposal, and no domestic ties to restrain him, most of his evenings were devoted to meetings of a religious kind.

But, in the midst of his days and of his usefulness, God saw meet to take him, we doubt not, to himself. If his life was a warning against sloth, and an encouragement to duty, his sudden and unexpected removal added another to the many lessons daily given us,—“be ye also ready.” On the Tuesday evening he had attended divine service; on the following day he wrote to a brother elder, begging him to attend to one of “the poor saints” in the district, as he himself felt unwell, and, on the Thursday, he was occupied about his monthly prayer-meeting, which was to be held in the evening; but, during the day, feeling exhausted and desirous of a little repose, he, without undressing, stretched himself on his bed; and when it was attempted to awake him, it was found that quietly and gently he had breathed his last.

The character of the departed, and the striking circumstances of his death were turned to account on the following Sabbath. The ministers of the congregation, to whom he was much attached, preached two most appropriate sermons, and gave brief sketches of his character; and even an onlooker could have told, from the many sorrowful countenances and weeping eyes, that one greatly beloved and deeply regretted, “was not.” May we be followers of those who, through faith and patience, are inheriting the promises. May we, with loins girt and lamps burning, wait for the call of the Master, that we may enter on and enjoy the blessedness of that servant who, when his Lord cometh, shall be found so doing.

MONTHLY RETROSPECT.

Ecclesiastical Establishments.—For a number of months past the *Non-conformist Newspaper* has been zealously and energetically urging the Dissenters of the three kingdoms to hold a Conference, for the purpose of forming a plan, according to which they may put forth their united strength for effecting the total abolition of ecclesiastical establishments throughout the empire. For a length of time the matter did not seem to recommend itself very strongly to the generality of Voluntaries, and encountered from numbers a considerable degree of opposition. There seems now, however, to be little doubt that a conference will take place, and that, on the great subject to which it relates, it will express the mind of the dissenting com-

munity more fully than perhaps any assembly which ever was held in Britain. It will be seen presently that we do not say so without some reasonable grounds. After a variety of preliminary steps, a Provisional Committee of gentlemen, both ministers and laymen, who had agreed to act, was formed. Some idea of its composition may be best conveyed to our readers by exhibiting the names of the members connected with Scotland:—Rev. Dr Brown, Edinburgh; J. Dunlop, Esq., Edinburgh; Rev. Dr Harper, Leith; Rev. Dr Heugh, Glasgow; Rev. Dr King, Glasgow; Rev. J. Kennedy, Aberdeen; Rev. Dr Marshall, Kirkintilloch; Rev. Dr Russell, Dundee; T. Russell, Esq., Edinburgh; Rev. D. K. Shochbotham, Dundee; Rev. Dr Thomson, Coldstream; Rev. Dr Wardlaw, Glasgow, and Rev. Dr Young, Perth. A circular was next forwarded to every member of the general Provisional Committee, requesting him to mark off from the list of that body the names of twenty-one persons to constitute the Executive Committee. On the lists being received and scrutinized, the following were found elected:—Rev. Dr F. A. Cox, Provisional Secretary, Rev. Dr Alliott, Rev. W. Brock, Rev. Dr Brown, Rev. J. Burnet, Rev. R. Eckett, Rev. J. E. Giles, Mr J. M. Hare, Rev. Dr Heugh, Rev. J. Carlile, Mr J. Childs, J. Conder, Esq., W. S. Crawford, Esq., M. P., Dr Jenkyn, Mr E. Miall, Rev. J. P. Mursell, Rev. Dr Payne, A. Pellat, Esq., Rev. Dr Price, Rev. C. Stovel, Rev. Dr J. P. Smith, Rev. Dr Wardlaw. Of these, three reside in Scotland, five in the English provinces, and the rest in London. One, we believe, is an Episcopalian, one a Methodist, two Presbyterians (United Secession Church), seven Baptists, and eleven Independents. There is one from Ireland; and the Provisional Committee includes a number of respectable individuals belonging to the sister island. A very considerable number of newspapers, both favourable and unfavourable, have noticed this affair, and spoken of it as of no secondary importance. We have mentioned the preceding details that every one may form a judgment for himself, rather than rely on any opinion of ours. We cannot say less, however, than that things have at present a most imposing appearance, and that if the result shall at all correspond, the consequences will not only give a fatal shock to ecclesiastical establishments throughout the kingdom, but cannot fail to extend secondarily, yet effectively, to a variety of kindred institutions. To the great cause we, of course, most heartily wish success. There may seem a delicacy in resuming the Voluntary agitation at present, on account of the position of the Free Church. Our motives may be misconstrued. It may be alleged that we are aiming at getting between the members and the ministers of that church. We have little fear, however, that honourable men will impute to us any thing so sordid. To our brethren we freely concede the right of advocating their peculiar views, respecting the constitution of the church; and they will not refuse to us the privilege of speaking, in love, what we conceive to be the truth on the same great subject, which is equally dear to us both. Faithfulness will not permit either them or us to be silent; and so far as our practical measures are directed against the Erastian Residuary Church of Scotland, and still more against the Puseyite English establishment, none will more heartily cheer us on, if they do not actively co-operate with us, than the New Secession.

Education.—We are glad to see that the movements in favour of education in England by Dissenting denominations, continue to progress. Meetings have been held in a number of provincial towns, and subscriptions made, which show that the interest is general, that the parties are deeply in earnest, as in reason they should, and that there is a fair prospect of immense good being speedily effected. We justly conceive of England as standing much more in need of additional education than our own highly favoured end of the island; but the following extract from

Chadwick's Report on the Sanitary Condition of the Labouring Population of Great Britain, will show that even in the most cultivated parts of Scotland the schoolmaster has still very much land to possess ; and will, at the same time, throw light on some other points in which, we are sure, our readers will feel a deep, though it must be a painful, interest :—

“We observed to Captain Stuart, the superintendent of the police at Edinburgh, in our inspection of the wynds, that life appeared to be of little value, and was likely to be held cheap in such spots. He stated, in answer, that a short time ago a man had been executed for the murder of his wife in a fit of passion in the very room we had accidentally entered, and where we were led to make the observation. At a short distance from that spot, and amidst others of this class of habitation, were those which had been the scenes of the murders by Burke and Hare. Yet amidst these were the residences of working men engaged in regular industry. The indiscriminate mixture of work-people and their children in the immediate vicinity, and often in the same rooms, with persons whose character was denoted by the question and answer more than once exchanged—‘When were you last washed?’ ‘When I was last in prison,’ was only one mark of the entire degradation to which they had been brought. The working classes living in these districts were equally marked by the abandonment of every civil and social regulation. Asking some children in the rooms of some of the wynds in which they swarmed in Glasgow what were their names, they hesitated to answer ; when one of the inmates said they called them —, mentioning some nicknames. ‘The fact is,’ observed Captain Miller, the superintendent of police, ‘they really have no names. Within this range of buildings, I have no doubt I should be able to find a *thousand* children who have no names whatever, or only nicknames like dogs.’ There were found amidst the occupants, labourers earning wages undoubtedly sufficient to have paid for comfortable tenements ; men and women who were intelligent, and, so far as could be ascertained, had received the ordinary education which should have given better tastes and led to better habits. My own observations have been confirmed by the statement of Mr Sheriff Alison of Glasgow, that, in the great manufacturing towns of Scotland, ‘in the contest with whisky in their crowded population, education has been entirely overthrown.’”

After all this, we fear that, were we, with any degree of self-complacency, to express our congratulations to our English brethren on their educational efforts, they might be apt to say unto us this proverb, “Physician heal thyself.”

Free Church.—It will be recollected that, at last Assembly of this church, the Rev. Mr M'Donald of Blairgowrie, proposed a plan for raising L.50,000 for their schools. He is prosecuting the measure under their auspices, and seems wonderfully successful. “Mr M'Donald,” says the *Free Church Magazine*, “is adding thousand after thousand to his contributions,—levying the greater tax of L.9000 or L.10,000 from such cities as Edinburgh and Glasgow, and letting down the net in such villages as Newhaven, and receiving the reward of his night's toil in a subscription of L.300 or L.400.” The *Magazine* mentions and illustrates the following as “obvious considerations” in support of the church's education scheme :—“1st, As a free church, we stand at this moment entirely separated from the education of the country ; our schools have gone down in the same storm that wrecked our churches, whilst the same energy has not been put forth to repair the devastation. 2^{dly}, We are not only cut off from our former oversight of these schools, but their character it radically changed. 3^{dly}, As a consequence of the separation of our ministers from the existing schools of Scotland, and the radical change that has passed on their constitution and character, education is in immi-

nent peril of suffering, unless we provide school accommodation co-extensive with our church, and if possible, with the nation's necessities. *4thly*, We are pledged as a Free Church, to establish an educational system, co-extensive with our own progress. *Lastly*, After the example of our brethren in England, contending for christian liberty, and the principles of our common protestantism, we are called to anticipate the government by pre-occupying the land. * * * Have we nothing to fear from government adopting a politic course, and, through the sides of education, attempting a deadly thrust at the Free Church."—It may be for the Secession to consider whether these measures of our brethren ought not, in the best sense of the words, to provoke us to jealousy. We have sometimes had our apprehensions, that through a commendable, but perhaps excessive, fear of poisoning education with sectarianism, our church may have lost sight, not only of her own interest, but of something unspeakably higher.

It appears that eighty-three new churches have been built, or are in progress, without aid from the general fund. The following table exhibits the very liberal contributions which have been made by the Free Church for education, missions, &c., together with the number of congregations contributing :—

	No. of Congregations.	Collections and Donations.
Education, including Schoolmasters and Library,	513	£4220 4 2
India Mission,	550	5640 17 9
Home Mission,	297	1991 3 5½
Colonial Mission,	527	276 12 10
Jewish Mission,	382	3941 9 10
Ross and Sutherland, . . . .	.	2085 5 4½
Ladies' Colonial Mission, . . . .	.	4 21 7 6
Female Education in India, . . . .	.	489 16 11
		<hr/>
		£19,066 17 10

Dissenting Statistics.—The following statements are from authentic sources :—From October 1842, to October 1843, in England and Wales, twenty-four new Independent chapels have been erected, and twelve rebuilt, enlarged, or opened after repairs ; and thirty-seven Baptist chapels have been either built or opened, and nine enlarged.

	Baptists.	Independents.
Number of chapels in England, - -	1314	1927
— — — Wales, - -	261	479
— — — Scotland, - -	73	112
— — — Ireland, - -	36	31
	<hr/>	<hr/>
Total, - - -	1684	2549

WESLEYANS.

Total number of members in Britain in 1843, - -	331,024
— — — Ireland, - - -	28,004
Number of members in missions, - - -	92,258
Total number throughout the world, exclusive of ministers, - - -	1,479,187
Total number of ministers throughout the world, exclusive of Canada, - - -	5,872

THE
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MISCELLANEOUS COMMUNICATIONS.

MEMOIR OF THE REV. JOHN MITCHELL, D.D.*

DR MITCHELL was born at Marshland, near Beith, on the 15th October 1768. He was the second son of the Rev. Andrew Mitchell, "a devout man and a just," who for forty-seven years was minister of the congregation in Beith connected with the General Associate Synod—and of Mrs Janet Alice, the daughter of Mr Ellis of Blairengone in Perthshire, a woman of good understanding and of an excellent spirit. At the public school of Beith, Dr Mitchell received his elementary education. By his own assiduous application in private, stimulated and directed by his excellent parents, he made rapid progress in the acquisition of the ordinary and literary branches taught in that seminary. At the age of fourteen he entered the University of Glasgow. While there, he prosecuted his studies with zeal and success, passing through the different classes, and receiving testimonials of proficiency from the Professors, and the awards of distinction and merit conferred by the votes of his fellow-students. About this period of his life, he twice, in different parts of the country, filled the office of private tutor; and he afterwards attributed considerable influence in the progress of his studies, and the formation of his character, to the engagements which that office involves, and the means of improvement and opportunities of observing character which it supplies. While in the last of these situations, he entered the Theological Hall of the General Associate Synod, at that time under the superintendence of the Rev. Archibald Bruce, Whitburn. Having access to few aids in the preparation of his exercises and discourses, he formed those habits of independent thinking and composing which distinguished him through life.

After attending the Hall during the ordinary period, he was licensed by the Presbytery of Perth to preach the everlasting gospel. Immediately he entered on the important work to which he had devoted his life, and having preached in various congregations in different parts of

* The following Memoir is extracted from a sermon preached on occasion of Dr Mitchell's death, by the Rev. John Robson, A.M. of Glasgow, with those verbal alterations which were necessary to give it the usual form of such communications in our Journal. We understand that valuable materials exist for a more extended Memoir of Dr Mitchell, and we trust that a volume containing such Memoir, and some of his Discourses, will yet be given to the public.

Scotland, and for four months continuously to one in Dublin, he came into the Presbytery of Glasgow, and was appointed to preach to the congregation then recently formed in Anderston. For a considerable time, with few interruptions, he ministered to this people, and ultimately received from them a call to be their pastor. Another call was also addressed to him by the congregation of Whithorn. Both calls were all but unanimous. The competition for his permanent services between these two Christian societies came before the Synod for decision. He expressed no preference in the matter; the Supreme Court not deeming it right at that period to be swayed by the inclinations of the candidate. Its decision was given in favour of Anderston, but by the smallest possible majority,—that of one vote. The God of the church, we cannot doubt, guided to that decision, fraught as it has been with blessed results to the congregation with which he thus became connected, to the Church at large, and to the great community among whom his lot was cast. In the month of August 1793, Dr Mitchell was ordained to the pastoral office,—that eminent and lamented father in the Secession, the Rev. Dr Ferrier of Paisley, presiding on the occasion. Deeply impressed with its solemn responsibilities, he entered on its functions with the most devoted zeal; and by his unwearied labours, and his instructive and attractive preaching—the fruit of assiduous study—the congregation, from small beginnings, grew in numbers and in influence.

The same overruling Providence which secured to the congregation of Anderston the privilege of his ministry, brought about an event which was the chief source of his earthly happiness. In the walks of that Christian benevolence with which both their hearts were inspired, he met her who soon after became a true “help meet for him”—the sweetener of his joys and the solace of his griefs,—who, by rendering his home delightful, smoothed his path, and lightened the load of his official anxieties and avocations,—and who watched over the congregation and all its interests with maternal affection, rejoicing in their progress, and ministering, in her sphere, to their consolation and strength.

While discharging with conscientious zeal the duties of his pastorate, and watching over the training of a numerous family, who have risen up to “call him blessed,” he yet found time to devote to objects of a more public and general character,—frequently of a literary kind, but always in keeping with the grand object to which he had consecrated his life. In this spirit he wrote his “Essay on the best means of Civilizing the Subjects of the British Empire in India, and of diffusing the light of the Christian Religion throughout the Eastern World.” In the year 1804, the Rev. Dr Claudius Buchanan gave to the University of Glasgow the sum of L.100, to be awarded by them as a prize for the best dissertation on this subject. Dr Mitchell was pronounced by the judges to be the successful competitor. His essay was composed at hasty intervals, and from scanty materials; but it is full of important and varied information, of enlarged and almost prophetic views, and breathes the very soul of genuine Christian philanthropy. This, and other literary labours, the results of which were never published, occupied those hours of cessation from more important duties, which most men would have devoted to relaxation and rest.

In the year 1815, he received the honorary degree of D.D. from the College of Princeton, New Jersey, one of the oldest and most cele-

brated of the American seats of learning, over which the illustrious Jonathan Edwards at one time presided, and which has always maintained a high standing as a theological institution. The University of Glasgow, at which he had studied, in 1837 conferred on him a similar honour; and there can be no doubt that his high standing as a scholar and minister of the gospel entitled him to these marks of distinction.

The Synod of our Church, deeming it expedient to render the course of theological study preparatory to the ministry more varied and comprehensive, determined on instituting a second professorship. At their meeting in 1825, they elected Dr Mitchell to the chair of Biblical Literature, thus testifying the estimation in which they held his ministerial qualifications, his literary talents and acquirements, and his capacity for guiding the studies, forming the characters, and inspiring with proper sentiments the minds of those who looked forward to sacred office. On the discharge of the duties of this highly honourable and important trust he entered in 1826 with his usual ardour and zeal, and the successful manner in which he performed them, will be readily attested by those who were privileged to enjoy the benefit of his instructions. He felt his hands strengthened by being associated in the superintendence of the Hall with that venerable man, and most accomplished theologian, Dr Dick. Harmoniously and happily did they prosecute together their high and responsible calling, till the lamented decease of the latter in 1833. The warm and unbroken christian friendship which existed between them, is now perfected in that world of light and love, amid the beatitudes of which they both "rest from their labours." In a sermon preached on occasion of his departure from the scene of his earthly ministrations, Dr Mitchell draws a beautiful and striking portraiture of his character, and pays an eloquent tribute to his exalted talents and worth. After Dr Dick's death, our Theological Institution was again remodelled and extended. Dr Mitchell then became associated in its duties with Dr Brown, who fills his office with so much honour to himself and advantage to the Church, and the connexion thus formed between them was characterised to its close by mutual and affectionate confidence. At the same time the Senior division of the Hall was placed under the able superintendence of Dr Duncan and Dr Balmie.

Blessed with a naturally vigorous constitution, Dr Mitchell was enabled to overtake, with almost no interruption, the joint duties of the ministry and the professorship. Age was, however, stealing on apace, and impairing, although almost imperceptibly, his powers of exertion. The warm attachment of his people to him, and just appreciation of the value of his life, induced them to decide on obtaining a colleague to divide with him the responsibilities and labours of the ministerial charge. In June 1840, having received and accepted their call, the Rev. John Robson became united with him in the oversight of the congregation. With one heart they laboured together, till in November 1841, when engaged in prayer by the side of a sick-bed, Dr Mitchell's frame was touched by the first premonition of approaching paralysis. Within a few weeks a distinct attack of that disease affected his left side, and, although he partially recovered, his strength and vigour never fully returned. Severe domestic affliction soon afterwards succeeded and weighed down his spirit. She, who had been his solace,

was now the object of his solicitude ; and his colleague's illness added to his anxiety and grief. Yet his mind was never clouded, nor his desire to engage in public duty weakened. As often as his strength enabled him, he repaired to the sanctuary to worship with his flock, to lead their devotions, to express their thanksgivings, to exhort them in view of the communion, or to speak to them the words of eternal life.

At the close of the theological session in the autumn of the year 1842, he delivered a lengthened, instructive, and impressive valedictory address to the students, and shortly afterwards he was visited with another attack of the disease which had at first "weakened his strength by the way." His constitution in some measure rallied, and he again resumed his occasional appearances among his people. The sad bereavement by which his partner was removed from him, succeeded in spring, and materially affected his remaining vigour. Still he was not entirely unfitted for public duty, and on occasion of the communion in October last, he addressed the communicants after the distribution of the elements with his accustomed beauty and unction. This terminated his public services in the church below. He then caught cold, which his enfeebled frame proved unable to throw off. By it he was gradually exhausted, and his strength wasted away, till on the 25th of January last, in the full possession of all his faculties, and in the exercise of calm but firm and joyful reliance on the mercy of his God, he gently fell asleep in Jesus.

During the progress of his illness, and especially as the close of life drew near, he was, when able, continually giving audible expression to the exercises of his mind and heart. Those who were privileged to listen to his affecting and instructive sayings will not soon forget them, nor the spirit of holy elevation in which they were uttered.

After the serious attack which he had, subsequently to his exertion at the close of the Hall in 1842, and when he had gone to the country for retirement, he said—"I bless God for all the goodness and mercy which have followed me all my life long,—supporting me and enabling me, weak and worthless, to do what I have done, amid many difficulties and discouragements. 'I have fought the good fight,' weakly, it may be, foolishly, and, as Dr M'Culloch says, wickedly, but sincerely ; —'I have fought the good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day ; and not to me only, but unto all them also who love his appearing.' Remember me to my brother and colleague, and say to him that I pray the Lord to bless and prosper him and the congregation. Remember me to the congregation—my beloved and attached people !" —When the church had been shut for some Sabbaths to undergo repairs, and about the time of its opening, he said—"Remember me to my brother and colleague, and say to him that I hope we shall be joint participators in the 'glory that shall be revealed,' and that with myself he will have many of the congregation for his 'joy and crown of rejoicing in the day of the Lord Jesus.' Remember me to the members of Session. Bid them be united and peaceful as heretofore. To the congregation say that I love them ; that I cherish good hopes concerning them ; that I expected to be present with them on the re-opening of the church, that place where I delighted to be ; the place of prayer ;

where children were born to God, and his people, I trust, were edified; and whence the voice of praise ascended to him; that I 'commend them to God and to the word of his grace;' and pray that He may dwell among them and be their God, and that the Chief Shepherd himself may 'feed them and lead them, and lift them up for ever and ever.' And now I may say, as David said, 'Into thy hands I commit my spirit, O thou Jehovah, God of truth; thou hast redeemed me.'" Then praying, he commended to God those of whom he had been speaking in the same order, and ended with saying, "And now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."—During recovery from this illness, he spoke hopefully of his return to worship with his people, and to visit among the sick. He often expressed his happiness in the congregation, and his love to be with them, but added, that 'the general assembly and church of the first-born' in heaven was better. Of life, he said—"It is a fight, and the end of it is a fight, but soon to lead to triumph,"—adding—"Many are the afflictions of the righteous, but the Lord delivereth him out of them all.' I cannot lay much claim to the character of the *righteous*; yet I have been desirous to do my duty to man, and have in some manner done so; but I wish to be righteous through the righteousness of the dear Redeemer."

The following are some of his sayings during his last illness:—"Well is it said that we are mortal. But there is a more desirable, a purer, and an endless life before us. Yes! death is abolished to the believer. My getting better is with Providence, and I cheerfully leave it there. It is our wisdom, as well as the condition of our being, to be in *His* hands." Again, he said—"It seems I am better, but it will only be for a short time. All is in God's hand, and I know that 'He will show me the path of life, and the fulness of joy that is at his right hand.'" At another time his language was—"I am breaking down altogether; yet, I bless God, it is slowly. And if my mind and heart, my powers of thinking, of meditating on his Word, and of looking to the future state of being, be reserved to me, let God be praised!" One morning he remarked—"I caught myself, through the night, expostulating with God, 'Wilt thou break the bruised reed? Why drivest thou me as a leaf before the wind?' But my heart soon rebuked me when I remembered the many—many mercies of my lot, and I was thankful that God had granted me to rest in his will and to acquiesce in his dispensations. Yea, I have perfect resignation to his will concerning me." When near the closing scene of his earthly existence, he said—"Unto thee, O Lord, have I called out of the depths, and thou hast heard me. I might say that wearisome days and nights are appointed unto me, but I dare not complain. I have many—many mercies. I die in the faith of the gospel I have preached, and 'in the full assurance of hope.'"

On the 19th of last month, and within a week of his decease, new symptoms had developed themselves which occasioned anxiety and alarm to those who were around his bed. He was not discomposed, but said—"My connexion with this world seems to be loosening, and about to be dissolved. I know not how soon; but I hope, ere long, I shall be singing the new song which I have long anticipated—singing

it with new ardour in the company of your mother and of other endeared friends." He asked some one to repeat the hymn which Mr Robson had been repeating to his brother-in-law, Mr Paterson, immediately before the fatal accident which suddenly terminated his labours in the mission field. On his request being complied with, he dwelt on the words, "He'll not be in glory, and leave me behind:" and added, "I will endeavour to rest there. This has long been my hope. I know not how soon I may depart—perhaps this night—perhaps not. 'My times are in His hand,' and 'I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.' Blessed be God—praised be God for his unnumbered mercies—adored be God, with growing adoration, for ever and ever."

When the last Sabbath dawned which he was to spend on earth, he said to one of the family who was about to depart for the sanctuary:—"You will tell them how I am—but that I am sustained by the faith of the word and promises of God, and the hope of his salvation. I bear the congregation deeply on my heart, as I trust they do me. This is the Sabbath. Blessed day! If I die, I hope to spend it in the heavenly sanctuary. If I live, may I possess its spirit!" By and by, he prayed, saying, "'Into thy hands I commit my spirit; thou hast redeemed me, O Lord God of truth.' Keep my mind in peace, being stayed on thee—trusting in thee. God is 'the rock of my strength and the God of my life.' 'The Lord of Hosts is with me—the God of Jacob is my refuge. Selah!' *That is every thing—that is every thing.*" Hearing next day of the enquiries after him, he said—"Well! I shall soon 'be sought for, and shall not be found;' but it is the will of my Father, and the order of grace. Tell Mr Robson that I devolve the congregation upon him, as my true brother and fellow-labourer, and that he has my heart and my prayers."

On Tuesday, when he was greatly distressed, he exclaimed, "This is a great fight of affliction, but it is the will of my heavenly Father, and I ought to bear it; and, by his grace, *I will bear it*, for his grace is sufficient, and 'his strength is made perfect in weakness.' 'Father, into thy hand I commend my spirit.' I leave you," referring to his family around, "under the care of God, and die in the hope of a blessed immortality." During the course of Wednesday night he had a severe struggle, after which he bade farewell to his family and other friends who were present, giving counsels to each, and supplicating for each special blessings. He then said, "It is pleasant to die in the arms of love—the love of God, and the love of children." To his people he gave this last message—a message which proceeded from his lips just about an hour before they were sealed in the silence of death:—"Tell the session and congregation that my last prayer for them is—that the 'God of peace, who brought again from the dead the Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, may make them perfect in every good work to do his will, working in them that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever: Amen,'—and I transfer them to Mr Robson." After this he seemed to be wrapt in holy meditation, and the words, "Lord Jesus, receive my spirit," faintly and

feebly articulated, and scarcely audible, formed the closing aspiration of that spirit, which in a few minutes after was "unclothed," and "mortality swallowed up of life."

Who, after listening to these heavenly breathings of a soul about to wing its flight to the realms of bliss, does not utter the fervent ejaculation—"Let me die the death of the righteous, and let my last end be like his."

The character of Dr Mitchell was a combination of rare excellencies. We feel ourselves utterly unable to present it as it lives in many a heart, and will there be cherished in grateful remembrance. Still, affection for the memory of the dead, and the desire to instruct by example the living, render it incumbent that the attempt should be made. The qualities of his character were numerous—many of them very distinctly marked—and all of them most valuable and useful. It was formed of enlightened knowledge, sincere piety, cordial faith, and energetic Christian principle; and it displayed, in an eminent degree, the graces of the Spirit, and the deeds of holiness.

His *intellectual powers* were of a high order; admirably cultivated, nicely harmonised, and capable of great and continued exertion. Perhaps the fine relation which they had one to another, and the manner in which they were constantly guided by amiable temper and by consummate taste, made them appear less exalted than they really were. Few have improved more carefully, or brought to a higher state of refinement and use, the powers of mind with which they were originally endowed. His reading was extensive and well assorted; his knowledge of sacred literature, and of every thing necessary either for the critical or practical illustration of the Holy Scriptures, was wide and accurate; and his delight in revealed truths was cordial and profound. Considering the arduous duties connected with the work of the ministry, and the many labours of benevolence in which he was occupied, it is matter of wonder that he found leisure to prosecute successfully such varied researches, and to acquire the diversified information which he had amassed. This is to be accounted for by the useful talent which he early attained of seizing the fragments of time, and permitting nothing to be lost—of habituating himself to pursue trains of thought, even when going from house to house—and of filling his mind at all seasons with scriptural meditations. He was a student through life—eminently a man of reflection—in whom the word of Christ "dwelt richly"—and who was ever engaged in preparing materials for his public and social ministrations. To this invaluable habit is to be ascribed the fact, that he never, during his whole life, lost an hour in fixing on the subject and the text from which to preach.

His *piety* was of the most enlightened, sincere, and consistent kind. It could not be said to be ecstatic and rapturous, for his temper was calm and serene; but it was deep and influential, arising from a comprehensive view of the divine character in its infinite wisdom, grace, love, and mercy. Himself, and all his interests, he committed implicitly to the care, the guidance, and the disposal of his covenanted God, and reposed on Him with unvarying confidence,—thus exemplifying the declaration,—“They that know thy name will put their trust in Thee.” His piety pervaded all his words and actions, and threw a

hallowed lustre over his whole conduct. It showed itself in his sweet, attractive, and practical discourses, bathed in the love of God—manifesting the beauties of Christ, and the exceeding riches of divine grace;—discourses highly fitted to convert sinners from the error of their ways, and to build up saints in their most holy faith. None that heard him preach could doubt that he was a man of God; that he spoke “from faith to faith;” and that all his statements proceeded from a heart, itself deeply impressed with the things of God, and fervently seeking the salvation of those whom he addressed.—It shone in his singularly devotional spirit. The gift of prayer which he possessed was very remarkable. In this exercise he had a richness, an unction, a variety, and a melting beauty and pathos that have seldom been attained. It was obviously the outpouring of a mind whose conversation was in heaven,—the inwrought and effectual prayer of a righteous man, dictated by the Spirit of grace, and ascending in a cloud of grateful incense before the divine mercy-seat. It was displayed in his whole deportment; in all the duties and relationships of active life; in the cheerfulness, the patience, and the hope with which he bore his sufferings; and in his calm, and peaceful, and patriarchal death. He “walked with God,” and now “he is not, for God hath taken him.”

His *conscientiousness* and *assiduity* in the discharge of his numerous and important duties were extreme. Active labour was his element. Favoured with an athletic and vigorous frame, he devoted himself with unceasing and faithful diligence to the performance of all the parts of the work of the ministry. The service of the Lord was his delight, and, in a very high degree, it was his “meat and his drink to do the will of his Father, and to finish his work.” The pleasure which his labours gave him was at all times very visible. There was no bustle, no hurry, no display of onerous engagements. But he was ever working. Wherever the call of duty was, there was he found, attentive, zealous, and devoted. How unremittingly dutiful was he in his attention to his flock; to the young and to the old, to the rich, and especially to the poor, visiting, instructing, and comforting them! He bore all their names on his heart, felt the sincerest interest in their temporal and spiritual welfare, and was glad “to spend and be spent” for them. The bed of sickness found him by its side, affectionately and skilfully pouring the consolations of the gospel into the afflicted spirit, and binding up the wounds of the broken heart. The house of mourning and the chamber of death were robbed of their gloom by his presence, his prayers, and his heavenly admonitions. Many, now rejoicing with him before the throne, can tell how he helped and comforted them, dried the falling tear, and extracted the deep-seated sorrow from the heart. And many still on earth are ready to declare how often, in times of bereavement and sadness, when dark clouds had gathered around them, he was to them a messenger of light and mercy, who infused into them a measure of his own confidence in the divine administration, and led them to find, in the sympathies of Jesus, and in the aids of the promised Comforter, permanent relief and joy. In dealing with the backsliding and the wandering of the flock, he was very faithful, but very affectionate, exemplifying in a striking degree the spirit of Him who came “to seek and to save that which was lost.”—How

conscientious was he in preparing for the duties of the pulpit and of the professorial chair, which he so long and so ably filled! Extraneous objects engaged little of his attention. He thought ever of his people and of his students, had them always on his mind, and drew from all sources, and from all scenes, materials that might interest, improve, and exalt them. No labour, no expense was grudged that could in any way contribute to render his instructions more varied, more attractive, more useful.—How punctual was he in his attendance upon the Courts of the Church, and how intense and continued was the interest which he took in all that related to the prosperity and extension of the kingdom of Christ, both at home and abroad! He was always present, and always rendering his most valuable assistance. Whatever services he was asked to perform, were done cheerfully and well.—How faithful was he to all his engagements! No brother in the ministry ever trusted him and was disappointed. None ever expected his aid, and looked in vain.—All these labours were undertaken and executed with a readiness and a happiness of manner which proved that his best affections were in his work. Measuring his excellencies by the rule which our Lord lays down—that he is the greatest man who most effectually serves the church—there are few that can claim a higher place than he; for his exertions, able and wise, have been, for half a century, all consecrated to the good of the souls of men.

His *generosity* and *benevolence* were warm and extensive. The grace of God opens the heart, and makes the servant imitate the Master in blessing man. His sympathies embraced persons of all denominations, and of all classes. He was a lover of all good men; and his spirit was urbane, kind, and tolerant. There was in his heart a fountain of benevolence that never ceased to flow in deeds of considerate kindness. How few, especially of his younger brethren, ever came into contact with him, who had not reason to regard him as a benefactor! How very many in the ministry, in his congregation, and throughout christian society, when they heard of his death, would say—each recollecting some kind attention given, or kind service rendered—"I have lost a friend!" And yet, in all this overflowing beneficence, there was no effort and no show. It seemed the spontaneous movement of his fine affections and gracious feelings; and his benefits were conferred in a manner so kind and gentle, that it seemed as if he himself were the party obliged. The God of the church placed him in a conspicuous station, and furnished him externally with the means of doing good; and he had the heart and the hand, in conjunction with his noble-minded and most generous partner, to use them for the comfort and the joy of many.

His *meekness*, *gentleness*, and *courtesy* were very distinguished. His affections were of the sweetest and most amiable character, and his manners were highly polished and refined. No member of his family recollects even a single instance of his having given way to any infirmity of temper. He was pre-eminently a peacemaker—sharing largely in that wisdom which cometh from above, and which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality, and without hypocrisy." He valued principle, and was strongly attached to order; and in all cases where

these were in danger, he was firm, resolute, and unyielding. But he sought the *peace* of Zion, and preferred the calm to the tempest—the advantages of peace to the exciting perils of war. Seldom has there been exhibited a conduct which more beautifully illustrated the admonition,—“Love as brethren—be courteous.” Unobtrusive in his manners, warm in his affections, and attentive to all the charities of life, he was grateful for services rendered, and never forgot, even in the case of those who waited on him daily, to evince by his words and looks that he felt their kindness. His uncommon sweetness and gentleness of temper, combined with his many dignified excellencies, aided much in binding to him so firmly all who knew him.

His *practical sagacity and knowledge of men and things*, were very great. He was, in every sense of the term, a *wise* man, whose counsel it was ever safe to follow, who had carefully observed events, both in the church and in the world. Numerous were the maxims of wisdom—the result of observation and reflection—which he had treasured up, and which he was wont to express in language terse, pointed, and beautiful. His estimate of character was generally sound. No person knew better, or could delineate more happily and naturally, the characters of those men of God, who for the last sixty or seventy years have been the prominent teachers and pastors of the Secession Church. That he possessed this talent in a very peculiar degree, has been proved by several Memoirs which he has published, gemmed with striking and far-reaching remarks.

All these excellencies and practical virtues were crowned by *humility*, profound and unchanging; and by a *consistency* which knew neither break nor interruption. He was ever “clothed with humility.” If the seraphim who stand before the throne of light, and know most of God and of his ways, are the highest examples of this virtue, its being so marked in him, showed that his character was moulded by the Spirit, and was composed of the finest, the noblest, and the most enduring materials. Nothing but the influences of heaven, operating constantly on him, could have made him, who was by nature guilty and sinful, an example of godliness, so attractive and so lovely.

Few men have engaged more universal esteem and love. Society saw him, and pronounced him a “man almost spotless.” Long was he before the public eye,—taking an active share in all christian and benevolent enterprises—and yet there is none that accuses him of neglect or of deficiency. Religious persons, with one voice, account him a faithful servant of the Most High; and none that knew him has the shadow of a doubt that he has “entered into rest,” and that his reward will be “great in heaven.” Yes! he now stands before the throne, in company with patriarchs, and prophets, and apostles; and when the scenes of time shall be closed, and the final rewards are distributed, he will receive from the hand of the Judge a bright and glorious crown, and shall shine, amid perfect saints, as the “brightness of the firmament, and as the stars for ever and ever.”

He is gone. With all his excellencies he has passed from amongst us. A burning and a shining light has been extinguished—rather, we should say, has been transferred from the earthly to the heavenly firmament, there to beam in bright and eternal splendour. We bow to the dispen-

sation; and with sorrowful, but not, we trust, with murmuring hearts, we say—"Even so, Father, for so it seemed good in thy sight."

MONUMENTAL SCULPTURES AND INSCRIPTIONS OF EGYPT.

THIRD ARTICLE.

ABRAHAM, whose occupation was of a pastoral nature, was kindly treated by the Egyptians, and we find sheep and oxen enumerated among the presents conferred on the patriarch by Pharaoh. But, at a later period, we are informed that the pastoral occupation had become odious in the eyes of the Egyptians, in consequence of the invasion of the country by a race of nomade shepherds.* The Egyptians suffered long and very severely from the ravages of these pastoral tribes, and their thorough detestation of them meets us almost every where on the monuments. We see them crushed under the chariot wheels of the kings, trampled beneath the feet of the warriors, dragged in fetters as slaves to the markets, or massacred without mercy. They are figured as supporting vases and other articles of domestic furniture, and are even supposed by Champollion to be represented by the figures painted on the soles of Egyptian slippers, in token of contempt. On few points connected with Egyptian history have more various or conflicting opinions been held, than respecting the origin and era of these shepherd tribes. Josephus following Manetho (a priest, who about 180 years B.C. by command of Ptolemy Philadelphus, translated into Greek the annals of the ancient kings as they then existed on the walls of the temples), has confounded the shepherds with the Israelites.† This theory, at all times an extremely improbable one, is now completely exploded. It is difficult, indeed, to conceive how any one could have thought of transforming the peaceful family of Jacob, consisting of only sixty-six persons, into an overwhelming deluge of conquering barbarians, and a dynasty of six successive kings. Rosellini concurs in the more probable notion of Champollion, who traces the shepherds in the tall, white, slender, blue-eyed, bearded, red-haired, and skin-clad race, depicted on the monuments. "All this nation," says Manetho, "was styled Hyc-sos, that is—the shepherd kings,—for the first syllable Hyc, in the sacred dialect, denotes a king, and Sos signifies a shepherd." Among the different names given to them on the monuments, is that of *Scios*, and in the paintings, where the different people subjected to the king of Egypt are passed in review, the *Scios* are comprehended under a race which are distinguished by the more generic name, *Sceto*. From this name, and from their physical appearance, Rosellini infers, with every appearance of probability, that they were a Scythian race. With regard to the time of their invasion and conquest of Egypt, it must have taken place before Joseph was sold into that

* Gen. xlv. 34; Exod. viii. 26.

† Joseph. contra App. lib. i. c. 14, 15. See also Marsham's Canon. *Egypt*, pp. 90-106. Rosenmüller Scholia in Vet. Test. Pa. 1, vol. ii. p. 6; and Wilkinson's *Materia Hieroglifica*, part ii. p. 80.

country, and though not without difficulties the notion of Rosellini that it occurred shortly after the time of Abraham, is perhaps, on the whole, the most plausible, and agrees best with the scripture narrative. The learned professor is of opinion with Eusebius, that a shepherd king reigned over Egypt when Joseph was brought into that country; and, probably, both the ease with which Joseph rose to power, and the fact that his father and brethren repaired to Egypt for a supply of food during the famine, may be accounted for, by the circumstance, that a kindred race then held dominion in the land, and would be favourably disposed towards members of the same family to which they themselves belonged. We are told in the book of Genesis that Joseph, upon presenting his father and brethren to Pharaoh, was careful to tell him that they were shepherds, and that their trade had been to feed cattle, and that they had brought their flocks and herds with them. But in his instructions to them, there seems to be an extraordinary contradiction. "When Pharaoh shall call you and shall say, 'What is your occupation,' ye shall say, 'Thy servant's trade hath been about cattle from our youth even till now, both we and also our fathers,' that ye may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians."* Now, the difficulty is to understand why Joseph should so carefully instruct his brethren to tell Pharaoh that they were all shepherds, because 'all shepherds were an abomination to the Egyptians;' and this is at once explained, if we suppose that Egypt was then under the dominion of the shepherd kings. We can easily understand, in that case, how strangers, belonging to a race so odious to the Egyptians, should at once be received into favour with the reigning monarch; how he should willingly bestow on them the rich frontier province of Goshen, and how the very circumstance which made them an abomination in the eyes of the conquered people, should recommend them to a sovereign whose family followed the same occupation.† This state of things in Egypt, as Rosellini justly remarks, may serve to explain the measures pursued by Joseph, during the famine, to bring all the land and persons of the Egyptians into a feudal dependence upon their sovereign.‡

When the shepherds invaded the land, a great number of the people fled into Upper Egypt, where they penetrated southward into Nubia, and eastward to the shores of the Red Sea, founding another empire, of which Thebes became the metropolis,—a circumstance which will account for the peculiarity of two capitals in Egypt. The monarchs of this dynasty made extensive conquests in Nubia and Ethiopia; and, by these continual wars, acquired so much military skill, as enabled them to recover possession of Lower Egypt, and expel the invaders, before whom their ancestors had ignominiously fled. It has been conjectured, with great appearance of probability, that the warlike spirit of the shepherds may have been enervated by the wealth which the administration of Joseph had poured into their coffers, from the whole of the neighbouring countries. The usurpation of the Hyksos lasted two hundred and sixty years. They were at length expelled from Egypt by Amosis, the founder of the eighteenth dynasty, and proceeding northward they settled in Palestine, and became the Philistines of

* Gen. xlv. 33, 34. † Wiseman's Lectures, vol. ii. p. 86. ‡ Rosellini, p. 180.

the sacred history.* We learn from an inscription on the tomb of one of the officers of Amosis, which has been found at Thebes, that his wars against the shepherds was of long duration; and that he fought many battles with them, both by land and sea, before he succeeded in expelling them from Egypt. Amosis is supposed to be the Pharaoh who oppressed the children of Israel. The scripture tells us that, after Joseph and all his brethren, and all that generation died, "there arose up a new king over Egypt, who knew not Joseph," a description which could scarcely be applied to any lineal successor of a monarch, who had received such signal benefits from him; but must rather be supposed to refer to a new dynasty hostile to the preceding, which at that time obtained possession of the throne. "The scripture," says James of Odessa, "does not mean one particular Pharaoh, when it says a new king, but all the dynasty of that generation."† This exactly agrees with the monumental records, which show that, at this period, the founder of the eighteenth dynasty ascended the throne of Egypt. That he knew not Joseph, and the services he had rendered to the land is a satisfactory proof that he was a stranger. In the circumstances in which he was placed, he would naturally consider the Israelites as necessarily his enemies, and likely to make common cause with their friends whom he had expelled, and, as the shepherds after their expulsion, continued long to harass the Egyptians by attempts to recover their lost dominion, we can understand the fears which he expressed, when he said to his people, "Come and let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war they join also unto our enemies, and fight against us."‡ He therefore sought by oppression first to weaken, and then to extinguish the Hebrew population. "They did set over them taskmasters to afflict them with their burdens, and they built for Pharaoh treasure cities, Pithom and Raamses." It has often been asserted that the Hyksos destroyed the monuments of the native princes, and Champollion observed that many of the edifices erected by the kings of the eighteenth dynasty, are upon the ruins of older buildings which had manifestly been destroyed.§ The employment of the children of Israel in re-building the cities of Egypt, would give an opportunity, therefore, to the Egyptians to compel those whom they considered the allies of the shepherds to repair the injuries which they had inflicted; and we learn, both from scripture and the records on the monuments, that the Israelites were actually employed in the erection of those stupendous buildings which have rendered the eighteenth dynasty the most celebrated of all the generations of kings that ever sat upon the throne of Egypt. A most remarkable proof of this is given by a design which Rosellini has copied from the tomb of Rek-share, the chief architect of the temples and

* The name Palestine or Pali-athan, which first their own district in Canaan and afterwards the whole country took from them, means "Shepherd-land." It had acquired this name as early as the departure of the Israelites from Egypt.

† Wiseman, vol. ii. p. 88.

‡ Exod. i. 10. Rosellini, p. 291. Manetho, as quoted by Josephus, Cont. Appian. Lib. i.

§ Champollion, 2d Lett. pp. 7, 10, 17.

palaces of Thebes under Pharaoh Mœris, the fifth monarch of this race. This interesting picture of "the Jewish brickmakers" is already well known to the public, and furnishes a most striking comment upon the declaration of scripture, that "the Egyptians made the children of Israel to serve with rigour, and they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field." It is impossible to mistake the Jewish physiognomy so changeless and so peculiar to that people, while their half-grown beards, denoting the abject and slavish nature of the servitude which did not allow them leisure to attend even to this necessary act of cleanliness, "the splashes of clay with which their bodies are covered, the air of intense exertion with which their labours are pursued, and, above all, the Egyptian taskmaster with his heavy baton ready to visit with remorseless blows the least relaxation of the slaves from their toilsome task of making bricks, and spreading them to dry in the burning sun of Egypt, give a vivid impression of the accuracy of the scripture phrase, "All their service wherein they made them serve, was with rigour." We read in the fifth chapter of Exodus, that, when Pharaoh withheld from the Israelites the straw necessary to make brick, they were unable to complete the work assigned them, and that the officers who were set over them were beaten, and demanded "wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?" The painting to which we have referred affords a remarkable confirmation of the literal accuracy of the narrative. To the right of the sketch there is a group of Egyptian officers over the Israelites sufficiently distinguished from them by their head-dresses and complexion, the Israelites being painted of a sallow colour, the Egyptians in the usual red. Two of these are represented as compelled by the blows of the taskmasters to bear themselves the vessels of clay and the brick yoke, and to complete the work which they had failed to exact from the slaves entrusted to their charge.*

The reigns of the Pharaohs of the eighteenth dynasty, form the most splendid and interesting era of early Egyptian history. The sublime and magnificent monuments erected by this ancient race of monarchs on the plain of the "hundred gated Thebes," attest to this day their taste, their wealth, and their power. The immense and superb palaces at Karnac and Medinet Abou, and the famous obelisks at the former place, which surpass in delicacy and beauty all the other great monuments of Egyptian art now in existence, owe their origin to these illustrious sovereigns. They erected superb temples in every city of Egypt, and crowded the plains of Thebes and Memphis with those magnificent edifices, the mutilated remains of which still overwhelm the mind of the spectator with wonder and admiration. The wealth which the administration of Joseph brought into the royal coffers, accounts for the style of gorgeous profusion which distinguishes the public monuments of this period. We have already seen that both scripture and the monumental records attest that the children of Israel were employed in the erection of these buildings; and this is incidentally confirmed by Diodorus Siculus, who expressly states, that it was the

* *Antiquities of Egypt*, pp. 221, 222.

boast of the Egyptian kings that no Egyptian had put his hand to the work, but that foreigners had been compelled to do it.*

It was during the eighteenth dynasty that the first colonization of Greece by Egyptians took place. It was during this dynasty also that the children of Israel went out from Egypt. Of this event, and its fatal circumstances, no record has been discovered in the proud monumental annals of Egypt, nor was any likely to find a place there. Besides the positive testimony of the Greek historians, the monuments themselves give evidence of the anxiety of the Egyptian priests to consign to oblivion the names and actions of those kings under whose reigns misfortunes had happened to Egypt. It is singular, however, that a remarkable obscurity seems to hang over the close of the splendid eighteenth dynasty; and all the recently discovered Egyptian monuments point clearly to some mysterious and humiliating event connected with that era.

J. T.

THE EARLY MISSIONS OF THE SECESSION.

THE Secession Church, although distinguished of late years more than formerly for missionary zeal and enterprise, may be said to have been from the beginning essentially a missionary church. According to the provisions made by the all-wise Author of Christianity for the maintenance and propagation of his gospel under the New Testament dispensation, no church can be expected to exist, for any length of time, in a prosperous condition, which is not imbued, more or less, with a missionary spirit, and which does not embody in its working, as an active and constituent element, the missionary principle, imparting vitality to its energies, and calling forth the efforts both of its ministers and members in the advancement of the kingdom and cause of our Lord. Amid the many blessings for which the Secession Church has reason to be thankful, it cannot but be regarded as a special token of the divine favour manifested toward her, that, from the outset, she has been placed in a position in which, in order to preserve her existence, and to extend her influence and usefulness, it has been necessary, under the leadings of God, to act on those principles, and to follow out those measures which, while they had the effect of advancing the interests of divine truth, contributed, at the same time, to give a healthy tone to her own character, by invigorating her energies for further exertions, and stimulating her activities in seeking the attainment of still further success. It is an opinion, we are aware, which has been very commonly entertained, that, in consequence of the frequent discussions in which they were engaged, and the other labours in which they were occupied, the first fathers of the Secession, and those who immediately followed them, devoted but little of their time and attention to the cause of missions, and manifested but little, if any interest whatever, in carrying forward this great branch of the work of God. This, however, as every one must know, who has marked with

* Diod. Sic. i. 56.

any degree of care the course which they pursued, was very far indeed from being the case. In their day, it is true, the question of missions had not engaged the same measure of attention which it now happily occupies, nor were the exertions that were made either so general or so systematic, or at all on the same scale of magnitude, as those which are now put forth; still, it is a fact which does not admit of doubt, that, according to the circumstances in which they were placed, and the means of which they were possessed, our forefathers and their successors did much for the furtherance of the missionary cause; nor is it the least interesting part of the early history of the Secession which records the efforts that were made by them, ere other religious Bodies had as yet at all moved on the subject, to extend the interests of the Redeemer's kingdom both at home and abroad.—Reserving as the subject of a future sketch the foreign missions in which the Secession Synod at an early period engaged, we propose, in the present paper, to submit to our readers a few historical notices of the home operations of the Secession, and the important results which they have been the means of accomplishing, in the spreading of the gospel and extending the kingdom of God in our own country.

In one view, according as the expression is now employed, the Secession Church has sustained from its commencement the character of a Home Mission. The four hundred congregations of which it is now composed, did not spring into existence in a day, or a year, by a mere secession from the Establishment. They are the result of the efforts of a century and upwards, in the course of which, amidst labours, and difficulties, and opposition,—which are always to be expected in connexion with aggressive exertions for the advancement of truth and the interests of pure and undefiled religion,—the increase has been from four congregations to the number now mentioned. This increase, under God, was effected by the operation of the missionary or self-propagating principle of Christianity. In the early efforts that were made by her for the extension of the gospel, whether at home or abroad, the Secession Church was thrown entirely upon her own resources, and the strength and influence of her own principles. Holding with an earnest faith the truths which they professed, as derived from the word of God, our forefathers of the Secession sought to extend the knowledge of these truths to others, with the benevolent view of promoting their salvation, and, for this purpose, they availed themselves of all legitimate means in their propagation. By the blessing of God resting on their labours, the congregations in connexion with the Association, at first few in numbers, gradually multiplied; and each accession of strength bringing with it the means of still further extension, they have continued progressively to multiply, till the Body has reached the position, in respect of numbers and magnitude, which it now occupies.

Considered as a home missionary institution, the Secession had its origin in the religious wants of the country. The fathers of the Secession, no doubt, in the first instance, separated themselves from the Established Church because of its corruptions—its errors in doctrine, which, though of dangerous character, were suffered to be taught within its pale—its laxity of discipline, by which all classes of persons were

admitted indiscriminately to its communion—its submission to the settlement of ministers under the law of patronage, by which the rights of the people were done away—and the restraint imposed upon faithful ministers, by which they were not allowed to lift a voice, or to record a protest, in bearing their testimony against these evils which prevailed. But, in leaving the Establishment upon these grounds, the early Seceders very plainly declared, by the step which they took, that the Established Church in this country, as constituted and administered, did not realize the character, or serve the ends, of a Christian institution, and was not, therefore, a fit or a safe instrument to be entrusted with the dispensing of religious instruction. And that this was the case cannot be doubted. Some ministers indeed there were in the Establishment who faithfully preached the gospel, but the number of these was few, and their influence circumscribed,—no one being permitted, however zealous, except at the risk of ecclesiastical censure, to cross the boundaries of his own parish, to preach the gospel to his fellow men, situated in a “moderate” district, although these might be “perishing for lack of knowledge.” While the people were ostensibly supplied with ordinances, their spiritual wants were in reality very great; and all the greater and more urgent might these wants be regarded, inasmuch as being attached to the established system of things, they were entrenched in prejudice, and being sunk in ignorance and indifference, they felt not the need they had of the means of salvation. At a time, accordingly, “when darkness covered the land and thick darkness the people,” and when no other adequate provision existed for the communicating of religious instruction, there was surely not only a call in providence for a separate organization, such as the Secession, but for the most active means being employed, to whatever extent these might reach, in conveying to the destitute and perishing of our country the knowledge of the gospel.

After taking up their ground as a distinct church, the fathers of the Secession directed their first attention, as might have been expected, in the home missionary operations in which they engaged, to those parts of Scotland which lay more immediately within their reach, with a view to meet their necessities, and to furnish them, as far as was practicable, with an efficient dispensation of gospel ordinances. This was an enterprise which, in their circumstances, required no ordinary exertions. In 1733, when the Secession took place, there were only four ministers altogether whose services were available,—and what were these among so many places which required to be visited, and in which the gospel required to be preached? The country was not then, as now, covered over very generally with evangelical churches, having no connexion with the Establishment, in which the gospel was faithfully proclaimed. Had this been the case, there might have been less need for extending their operations, although still there might have been scope for missionary exertions, in conveying the word of life to destitute localities lying under “the cold shade” of the Establishment, which had not yet been brought under the influence of the gospel. But the places which required to be visited were not only numerous, but really very needful, “and the labourers were few.” Notwithstanding the smallness of their number, however, and the arduous duties in which they were otherwise occupied, in connexion with their respective congregations, the

Secession fathers, with singular devotedness of spirit, and a truly apostolic zeal, embarked in the work of home evangelization to which they were called. The chief means which, for a time, they employed in prosecuting this work, was preaching. In the course of itineracies which were undertaken frequently throughout the country, and on occasion of the celebration of the communion, at which large assemblages of people were gathered together, they proclaimed, as the messengers of God, with an earnestness and a glowing eloquence peculiarly their own, "the glad tidings" of a full and free salvation to sinners by a crucified Redeemer, warning men "to flee from the wrath to come." The effects of their labours very soon became visible. God was pleased in an eminent degree, at this time, "to give testimony to the word of his grace," and the word of the Lord "had free course and was glorified." The more it was proclaimed, the more it "grew and multiplied." "The Lord himself," by the instrumentality of his servants, "did give the word, and great was the company of those by whom it soon came to be published." A Hall was opened for students, which, in due time, sent forth into the field a supply of preachers. "Societies," as they were called, of serious persons drawn together by a concern for their spiritual interests, were formed throughout the country,—places of worship were erected,—congregations were organized,—and ministers called and settled over them. Year after year the work proceeded; and, as the result of the Divine blessing resting on the labours which were pursued, the church was extended. From 1733, the time when the Secession started, till 1747, the congregations, with settled ministers over them, increased from four to thirty-two. In 1799, notwithstanding the breach which had taken place, and the injurious results arising from it, they had multiplied to two hundred; in 1820, they amounted to two hundred and sixty; while, since that period, they have, as has already been mentioned, reached to the number of about four hundred.

The labours and self-sacrifices connected with the planting and extending of the Secession Church in Scotland could not be otherwise than very great; and of the men who engaged successively in this work, it may certainly be said that they evinced a truly missionary spirit, and did much and suffered much, for the advancement of the kingdom of God. It has sometimes been asked, how it happened that, considering the principles on which they acted, and the very abundant efforts they put forth, more was not accomplished by them, and in much less time than that which they occupied? If, however, the difficulties and opposition which had to be encountered are kept in view, the wonder will be, not that so little, but that so much, in the time was achieved. The advancement of the kingdom of God, in its true interests, in the hearts of men, no matter by what church this might be effected, was, it might have been supposed, a work to which none could object; yet all that was done in this way by the Secession, was done in spite of the systematic and sustained opposition of the Establishment of this country—all whose influence, in the thousand channels it can be exerted, has, from time to time been put forth, to defeat its plans of operation in the advancement of the cause of God, and to destroy its prosperity. In 1756, an overture was presented to the General Assembly, setting forth

“that there were now, as was credibly reported, one hundred and twenty meeting-houses, to which more than a hundred thousand persons resorted;” and praying “that the venerable Assembly would take under their mature consideration this alarming evil,” with a view, no doubt, that some stringent measures might be adopted, by civil acts or otherwise, to put it down. The spirit brought out in this overture, from this period downwards, as well as previously, has had ever to be encountered, throwing numberless impediments in the way of christian exertion, and rendering the labours of those engaged in promoting the work of God among the ignorant and destitute, a thousand times greater than it otherwise would have been.

While engaged in prosecuting their efforts in the extension of the gospel in Scotland, the early Seceders undertook, at the same time, under very urgent circumstances, a mission to the north of Ireland. By means of the influence of Popery, and the corruptions of the Episcopal Church of England established in Ireland, that part of the empire had long been kept in a state of degrading ignorance and superstition. For a considerable time prior to the commencement of the Secession, the Presbyterian form of religion had prevailed more or less in the northern parts of the island. Many of the people of Scotland, along with their ministers, had fled thither during the times of persecution; and both themselves and their descendants continued their attachment to the Presbyterian principles and forms of religious worship. These were in the habit of looking to Scotland mainly for a supply of ordinances. The necessities of the country, and the claims of the scattered and destitute Presbyterian population, many of whom were but ill supplied with a gospel ministry, united in causing Ireland to be regarded as an eligible field for missionary exertion. So far back as the year 1736, an application was made to the Secession church from a considerable number of families in Lisburn, for a minister to be sent over to labour among them. This request, owing to a scarcity of ministers and preachers, could not at that time be complied with. In 1742, an urgent request to the same effect having been presented from different places in the county of Antrim, a minister was appointed to labour among them as a missionary, for several months. His services having been well received, and having proved very successful in their results, in 1745, another minister and a preacher were sent over on a like mission. On this occasion a congregation was formed, and the preacher who had been sent as a missionary was regularly called, and ordained over it. From this period supplies of ministers and preachers continued to be sent from both branches of the Secession; and under their ministrations, the congregations of Presbyterian Seceders in Ireland multiplied. In 1751, in addition to the preaching stations that were opened, there were seven congregations in connexion with the Secession, with regularly ordained ministers; in 1786, in consequence of still farther supplies of preachers and ministers, educated in Scotland, this number had increased to twenty-eight; and in 1840, at the time of their union with the Synod of Ulster, the Secession Synod had about one hundred and thirty congregations under its inspection. This mission to Ireland, which was attended with considerable labour and expense, was productive of much good, both in extending the knowledge of the gospel in that country,

and in checking the progress of Arian errors which had crept into other Presbyterian bodies ; and it cannot be doubted that it was the means also of gathering not a few souls to Christ, and “ of building up the people of God in their most holy faith.”

In 1795, the General Associate Synod of the Secession, besides carrying forward with efficiency its other operations, engaged in a mission to Orkney. In no part of the British empire, perhaps, was there greater need, at this time, for a faithful dispensation of gospel ordinances than in the Orkney isles. From the junction, in many cases, of a number of parishes together under one charge, though divided by open and dangerous friths,—from the proverbial inactivity and indifference, and, not unfrequently, the undisguised immorality by which the Orkney clergy were distinguished,—and from the unsound and grossly erroneous views of gospel truth which, at the best, were generally taught,—the people in these islands were in a destitute condition indeed. No one seemed to care for their souls. It was not an uncommon thing that months should sometimes elapse without the minister of the district even making his appearance to preach to the people ; and not unfrequently the ordinance of the Supper was not witnessed in its celebration for many years together. The young were allowed to grow up in ignorance, and the old were suffered to die, as they had lived,—“ without God, without Christ, and without hope in the world.”

Such was the state of things when the Secession undertook its mission to the Orkney islands ; and no where, in the wide field of missions, has the gospel been productive of more decided effects, or has God more signally blessed the labours of those who have been engaged in its diffusion, than in these once benighted, but now enlightened, and highly favoured islands of the sea. In the year above mentioned, the first Secession congregation was formed in Kirkwall, the capital town ; and over this congregation the Rev. William Broadfoot, the first Secession minister of Orkney, was ordained in 1798. The mission was strengthened from time to time with ministers and preachers, who were sent to itinerate throughout the islands. Island after island was visited, and the gospel preached to the inhabitants ; and soon, both on the mainland, as well as in the principal islands, places of worship were built, congregations were formed, and ministers ordained over them. Notwithstanding all kinds of opposition which were offered, the mission continued to extend and to prosper. A new spirit animated the people. Naturally distinguished by great warmth of feeling, religion took a deep hold on their affections, and wherever it thus took effect, it soon manifested its power, in the controlling influence which it exerted over the heart and life, and in inspiring an ardent and elevated devotion. For the last twenty years, the Orkney mission has continued to be prosecuted with unabated vigour, and has greatly been extended both in numbers and influence. There are now, besides stations, eleven congregations enjoying a full and efficient dispensation of the ordinances of the gospel, all of whose ministers, by their Sabbath schools, and Bible classes, and prayer meetings, and other plans of usefulness, are actively engaged in promoting the work of the Lord.

In looking at these few historical details of the origin, and progress, and diversified operations of the Secession as a Home Mission, we are

naturally led to ask, not in a spirit of boastfulness, but of gratitude, how valuable has this Institution been in relation to our country, and how many important purposes has it been raised up to serve? When we consider the time when the Secession Church was founded, the character and position which, in the providence of God, she was led to occupy, the bearing of her efforts and operations on the moral and religious condition of our country, and the measures which, through divine grace, her ministers and members have been led all along to adopt and to prosecute for the advancement of the kingdom of God,—we cannot, in looking back, help admiring the ways of God, and exclaiming with thanksgiving, “What hath the Lord wrought!”

1. At a time when religion was at a very low ebb in this country, the Secession was honoured to be the means of preserving the knowledge, and, along with the knowledge, the savour of evangelical truth. Supposing no other end had been served by her existence, this was an end which was inconceivably valuable. What this country would have been, or into what condition it would have come, had not the Secession arisen at the time when it took place, it is impossible to say. We know what Holland has become;—we know what Geneva has become;—we know what is now the condition of many of the States of Germany. In all these places, the gospel which was once enjoyed, in its purity, is now, through corrupting influences, all but extinguished; and rationalism, unitarianism, and the pestilential and ensnaring dogmas of neology—so congenial to the human mind—now obtain in its stead. Of late, many a dark picture has been drawn of the state of Scotland, and of the condition of the national Church of Scotland, “during the reign of moderateism,” as it extended over the last century. Dark as the moral pictures are which have thus been drawn, it can scarcely be said that they are in any way overcharged. It is but too true, that when Wesley and Whitfield appeared in England, and the Fathers of the Secession in Scotland, ignorance and irreligion to a lamentable extent prevailed. And how could it be otherwise in this country, when it was the case, that those whose duty it was to teach the people, took no pains to impart to them salutary instruction, and when either a dry morality, or Pelagian, Arminian, and Socinian errors were but too frequently and fatally substituted for the gospel of Christ? And who was there at this time to oppose this flood of error? The Evangelical party in the Church of Scotland was but small in number, and their influence to do good was greatly abridged by the position which they occupied, and the glaring inconsistency with which they were chargeable, in refusing to leave the communion of a Church, whose errors and corruptions they themselves avowed were dangerous and ruinous to the souls of men. Beside the Evangelical party referred to, what party was there, at this period, who could oppose the tide of error and irreligion which prevailed? The Reformed Presbyterian Church could not be said then to have existed—M^r Millan having joined Nairn in constituting the Reformed Presbytery after the latter had left the Secession. The Relief Presbytery was formed in 1761, and did not increase to any great extent for a considerable time. The Congregational Body had then no existence in Scotland, having only obtained a footing in this country about forty years ago, after the missionary tour

by Messrs Aikman and Haldane. To the Secession, and the Secession almost alone, during the greater part of last century, was the task assigned of combating and counteracting the errors and corruptions of the Establishment, and of bearing an effective testimony to the truth of God. To what extent evangelical truth has been preserved and promoted in this country by means of the Church of the Secession, and what numbers of the generations that have passed away since her commencement, have been saved by her instrumentality—are questions which the great day alone shall declare.

2. A second important and scarcely less valuable end than that now mentioned has been served by the Secession, to maintain in their purity and integrity, the institutions of the Church of Christ. In propagating the truths of the gospel, the Fathers of the Secession wished, at the same time, to form and extend a Church which, while it should realize in itself the spiritual characters of a Church of Christ, should contain a security in the administration of its ordinances, for the rights and privileges of the people of God. They desired that duty and privilege should be joined together, and that both should be regulated under the laws of Christ. And of what consequence was it that a testimony to this effect should be given, both in principle and in practice, in forming a church which, free from all secular influence and control, was designed to carry out all the ends of the Christian Institute as these are described by God in his word? It would have been easy for the first seceders, notwithstanding all the hostile influences directed against them, to have added greatly to their numbers, had they allowed all and sundry to join in their communion, whether they had, or had not, the requisite qualifications of christian character; or had they held out the inducement to their hearers that christian privileges should be granted without spiritual duties being required. But this they could not do, consistently with the ground which they occupied, and the profession which they made. One grand object they had in view in leaving the Establishment, was, to testify against impurity of communion, and that laxity of discipline which tended so much to induce a prostitution of the ordinances of the house of God, and which was the source of such frightful and ruinous delusion to the souls of men. While, accordingly, they preached the gospel fully and freely to all to whom they came, they required that those whom they admitted as members of the Church, should not only make a profession of religion, but should exhibit credible evidence of the genuineness and consistency of their profession,—well knowing, that christian institutions could only be wrought aright by men under the influence of christian principles, and that a mere transference of persons from one corrupt church to another corrupt church, could not be regarded as any real advancement of the kingdom of God.

3. Besides serving these important ends, now specified, it deserves further to be remarked, that the Secession, as a Home Mission, has also been of great value in this country, in illustrating the self-sustaining and self-propagating principle of Christianity, and the beneficial tendency in all respects to the Church of Christ, of missionary exertion. The Fathers of the Secession were right in practice in respect of those measures which they adopted with a view to the maintenance and extension of gospel ordinances, ere they were aware that the principles

on which they acted were plainly and unequivocally enjoined in the word of God. In a remarkable manner these words were fulfilled, if not fully in their case, at least in the case of those who have succeeded them:—"Then shall they know—if they follow on to know the Lord." "If any man *do* his will, he shall know of the doctrine, whether it be of God." The doctrine of Christ is, that his gospel should be supported and propagated by those who are his people; and the history of the Secession Church in this country very clearly shows how, amidst trials and difficulties at least as great as those which are usually to be encountered, this, through the grace of the Saviour, may be accomplished. And what has the Secession Church not gained, both in relation to herself and the cause of Christ, by the missionary spirit which, in greater or less degree, she has constantly cherished, and the missionary exertions which, in one measure or another, she has been led constantly to put forth? Not to speak of what she has been the means of effecting in relation to other churches who may have come under the influence of her institutions, or may have been stimulated by her example—what has the Secession not gained of advantage to her own spiritual interests from her missionary character and her missionary course of action? What has she not gained in numbers? What has she not gained in strength? What has she not gained in liberality? What has she not gained in usefulness—in influence—in conscious independence of the powers of this world? What, in a word, has not been gained by her in enlargement of views as to christian duty, in increased readiness and capabilities for christian exertion, and in the growth of attachment to those principles on which Christ has founded the unity, and stability, and prosperity of his church, and by the exercise of which, on the part of his people, the "whole earth" is destined speedily "to be filled with his glory?" And is it nothing, after the experience of a century, to be able thus to say, to the praise of the wisdom, and grace, and faithfulness of the Saviour, "the Lord hath failed in nothing of all that he promised" when of old he led our fathers forth "by the right way." In prosecuting his work, and in carrying forward his cause, and in cherishing dependence on the almighty power and resources of the Redeemer, "the Lord hath been mindful of us." "And he will bless us:" "He shall increase you more and more." In the remembrance of all the doings of the Lord, and of all the ways in which he has led us as a Church, how does it become us, with an increased confidence in his faithfulness, and a more constant dependence on his grace, still to say, "Let thy work appear unto thy servants, and thy glory to their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it!"

T.

TRANSLATION AND EXPOSITION OF PSALM XX.

It may be proper to state, by way of introduction, that the following article is taken from a German work of Dr Tholuck, Professor of Theology in the University of Halle, entitled ("Uebersetzung und Aus-

legung der PSALMEN für GEISTLICHE und LAIEN der Christlichen Kirche.") "A Translation and Exposition of the PSALMS for the CLERGY and LAITY of the Christian Church." This work, having been published about a twelvemonth ago, and not yet translated into English, is little known in this country, though the author is well known, and deservedly esteemed as a person of extensive learning and fervent piety.

The basis, or ground-text of the translation, is the excellent version of Luther, from which Dr Tholuck departs only when he thinks the sense of the original Hebrew may be rendered more accurately than in that version, or when particular words or phrases that have now become obsolete, may be changed with advantage for such as are in general use, and are better understood. To the translation of each particular psalm is annexed the author's exposition, consisting, first, of historical remarks; and, second, of such *devotional* and *practical* reflections as the psalm naturally suggests. In the former, the learning and sound judgment of the author are often happily displayed in pointing out those expressions or allusions in the psalm which indicate the writer of it, or the occasion on which it was written. In the latter, the pious feelings of the author are so expressed as at the same time to gratify and improve the mind of a well-disposed reader.

The psalm here given, has been selected, chiefly, because the translation and exposition in regard to length, are such as not to require an undue space in the pages of the Magazine.

PSALM XX.

1. To the chief musician. A psalm of David.

Sung by the Levites.

2. The Lord hear thee in the time of trouble,
The name of the God of Jacob defend thee.
3. Let him send thee help from his sanctuary,
And strengthen thee out of Sion.
4. May he receive all thine oblations,
And, thy burnt-offerings, may they be acceptable before him.* Selah!
5. May he bestow upon thee what thine heart desireth,
And fulfil all thy purposes.
6. We rejoice in thy prosperity,
And in the name of our God we spread abroad our banner †
The Lord will grant thee all thy petitions.

Sung by David.

7. Now know I that the Lord helpeth his anointed,
And heareth him from his holy heaven.
His right hand helps him mightily!
8. Those (our enemies) trust in chariots and horses,
But we think on the name of Jehovah our God.
9. They are cast down and fall,
But we stand upright.

Sung by the Levites.

10. O Lord! help the king.
He (the Lord) heareth us when we call upon him.

Remarks.—A psalm of prayer, on occasion of the king going out to war. From verse 8th, we are led to refer it to the times of David,

* "Be acceptable before him," literally, "be pronounced fat," that is, *acceptable*

† "We spread abroad our banner," or "exalt the name of our God."

before the war with the Syrians. The Israelitish people had no war chariots;* indeed, from the historical statement, it seems they had no cavalry until the time of Solomon; on the contrary, the army of the Syrians included a multitude of armed chariots.† Although the king, in this psalm, is spoken of in the third person, this does not prevent us from considering David himself as the author.‡ On occasions such as that on which the psalm was used, he acted without doubt, as, "The singer of Israel," and composed songs for the use of the Levites employed in the public services of religion.§

In the spirit of ancient simplicity, the people, as represented in the song of the Levites, pray on behalf of the king, for divine favour and assistance in the war to which he was setting out; and express their entire confidence in the success of his enterprise, verses 2-6. Encouraged by the prayer of the people, the king expresses his own confidence of success; and, in spirit, sees the enemy as already overthrown (7-9.) The prayer of the multitude is then reiterated, (verse 10); and, agreeably to what is intimated in the 4th verse, we may consider the words verses 2-6, as in all probability sung during the offering of the sacrifice. When about to engage in war, it was customary to sacrifice, and to accompany the offering of it with songs and music.

Reflections,—(Verses 2-3.) It deserves particular notice, that the king, in setting out to the war in which he was about to be engaged, considers both himself and his people as entering on the service of God; to whom he accordingly prays for necessary aid. In war, days of difficulty and distress may reasonably be expected; and in prospect of such seasons, when no earthly assistance is to be looked for, it is proper to beseech heaven for help. But as the people, owing to human weakness and imperfection, must have found it difficult to raise their eyes directly to heaven, the dwelling-place of the invisible God, whose assistance they invoked, there was consecrated, for the strengthening of their faith, a visible sanctuary upon Mount Sion. Help is therefore prayed from this holy hill. It is the God of JACOB who is addressed; that is, the God of Jacob's descendants, who had for them in reserve the same favour and protection that he had bestowed upon their progenitor. The name of the God of Jacob, is used for the God of Jacob himself. It is as if the Psalmist had said, may the God of Jacob help us according to all that power and glory which we design to ascribe to him, when we address him by that name.

(Verse 4.) We Christians trust for the hearing of our prayers to the power of our Redeemer, by whom they are rendered acceptable in the sight of God. The ancient Israelites were taught to consider *sacrifice*, as a divinely appointed medium through which their prayers came up before God with acceptance: the Psalmist, accordingly, beseeches God to accept his sacrifice.

(Verses 5, 6.) It is impossible that a pious person can expect a holy God to listen to such petitions as are suggested by covetousness or pride. We may therefore infer that David, in setting out to this war had within himself the testimony of a good conscience. He was con-

* Judges i. 19; iv. 3-21.

† 2 Sam. viii. 4; x. 18.

‡ Psalm xviii. 50.

§ 2 Sam. xxiii. 1.

vinced as to the rectitude of his purposes, and, under this conviction, could with confidence commit himself to the protection of God. If he had not had such a good conscience, it would have been impossible for him, in prayer, to have used so much courage and confidence.* In hearing the prayers of the people, the Psalmist is assured also of the interest they took in his cause: they rejoiced in the anticipation of his success, and in the fulfilment of his purposes. We have here exhibited the right feelings of a king and his subjects towards each other. The people rejoice in the prosperity of the king, as if it were their own; their welfare depends upon his: and, on the other hand, the true happiness of a king depends upon the prosperity of his people.

(Verses 7-9.) It is a source of great confidence to a prince, when he knows that he is acting, not as for himself, but as the leader and representative of all who are under his government. As a father, he will listen to a request the more readily that it is the united request of all his children; so God, it may be supposed, will not turn away the prayer presented in a righteous cause, by a whole people and their king united with them. There is nothing more common, even among us christians, than to find men, in proportion to the supposed sufficiency of created means, prone to forget God. We need not wonder, then, that those heathen nations, who were gathered together against David, trusted entirely to their chariots and horsemen. David, on the contrary, better instructed, turns his eyes upwards toward heaven, and proclaims, "But we will remember the name of Jehovah our God." This name, he announces, stood to him and to his people in the place of weapons of war. We may, nevertheless, warrantably suppose that David, in his capacity of general, had not neglected to provide such natural means of success as God had put in his power; yet the true greatness of his mind appears in this, that he looked stedfastly to that help which he expected from God invisible. In this help he felt himself so fully strengthened, that, with the eye of prophecy, he sees his enemies already cast down and fallen, while he and his people stand safe and upright.

(Verse 10.) The people, animated by expressions so full of encouragement, with hearts full of courage, repeat and re-echo the prayer for the help of heaven.

A HINT IN SEASON.

TO THE EDITOR OF THE SECESSION MAGAZINE.

SIR,—As the meeting of Synod is approaching, I crave your leave to throw out a hint to the benevolent members (and, happily, they are not few) of our churches in Glasgow, which, if taken and acted on by them, may be the means of saving many of the ministers of the Secession an outlay which they are but ill able to afford. I refer

* Psalm lii. 11; liv. 3; Isaiah xxx. 27; Prov. xviii. 10. If this psalm was used when David set out, in his second war, against the Syrians and Ammonites, we have full evidence from the history of the case, that the war on his part, was undertaken upon good grounds, (2 Sam. x.)

to the procuring of accommodation in families connected with our church for ministers and elders attending the Synod, who may have no friends in Glasgow with whom they can lodge; and who, without some such arrangement, will be compelled to betake themselves to inns and incur expense, in many instances, beyond their means. This plan wrought well at the late Manchester and Edinburgh anti-corn law conventions. It is adopted at the meetings of the English congregational union, and at Synod and Assembly meetings in America, and I see nothing to prevent the members of our churches in Glasgow, who have the means and the *will*, to favour in the same way their distant brethren who oftentimes subject themselves to no small sacrifices, in order to be in their places at the meetings of our supreme court.

There is another point which, in connexion with this subject, you will allow me to notice. I allude to the travelling expenses of ministers and elders when attending the Synod. That it is the duty of the churches to bear such expense, cannot be denied. When the Apostle Paul and his fellow deputies were travelling from Antioch to Jerusalem to attend the Synod there, whose proceedings are reported to us in the fifteenth chapter of Acts, they were, he tells us, verse third, "brought on their way by the church"—an example which we beg to recommend to the serious consideration of all the churches in our body. I never was aware how sadly behind many of our congregations are, in this part of their duty, till lately, when drawing up some statistical returns regarding the presbytery with which I am connected. I found that in that presbytery alone we have *ten* congregations at the least, not one of which pay their ministers' expenses either to presbyteries or Synods, and yet the average annual stipend of each of these ministers is no more than L.74, 14s. This, I have learned since on inquiry, is not a solitary case in our church. I beg therefore to submit, if the matter be not one which claims the attention and consideration of the body generally, for how can it be expected that ministers, in such circumstances, can be regular in their attendance either at presbyteries or synod, when it is really beyond their ability?—I am, Mr Editor, yours truly.

February 19th, 1844.

J. B. H.

REVIEW.

The Land of Israel, according to the Covenant with Abraham, with Isaac, and with Jacob. By A. KEITH, D.D., Author of "The Evidence of Prophecy," &c. Edinburgh: Whyte & Co.

DR KEITH is a popular writer, and promises to be a voluminous one. The present volume, he tells us, in the preface, "may be considered as, in part, a sequel to his treatise on the evidence of prophecy," and "may also form the introduction to (treatises on) other scriptural topics, of momentous import to Gentiles as well as Jews." And then, in the conclusion, he informs us that an "inquiry concerning the time of Israel's restoration, and other kindred themes," on which he had

designed to enter in this volume, are reserved for another. We agree with him in thinking all such questions concerning the destiny of Israel, and "the land of Israel," very important at the present time, and are disposed to welcome any satisfactory discussion of them; but we think, also, that authors should study brevity and concentration.

With much that is good and fitted to command approbation, the present volume, in our opinion, contains a good deal, also, that is vague in statement and inconclusive in argument; and we hesitate not to affirm, that the author on some points has fallen into mistake. We allude particularly to his discussion of the boundaries of the land of Israel. But it is not very easy to criticise his volume; for, as he is somewhat enthusiastic on the subjects to which it relates, and occasionally takes for granted what another might have felt called on to prove, a review, in order to be satisfactory, would require to be both lengthy and minute. We need not say that our limits preclude us from attempting this. We shall confine ourselves, therefore, to a short statement, in the author's own words, of the contents of the volume, and a few observations on the first two chapters, in which alone anything original is aimed at; the rest being a compilation from books of history or travels, &c., already in existence, and more or less generally known.

The following is the author's statement of the contents and design of the volume:—

"In the subsequent pages the perpetuity of that covenant (with Abraham, &c.) concerning the land (of Israel), and its connexion with that which was made with the Israelites, when the Lord brought them out of Egypt, and with the new and everlasting covenant which he will make with the house of Israel and the house of Judah, and also with the covenant which the Lord made with David concerning his throne, is, in the first place, brought within the view of the reader. The borders of the land, not as it was anciently possessed, but as *set* of the Lord, naturally form the immediately succeeding theme; which is treated at so great length as to demand an apology." (The apology is here given, and is, in substance, that the author, till he entered on this investigation, had no idea of the extent of the promised land, and he pleads "the novelty of the topic in excuse for his lengthened illustration.") "In the sequel of the volume proof is adduced, from its past history and actual condition, of the goodness of the land; of its natural fertility, not impaired, but increased; and also of the facility with which its fallen cities may be raised from their foundation; and forsaken cities, though not fallen—even cities still existing, though without inhabitants, and houses still standing, though without man, may be repaired or restored to dwell in."—*Introd.* pp. 17, 18.

Dr Keith's demonstration of the perpetuity of the covenant made with Abraham, Isaac, and Jacob, respecting the land of Canaan, may be shortly summed up in the following statements: 1st, The covenant which secured the land to Abraham and to his seed, for an everlasting possession, was made with them as believing men. "An Israelite, according to the flesh alone, had no right to the inheritance of the land, if faith was wanting." It was, therefore, an unreserved and unconditional promise, resting securely on the faithfulness of God, and unalterable. 2d, The covenant made with the Israelites at Sinai was a different covenant: in it the promise of the land, to the natural descendants of the patriarchs, rested on the condition of their obedience to the law of Sinai, and was coupled with fearful curses in case of disobedience.* On account of the violation of this covenant, the possession of Canaan by the Israelites was delayed; it was never completed

* Deut. xxvii. 16-19; chap. xxix. 10-25; Josh. xxiv. 22, &c.

in all the promised extent ; it was repeatedly invaded ; and now, the land is desolate and the nation dispersed—a land without a people, and a people without a land. 3d, But the first covenant remains unrepealed, and untouched by the failure of the second. It was renewed and expanded in the covenant of David, and in the predictions of the prophets ; and it will be again revived, and fully developed, in the new and everlasting covenant which the Lord will make, in the latter days, with the house of Israel and the house of Judah.

" True it is, indeed," says Dr K., " that in the last siege of Jerusalem, when the judgments of the Lord came upon them to the uttermost, there was not a prophet to tell again that their expatriated race ever would return. . . . In the dark day of Judah's fall, ' the sun had gone down over the prophets and they had not a vision.' And once, in all their history, Israel left Canaan without a renewal of the covenant, and was driven out in anger, and in wrath, and in great indignation, without one word from the Lord of comfort or of hope. . . . But prior to that time, according to the prophetic word, Messiah the prince was to come and be cut off. And no prophet, possessing the spirit only in measure, was needed to speak, when Jesus had spoken. And he, of whom all the prophets testified, wept over Jerusalem, and thus bewailed its coming destruction. ' O, Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, *till* ye say, blessed is he that cometh in the name of the Lord.' ' Ye shall be led captive into all nations ; and Jerusalem shall be trodden down of the Gentiles, *until* the time of the Gentiles be fulfilled.' These words imply that the time, however distant, would come at last, when Jerusalem shall no longer be trodden down of the Gentiles."—Pp. 47, 48.

Whatever may be said of the validity of the above mode of proving the perpetuity of the covenant concerning the land, a shorter and simpler method, we think, would have been to consider the Abrahamic covenant as fulfilled in Christ. "*Now to Abraham and his seed were the promises made ; he saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ.*" Like all its other promises, therefore, the promise of the land is now in the hand of Christ ;—the land is " Immanuel's land," to be disposed of as he pleases. And how he will dispose of it in the latter days, is to be learned best from the careful interpretation both of Old Testament prophecy, (for " the testimony of Jesus is the spirit of prophecy,") and of New Testament inspiration. We may be brought in this way to the same result as Dr K. arrives at ; but this road, we think, is shorter and surer than his.

In his discussion of the boundaries of the covenanted land of Israel, Dr K. gives them a most extravagant enlargement. In order, apparently, to set " the good and large land" beyond the cavils of the infidel, he includes in the promised inheritance all Syria, part of Egypt, part of Chaldea, and the Arabian desert from the Nile to the Persian Gulf, and from the Red Sea to the Euphrates. This comprehends a territory more than twenty times that possessed by the tribes of Israel, from Dan to Beersheba ; and about four or five times the utmost extent of the conquests of David or kingdom of Solomon. We hesitate not to pronounce such an enlargement both extravagant and visionary.

We substantially agree, indeed, with Dr K. as to the northern boundary of the promised land, and think he has done good service in calling the attention of the friends of Israel to it. The greater part of the kingdom of Syria we have been accustomed to regard as within that boundary ; and our reasons for this opinion may be easily stated :—

1st, The Canaanites had unquestionably spread themselves along the sea coast as far as the river Orontes; and hence "all the land of Canaan," which was given to Israel, must have extended that length. 2d, The expression "*from the river of Egypt to the great river, the river Euphrates*," which defined their territory from south to north, naturally leads to the same conclusion as to the northern confines of the land. 3d, The conquests of David, which we have been accustomed to regard as a development of the promise to Abraham, reached to the same parallel; for "Solomon reigned over all the kingdoms, from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt,"—"from Tiphseh even to Azzah,"—"from the river to the ends of the land."*

But Dr K. has greatly erred in regard to the southern and eastern boundaries; in the one case by supposing the "*river*" or "*torrent of Egypt*" to be the Nile, and in the other by tracing the boundary along the whole course of the Euphrates to the Persian Gulf. That the southern boundary of the promised inheritance did not reach to the Nile, may be obvious from these considerations:—1st, That if the Nile had been any part of the boundary line of the promised land, then it must have been a part of the western, and not of the southern. A river flowing *from south to north* can never be a *southern* boundary to any territory. 2d, The Nile cannot be meant in the language, "*from the river of Egypt to the GREAT river, the river Euphrates*," otherwise the comparison implied in the language would be erroneous,—the Nile being a much *greater* river than the Euphrates. And 3d, If the Nile had been the boundary of the promised land, then the exode of the Israelites from Egypt, and their journey through the wilderness, "to bring them in and plant them" in that land, would have been unnecessary. In Goshen they would already have been settled in the inheritance of Abraham, for Goshen was, without doubt, eastward of the Nile.

Of the eastern boundary Dr K. says:—

"Let a line be drawn from the Nile in a straight line, east and west, setting the bounds by the Red Sea, and it will be apparent that, whether the Gulf of Suez or the Euxine Gulf be only touched, the south-eastern border of the land of promise is not reached till the Euphrates pours its streams into the Persian Gulf.

"After describing the north border, Ezekiel adds, '*And the east side ye shall measure from Hauran, and from Damascus, and from Gilad, and from the land of Israel by Jordan, FROM THE BORDER TO THE EAST SEA. And this is the east side.*' It is too late, we trust, to tell the reader, as commentators of great name have said, that the East Sea is the Dead Sea, because it lies east of Jerusalem. Were there any truth in this, the previous pages would only be the record of a dream, and 'the breadth of Immanuel's land,' instead of a thousand, would be restricted, at the utmost, to sixty miles, and sceptics might still scoff at the diminutive inheritance. But in the record concerning the borders of the land, as anciently possessed, the *Dead Sea* is unquestionably mentioned under the proper scriptural name of the Salt Sea; and though on its northern extremity it did lie to the east of Jerusalem, it is nowhere in Scripture denominated the East Sea." (and then, he contends, the Persian Gulf is meant.)—Pp. 156, 157.

We marvel that Dr K. hazarded so severe a condemnation of his own lucubrations on so slender a foundation. Whether his pages be "the record of a dream" or not, both Joel and Zechariah denominate the Dead Sea the *East* or *Eastern Sea*; nay, Ezekiel himself, in the very chapter from which the expression is taken, describes it as the Sea in the "*East country*," certainly no inappropriate paraphrase of the name

* 1 Kings iv. 21, 24; Ps. lxxii. 8.

"the East Sea."* But where the Persian Gulf is spoken of in Scripture, under that or any other name, we would be at a loss to tell. Assuredly, we do not find it in any description of the borders of the promised land. Strange, that any reader or student of the Word of God should conceive these borders to include a large part of Chaldea, and even half of Babylon! But such must be Dr Keith's idea. The river Euphrates, we know, flowed through the midst of Babylon; one half of that city, then, was west of the river; and if Euphrates, throughout its whole course, was the eastern boundary of Immanuel's land, then half of Babylon was within it. The Babylonish captivity, therefore, was no exile! The weeping captives by the rivers of Babylon might still be in their own, not a foreign land! And their return to the banks of the Jordan, instead of a glorious restoration to their inheritance, was only a removal from one side of it to the other! Who can receive these things? And *cui bono*? Dr Keith's argument may add to the largeness of the land; but, in proportion, it detracts from its goodness. What he takes from the sceptic with the one hand he yields up again to him with the other. Extend the breadth of Immanuel's land, on the south side, to a thousand miles instead of sixty, and you must at the same time allow that more than nine hundred of the thousand are pervaded by that great and terrible wilderness which Jeremiah describes as "a land of deserts and pits, a land of drought and of the shadow of death, a land that no man passed through, and where no man dwelt."

We humbly but earnestly advise Dr K. to reconsider his opinions on these points, as we think we have said enough to prove them untenable. We cannot but desire, also, when he comes to the subjects still before him, that he would study greater brevity of statement and simplicity of style; and that he would give more definite interpretations of passages of Scripture on which argument is founded, and not merely quote them—remembering that to dispute an interpretation is not to contradict Scripture.

In the sequel of the volume before us, the reader will find much information collected together concerning the ancient populousness of the promised land, the history and state of Syria during the middle ages, the present desolations and natural fertility of the various districts of the land. We conclude with an extract from the conclusion, in regard to the political aspect of these subjects, or what is called the "Syrian question." After stating that, about two years ago, the great powers of Europe congratulated themselves on the formation of a treaty intended to consolidate the repose of the Ottoman empire and maintain the peace of Europe, Dr K. goes on:—

"But the question of the settlement or appropriation of Syria has not reached its term; and the repose of the Ottoman empire, then essentially associated with the peace of Europe, is not yet consolidated. The breaking up of that empire is the Scriptural prognostic of another confederacy, and of an universal war; and hence the peace of Europe, or of the world, seems dependent on its repose. Its fall—on the drying up of the Euphrates, not unequivocally illustrated by 'the constant drainings of the people'—prepares the way of the kings of the east. The great powers, ruled and controlled by a power greater than they, and higher than the highest, may, when the counsels of the Eternal shall be evolved by their acts, in accordance with his word, have another work to do, than that either of keeping Mahomet Ali in his place, or the

* Joel ii. 20; Zech. xiv. 8 (margin); Ezek. xlvi. 8.

sultan on his throne. And as other things seem ready for the national restoration of the Jews, who can say that history may not in a little time, in discharge of the task assigned to it, supply an illustration of the word of the Lord, and show how a *nation*, when brought to the birth, *may be born in a day*? Greece was given to the Greeks; and in settling any government for Syria, may not a confederacy of kings, for the sake of the peace of the world, be shut up to the course of giving—if they think it theirs to give—Judea to the Jews. Conventions may be concluded between earthly sovereigns, and the end may be, as it has often been, to show that they are little worth. And resolve the question, as for the time they may, yet so soon as the Ruler of the nations suffers or sets them to intermeddle with the Syrian question, *that shall not reach its term*, or the issue assigned to it from the beginning by the Lord, till a covenant, different from all earthly conventions, even that which the Lord made with Abraham, and Isaac, and Jacob, to give that land to their seed for an everlasting possession, shall be realized. After the desolating quiescence of ages, revolution has succeeded to revolution in the land, still ripening for more, as if its present history were read in the words of the prophet, applicable to the last days of its trouble, before the time of its peace:—“*Overturn! overturn! overturn! till he come, whose it is, and I will give it him.*” While the sovereigns of this world speak of conventions concluded, and peace consolidated, the councils of the Eternal interpose, and the King of kings says, “*Overturn! overturn!*” When the question shall reach its final term, whenever that shall be, the land, in blessedness and peace, shall be the people’s, to whom the Lord hath given it; and all kings on the earth shall see the glory of the Lord!”

CRITICAL NOTICES.

Sacred Biography; illustrative of Man’s Threefold State: the Present, Intermediate, and Future. By J. SMITH, M.A. Glasgow: Gallie. 1844.

THE above title is not very intelligible. The volume consists of twenty-two lectures, *nineteen* of which are biographical, and contain histories of Adam and Eve, Cain and Abel, Enoch, Noah, Job, Abraham, Jacob, Joseph, Balaam, Deborah, Ruth, Hannah, Esther, Family of Bethany, Timothy, Onesiphorus;—the *three* remaining lectures are on the “intermediate state of the soul,” “resurrection of the body,” and “sameness of character in time and eternity.” From this outline of contents, it will be seen that the work possesses no such unity as the title-page leads one to expect, and that it might be designated, more appropriately—“*Sacred Biography*: to which are added, Dissertations on the Intermediate and Future State.” The style of the book is declamatory. At page 1, the author represents Jehovah, when in the act of creating, as speaking from “*behind the scene*”; at page 55, he introduces us to “*stars of the remotest magnitude*”; at page 82, he tells us that “*the heart of man magnetized by sin draws to it silver and gold*”; at page 84, he describes the circumstances in which the sons and daughters of Job were slain, “*as throwing a doubt on their futurity*,” &c., &c. In dealing with the characters who are made to pass under review, Mr Smith too frequently dwells on subordinate points, overlooking entirely what chiefly merits attention. Thus, while professing to give “the history and character of Abraham,” he makes no allusion to the “call” of the Father of the faithful,—nor to the promises made to him by Jehovah, commonly designated the Abrahamic Covenant,—nor to his interview with Melchisedec,—nor to the vision which, in all probability, he enjoyed on Mount Moriah, of the sacrificial death and restored life of “God’s only begotten and well-beloved Son.” Surely this is very much like the play of Hamlet, with the part of Hamlet left out. We are not satisfied with some of the writer’s doctrinal statements, and would recommend greater guardedness of expression. The argument he advances in the foot-note, page 311, where he avers that we know nothing of what God *is*, but from what he *does*, goes, if unexplained, to set aside the revelation Jehovah has been pleased to

give of himself in his WORD ;—the assertion, page 253, that in consequence of the death and intercession of Christ, “the decree concerning our condemnation was so far *modified*, that, like the Jews, *we may fight for our lives*,” is rank Arminianism ; while the paragraph on the following page, which groups together Haman on the gallows and the Son of God on the cross, is, to say the least of it, highly offensive. A little more of the “*limæ labor et mora*,” and attention to the following advice of Horace, (substituting the name of the person to whom Mr S. *dedicates* his work, in room of the critic mentioned by the poet)—

“ In Metii descendat aures.”

will enable our author to produce something greatly superior to the present publication.

Times of Refreshing: a Sermon suggested by the recent efforts which the United Secession Church made on behalf of her Weak Congregations. By the Rev. ROBERT SEDGEWICK, Aberdeen. Middleton, Dundee.

THIS sermon is written in a plain, and sometimes forcible style. It is pervaded also by an ardent and excellent spirit. As a discussion of the promising signs of the present time, the spirit which it breathes is perhaps a little too sanguine for us: but we recollect that, however easy it be to preach popularly on such a subject, it is no easy matter to preach profitably or conclusively. Not only is a christian and pious spirit necessary for this, but an enlarged view of passing events, and a discriminating judgment. It would be quite possible, especially in the present time, from one class of events, to draw a most bright and glowing picture of the hopes of the church and of the world ; but from another, to overcast the whole horizon with clouds, and represent the period as the very “keystone of the night.” Mr Sedgewick’s view of this time cannot be called one-sided ; for, while he brings prominently forward its promising aspects,—such as the progress that is manifest in pure and faithful preaching, in attendance on ordinances, in liberality in the cause of the gospel and education, in union among Christians and in prayer ; he at the same time allows that it is a time of abounding covetousness and hypocrisy, and therefore “the eve of some fearful judgment.” In short, the somewhat doubtful answer of the watchman seems applicable to our times : “*the morning cometh, and also the night.*” We trust that the publication of this sermon will tend to draw attention to the subject ; for one of the surest evidences of hypocrisy in the professed friends of religion is, that while they can read the face of the sky, they cannot discern the signs of their times.

The United States of America. By HUGH MURRAY, F.R.S.E. Vols. I. and II. Edinburgh Cabinet Library. Oliver & Boyd.

THE two volumes of this work which have appeared possess the characteristic excellencies of the Cabinet Library. They are full of information, collected from authentic sources, and digested with care. The first and most considerable part, in respect of size, gives the history of the United States ; the original settlement of the colonies on different points of the newly discovered coasts ; their early difficulties ; gradual extension ; and ultimate possession of immense territory, commercial prosperity, and political independence. The details are multifarious, but never wearisome. Minor incidents are happily blended with more general sketches of colonial history ; while the fund of information which these volumes furnish on the present state of the New World, in reference to national resources, political organization, foreign and domestic commerce,

embraces almost every thing on these subjects necessary to satisfy the reader's expectations. On a subject involving so many party interests, and the merits and demerits of public men on both sides of the Atlantic, it is the high praise of the work before us that it is written with dispassionateness, discrimination, and impartiality. Slavery and religion are reserved for the third volume, which, on its publication, we shall peruse with much interest—not altogether, we must confess, without misgivings. These are not quite the theme for every writer, however reputable as a civil historian and political economist. We warn Mr Murray not to take up things at a glance. To do justice to America, he must look deeper into her social condition, and estimate the state of parties more accurately than he has always done at home. What an example of heedlessness, or of ignorance of fact, does the following sentence betray? "In Britain, the numerous dissenting bodies, supported by their congregations, view with jealousy the establishment from which they are excluded," p. 247. Does Mr M. need to be told that dissenters do not share in the good things of the establishment, because, for conscience sake, they "exclude" themselves, and that what they voluntarily renounce, they cannot enviously covet? We regret the existence of any thing like a serious blemish in a work whose general character for sound information deserves to stand so high. Our anxious wishes are with the author, that in his next volume he may show himself qualified to take up religion in America with a discreet and reverential hand.

Memoirs of Gaspar de Colligny, Admiral of France. With an Account of the Massacre of St Bartholomew's Day, Aug. 24, 1572. Translated and edited by DAVID DUNDAS SCOTT, Esq. Edinburgh: W. Oliphant and Sons.

NEVER, we believe, since the days of primitive persecution, have the fury of Antichristian zeal and the patience of faith been more strikingly exemplified, than in the death struggle which arose so early between the Protestantism and Popery of France. Among many bright names which adorned the reformed cause, that of Gaspar Colligny shone with pre-eminent lustre. Deriving a commanding position and other high advantages from his birth, he no sooner espoused the faith of the Huguenots than he became equally marked as a leader of the party, and as an object of inveterate malice to their persecutors at court, and throughout the kingdom. Sustained by lofty principle, and cheered amidst public troubles by a piety which was both meek and fervent, Colligny was never absent from the post of duty, and jeopardized all things for conscience sake. His fame for courage and capacity in public affairs was rather enhanced than tarnished by the difficulties in which the cause of truth involved him. Untainted honour, and generous devotedness—a gallantry which enemies dreaded and admired—and a fertility of resource which grew with every emergency, and raised a sinking cause from deepest depression, combined to mark the subject of this memoir as one of the most brilliant men of his age. The history of his fall is well known to every reader as one of the blackest pages in the annals of perfidy and crime. All these points are well brought out in the unpretending narrative before us, which was the work of an unknown author, himself a sufferer in the French persecutions, and is now for the first time presented to the public in an English dress. The other *dramatis personæ* in the fearful tragedy of St Bartholomew's eve are also depicted in lively colours. The daring and noonday villanies of the house of Guise; the more than masculine ferocity of the Queen-mother; the combination of light-heartedness and treachery, of youthful gaiety and insatiate malice, that made the

character of Charles IX. an enigma of diabolism, are the soul-stirring elements of this historical piece, which does the greater justice to the subject, that it is written with the matter-of-fact particularity of an annalist, and with the simplicity of one whose object is, that others may know the truth of those calamities which he himself saw and shared. The narrative is preceded by an introduction from the pen of the translator, which contains some acute and judicious observations on the state of society in France at the time, as serving to illustrate the spirit of exterminating hostility with which the reformed cause was assailed and crushed.

A Catechism on the Lord's Supper, for the Use of Young Communicants. By a Sabbath School Teacher. Paisley : Alexander Gardner.

Sound in doctrine, and generally simple and concise in its statements and explanations.

An Explanation of the Shorter Catechism. By the Rev. GAVIN STRUTHERS, D.D., Glasgow.

Explanation of the Shorter Catechism on the Sacraments of Baptism and the Lord's Supper. By the same Author. Glasgow : R. Jackson.

In the compilation of those Manuals, Dr Struthers has availed himself of the labours of his predecessors in the same department ; and has been at pains to render his own performances as comprehensive and concise as possible. They are full of solid divinity and of sound practical instruction. The explanation of the Shorter Catechism is particularly deserving of notice, as a compact body of theological truth, which combines a large amount of matter and of information, with general attention to simplicity both in expression and arrangement. It is seldom, though it does sometimes happen, that the style is rather wanting in the plainness and directness suitable to a catechism for the young. Thus the blessing of Christ is "His smiling upon his own ordinances and imparting to them a moral power to enlighten, sanctify, and save." Dr Struthers' method in the larger of these catechisms is somewhat new. To call into exercise the understanding of the learner, some of the more easy questions have no answer annexed. Others are answered by pretty full explanations. Others again, have the answer in the form of a scriptural reference. On the whole, we like the combination and variety of Dr S.'s method. To a great extent it must realize his object in adopting it. The Doctor, however, does not always stick to his own plan of giving answers to the more difficult questions, leaving the more simple to the scholar's ingenuity. Had he done so, the question "What is the sin against the Holy Ghost?" (p. 16) would either not have been asked, or the catechumen would not have been left to himself for the answer.

Sabbath Musings throughout the Year. By Mrs COLONEL MACKAY. Edinburgh : John Johnstone. 1844.

THESE meditations breathe the spirit of faith, hope, and charity ; and, though without much variety or power, are nevertheless well fitted to give to the thoughts a suitable direction on the day of rest.

A Glimpse into the World to Come in a Waking Dream. By the late GEORGE PHILLIPS, Preacher of the Gospel. Edinburgh : W. Oliphant and Sons. 1844.

MR PHILLIPS was a young man of considerable promise, who was cut off by pulmonary disease a short period after commencing his labours as a licentiate in connexion with the Free Church of Scotland. The time of

his studies was chequered almost throughout by many anxious fears in reference to his spiritual state, and some of the early years of this period were passed in abortive efforts and enquiries after the peace of the gospel. He learned at length to see all fulness in the Saviour, to renounce dependence on his own frames and duties—and to rest on the finished work of Christ for righteousness and strength. The record of his conflict and of his deliverance extracted chiefly from his diary, forms the bulk of this small work, and its most interesting and instructive portion. The paper which gives a title to the whole is little more than an introductory notice. This “Waking Dream” occurred when Mr P. was sojourning as an invalid in the island of Madeira. He was then rejoicing in the spirit of adoption. In one of his deep and solemn musings while engrossed with the realities of christian faith and hope, the last scene passed in anticipation before him, and he apprehended “things unseen” with a vividness, and felt with an intensity, as if the vail had been withdrawn from “the world to come.” It were well did we oftener accustom ourselves to behold these things with the eye of faith and assured expectation—not after the manner of a dream whether at noontide or at night—but in the way of earnest thought and of practical conviction. To whatever extent this work may help, such impressions will be owing more to the matter of fact in the recorded experience of this interesting youth than to musings, however elevated, that partake of the ideal.

The Young Communicant's Catechism. By the Rev. JOHN WILLISON, Dundee. *With an Introductory Essay,* By the Rev. WM. NISBET of Canongate Free Church. *And Two Addresses,* By JOHN BROWN, D.D. Edinburgh: Grant and Taylor.

A NEAT reprint of Willison's well-known sacramental catechism, enhanced by Mr Nisbet's essay, which is serious and earnest, and by Dr Brown's addresses, which our readers will prize not the less that they have already enjoyed the second of them in our pages.

Tracts.

A VERY good series, from some of the older divines, is in course of publication, by Grant and Taylor, Albany Street. Another, of which we must speak differently, by Mr Kennedy, St Andrew Street, consists of translations from the German. The tales are radically faulty, from their tendency to possess the young with expectations of worldly success as the reward of persevering piety. One would almost suppose that the promise were still in force of an earthly Canaan flowing with milk and honey. There is a hint, too, of parents receiving temporal blessings in answer to the prayers of their children in glory. We trust that, in order to counteract, it is enough to notice this semi-Popish sentimentalism.—“*Daily Work*,” by the Rev. D. Cormick, Kirriemuir (Dundee, W. Middleton), contains useful directions to believing brethren in the examination of their way; but as a guide to enquirers to “settle their accounts with God,” this tract is very defective, as every such directory must be that does not give full and habitual prominence to the Lord our righteousness as the sinner's hope.—“*Responsibility*,” by William Innes, Elder Street Chapel (W. Innes, Hanover Street), is quite in the spirit of its author—full of zeal and love. To show to young and old the obligations that lie on them to live to God, and to point out the many ways in which they may be useful in his service, is the object of the publication. The subject is handled by the author with an obviously deep concern to impress its importance on the reader. Numerous anecdotes, some of them highly interesting, are introduced for illustration; but, to our minds, no example brought forward is fitted to tell with greater effect than that of the venerable author, who, arrived at the

jubilee of his pastoral life, is seen laying himself out for profitable service to the church and the world, with the warmth and alacrity of younger days.—“*Why do you not baptize your children?*” (W. Innes, Hanover Street), is the title of an anti-pædo Baptist tract which sets forth the leading points of the controversy in a compendious form, with the usual glosses, as we deem them, on such texts as 1 Cor. vii. 14; Col. ii. 11, &c., and the never-ending struggle to put the Abrahamic covenant out of the way of the Anabaptist hypothesis. The author’s ideas on this part of the subject are very “carnal.” And in explaining them he commits himself to statements which suggest the question where the visible church was found prior to the days of Christ and his apostles.

RELIGIOUS INTELLIGENCE—FOREIGN.

South Africa.—Throughout the colony of the Cape of Good Hope, and among the native tribes neighbouring to it on the east and the north, various societies have for a long period been conducting extensive missionary operations; which, attracted by the wide field before them, and the encouragement they receive, they are every year enlarging. Within the colony their labours are chiefly among the aboriginal inhabitants, Hottentots, Caffres, and others; amounting in number to above 50,000, more than a third part of the entire population. Of these the majority were but recently emancipated from a state of slavery. And the missionaries bear frequent testimony to the happy effect produced upon them by their elevation to the rank of freemen. One says, “The most prosperous class of the coloured population in these parts, and, I believe, throughout the colony, are the late apprentices. Many of them are respectable tradesmen.” Another, “Many who were formerly slaves have become true believers in Jesus Christ.” Much attention at all the missionary stations is bestowed upon their education; which, having in all their schools a religious character given to it, and being invariably mingled with Sabbath instruction, becomes one of the most effective means, not only of civilizing and elevating the character, but of fitting them for appreciating the ordinances of the gospel. Infant schools are extensively employed; and the Hottentot children are found to be very susceptible of instruction from the earliest age. There are schools for general education, female schools for the girls, and higher seminaries for the training of native teachers. The pupils often discover an ambition after learning; nothing, for example, interests them more than the information they acquire by geography. The missionaries are receiving the best assistance from many native teachers of their own training. One missionary writes, “Our late Hottentot pupil, Alexander Haas, proves to be a zealous and very useful teacher in the boys’ infant school at Elim, and the children are singularly attached to him. I believe he is sincerely desirous to serve the Lord.” To several missionary stations valuable libraries have been recently granted by the Religious Tract Society. In the preaching of the gospel there is not wanting encouragement. The missionaries frequently refer to individual instances of conversion, and of the power of religion manifested at the close of life. They also report some recent instances of special revivals of religion at particular missionary stations. At the station of Caledon a very pleasing religious excitement continued throughout the year 1842; many were brought to taste that the Lord is gracious, and an addition was made to the number united in church fellowship of no less than 122 members. From another station the missionary writes, “Early in the present year (1842) the Lord was pleased to visit us with a second revival. This, like the former awakening, embraced persons of every age.”

Beyond the colony, missionary stations are planted among many diffe-

rent tribes, over a wide extent of country, on the east and the north. In general, the missionaries are welcomed by the chiefs and the people, and enjoy entire security among them. Many chiefs have embraced Christianity, and some of them are able assistants to the missionary in the instruction of the people. This favour on the part of the chief towards Christianity is not, however, without exceptions. One missionary writes, "In Caffreland, I believe, there has always been much secret opposition by the chiefs and counsellors, with an outward show of encouragement, or an appearance of indifference. The native authorities seem to have long thought the teachers were a simple, harmless set of folks. But now too many are seen to be influenced by the truth, and the word of God is proved to be not quite so harmless to old customs as was supposed. All this is gradually converting secret into open and determined opposition." The unsettled state of some of the native tribes, and their petty warfare with each other, also disturb occasionally the quiet of the missionary stations, and gives a temporary interruption to their labours. The disaffected Dutch colonists who, some time ago, quitted the colony, moving eastward to Port Natal, with the view of setting up an independent authority there, have, during the last year, in marauding parties, caused serious disturbance to different missionary stations among the remoter tribes. The real cause of their dissatisfaction with the colony was, because British justice and humanity had, by the extinction of slavery, deprived them of the power of oppressing the black population. And they hoped that, by retreating far into the wilderness, they might yet enjoy the liberty of enslaving and oppressing at will. In this, happily, they have been disappointed. British authority has pursued them, and compelled them to submit; and our government has assumed the noble attitude of protector to the tribes adjacent to the colony. During the past year these Dutch adventurers extended themselves throughout the whole country to the north of their settlement at Natal, and very much harassed and robbed the inhabitants. By the interposition of the British Government, however, in consequence of application made to them, the missionaries of different societies have been relieved from this annoyance, and been assured of protection from any similar incursions.

Among these wild men of the desert missionary labour is similar to what we have just detailed respecting it within the colony. The task of the missionary is both to civilize them and to acquaint them with christianity. So inveterate are old habits, that in some cases the former is found to be more difficult than the latter. One missionary, after detailing many very hopeful symptoms of religious improvement at his station among the Bassoutos, making the gratifying statement that about thirty had received the gospel into their hearts during the year, finishes, however, with the remark "but civilization has not made so great a progress as religion." Among missionaries so situated, the day of small things is not despised. A missionary of the same society, whose station is among a neighbouring tribe, writes—"Civilization is making progress here; twelve women have adopted the European mode of dress." The reports of the missionaries is decidedly favourable as to the progress both of religion and education among these tribes. The following are some of the statements of the missionaries respecting this:—"That the Lord carries on his work in the hearts of these poor people is undeniable. We have also much pleasure with the children: they are diligent in their attendance at school; and we can trace the operation of the Spirit of God in the hearts of many." "Old and young attend on the means of grace, and there are nine enquirers. Nearly all the heads of the Caffre families are impressed with the truth of the gospel." "In 1832 there was only one native teacher, now there are twenty-two; and we have found

them to be men of genuine piety, possessing good natural talents, and a knowledge of the scriptures which has surprised us." "The Bechuana Testament, translated by Mr Moffat, and printed by the British and Foreign Bible Society, was received with *exceeding great joy* by the people." "Among the catechumens seven give proof of true conversion. During the year six have died in the hope of the rest of their Lord; and the prospect filled them with holy desires to be for ever free from the bonds of sin." During the past year the missionary stations within or near the colony have suffered severely from two visitations not unusual in that region, drought and locusts; either of them sufficient to produce partial famine, but both of them together are very calamitous. "For several months past," says one missionary, "the whole colony has been invaded by armies of locusts; no sooner is one swarm gone than another takes its place. In our own immediate neighbourhood the produce of the gardens, removed from houses, has been completely destroyed. In our own gardens, and those of our Hottentots, in which a watch is constantly kept, and measures taken to drive away the intruders, no serious damage has been hitherto sustained." At some stations it is also stated, the "severe drought has deprived them of any produce from their corn fields and gardens." The number of Stations and Missionaries maintained by the different Societies in this interesting field, are nearly as follows:—

The United Brethren have within the colony	5 stations;	beyond it,	1 station.
The London Missionary Society has	19 do.	...	5 do.
The Glasgow Mis. Soc., two branches,	5 do.	...	1 do.
The Wesleyan Missionary Society,	27 do.	...	11 do.
The French Protestant Miss. Soc.,	1 do.	...	9 do.
The American Board,	0 do.	...	2 do.

Besides these, there are also out stations: the number of missionaries employed is somewhat greater than the above number of stations.

Madagascar.—In this island, containing a population estimated at nearly five millions, no effectual door has yet been opened for resuming the missionary labours, which the London Missionary Society carried on for a period with so much success; and no effort can at present be made on behalf of that portion of it which was the favoured scene of these labours, excepting by persevering prayer. During nine years relentless persecution has harassed the native Christians, whom the exiled missionaries were compelled to leave upon the care of the Chief Shepherd; and seventeen of their number have been doomed to death. An attempt was recently made by Mr Johns to locate some of the refugees, as teachers on some of the smaller islands on the northern coast of Madagascar; and for four months and a half two of these native teachers occupied a station with the most flattering encouragement; a good many persons learned to read the Scriptures, and obtained copies of the Psalms or Testament; and they began to think of establishing prayer meetings. But by the arrival of a Roman Catholic priest, backed by the influence of the French, who had taken possession of these smaller islands, their hopeful labours were suddenly brought to an end. Yet all these obstructions only call for greater importunity with him who is "given to be the Head over all things to the Church."

Mauritius.—In this island, where there is a coloured population of upwards of 80,000, the London Missionary Society has two missionaries, assisted by some of the Malagassy refugees. As the island was, until 1810, a colony of the French, the Romish priests are strong in number, and make a formidable opposition to all the exertions of Protestant missionaries in promoting scriptural education. Yet the schools of the above missionaries have, during the past year, had a considerable measure of encouragement.

Labrador.—By the return of the missionary ship "Harmony," from its

annual voyage to the stations of the United Brethren on this northern coast, the reports of the missionaries as to their condition and labours during the preceding twelve months, are for the most part satisfactory. It is gratifying to know, that in that inhospitable region they and their flocks, in outward circumstances, have been during the past season unusually comfortable. The winter was uncommonly mild; and the Esquimaux, by their success in hunting and fishing, had a superabundant supply of provisions. The attendance at both church and school had been on the whole regular: the influence of the grace of the Holy Spirit was powerful on many a heart; while some continued to set at nought all their counsels and reproofs. The progress of the children in their schools was somewhat slow; "the elder children learn ciphering, and some can add and subtract pretty well." One of the missionaries, yet in the days of his youth, had been for eight months afflicted with severe illness, which had ended in a progressive decline. Often has he expressed his longing desire to "depart and be with Christ."

Greenland.—Letters up to the end of August last have also been received from the missionaries on this desolate coast. The state of the previous season, and the success of the people of their flocks in laying in a supply of provisions, had been altogether similar to what is mentioned of Labrador. "Missionary work," they say, "appears to assume by degrees a character of greater solidity, notwithstanding the many blemishes which still attach to it. This improvement is to be traced in a great measure to the extension of education among the young. The majority of our children and youths show diligence in learning."

A severe epidemic, amounting almost to a pestilence, had raged for many weeks, in the autumn of 1842, at the two southern stations; sixty-six members of the congregation being carried off by it at the one, and above twenty at the other. Three, four, and once as many as six persons, were lying dead at one time; and so few were left in health, that the missionaries had more than once to assist, with their own hands, in digging the graves. The disease was of the nature of *erisypelas*, terminating in typhus and putrid fever. By this visitation many careless souls appear to have been brought to reflection.

RELIGIOUS INTELLIGENCE.—DOMESTIC.

UNITED SECESSION CHURCH.

PRESBYTERIAL NOTICES.

Stirling and Falkirk.—The presbytery met at Falkirk, January 2. A letter from Mr Jeffrey was read, in which he declared his acceptance of the call from the congregation of Denny, which was sustained by the presbytery on the 3d of October last. A call from the First Congregation of Falkirk to the Rev. Andrew M'Farlane was laid on the table, and sustained. Messrs James Dick, William Law, Alexander Drummond, and Duncan Ogilvy, were licensed to preach the gospel. Appointed the students of divinity to be examined on Church History, from fourth to fifteenth centuries, both inclusive, and on practical religion—the former examination to take place in March, and the latter at the meeting immediately before the opening of the Hall. Read a petition from two members of the congregation of Dennyloanhead, praying the presbytery to take steps for having it made a law of our church, in every case of translation of a minister, that the congregation to which he is transferred pay the expenses of his ordination in the congregation from which he is taken. The petitioners were heard, and consideration of the proposal was deferred to a future meeting. The presbytery recommend that each minister raise £1 to aid the congregation of Avonbridge in bearing the expenses of sup-

ply rendered necessary by the infirmities of their pastor. The presbytery met at Denny on the 22d of February, for the ordination of Dr R. T. Jeffrey, as colleague to the Rev. James Harrower. Mr Duncan of Alva preached the ordination sermon, from 1 Cor. iii. 17, "If any man defile the temple of God, him shall God destroy." Mr M'Intyre of Greenloaning presided, and addressed minister and people on their respective duties. The call to Mr M'Farlane having been accepted by him, at a meeting of presbytery held on the 6th of February, the congregation of Bathgate acquiescing, his induction to the charge of the First Congregation of Falkirk appointed to take place on the 13th of March.

Coldstream and Berwick.—The Presbytery met at Coldstream on February 27. Finding, in reference to the Protest and Appeal to the Synod taken by the Rev. Mr Renton, against a decision of Presbytery at its last meeting, that reasons in support of his appeal were not forthcoming, the Presbytery concluded that this matter can be no further prosecuted. March 19.—The Presbytery met at Berwick. Appointed the Rev. Mr Lee to moderate, on Thursday the 4th of April, in a call for one to be colleague and successor to the Rev. Mr Young of Norham. Instructed the clerk to procure for the congregation of Alnwick a second hearing of Mr David Laughland, preacher. Agreed to give regular supply of sermon to the congregation of Stitchesell, with the view of their obtaining a colleague and successor to their present infirm and beloved pastor, the Rev. Mr M'Lay.

Dundee.—The presbytery met on 27th February, and was constituted by the Rev. Mr Spence, moderator *pro tem.* *Inter alia*, Mr Lawrence, student in divinity, delivered a discourse from a subject formerly assigned him, which was approved, and he was recommended to prosecute his studies with a view to the ministry. A petition from the congregation in Broughty Ferry was presented, praying for a continuation of sermon, and that a member be appointed to dispense the sacrament of our Lord's Supper among them. The petition was granted, and the Rev. Mr Paterson of Rattray was appointed to preside in the dispensation of our Lord's Supper. A committee was appointed to draw up a report on the state of the missionary congregations in the bounds, and to forward it to the secretary of the Synod's committee on home missions. Next meeting of presbytery is to be held in Wishart Chapel, on Tuesday after the 3d Sabbath of April, at twelve o'clock noon.

Selkirk.—The Presbytery met at Newtown, on Wednesday the 28th of February, for the ordination of Mr Lumgair. After the usual steps had been taken, Mr Kiddy commenced public worship, and preached a sermon on 1 Cor. ix. 16, last clause. The clerk narrated the previous steps, and put the questions of the formula to Mr Lumgair, who answered them in the usual manner. Mr Lumgair was then set apart by solemn prayer and the laying on of the hands of the Presbytery, to the office of the holy ministry, and to the pastoral charge of the congregation of Newtown; and Mr Thomson, who presided in the ordination, afterwards addressed charges to the young minister and to the congregation. After the ordination services, which were exceedingly interesting and appropriate, and attended by a numerous and attentive audience, the attention of the Presbytery was called to the subject of the Trinidad Mission. Several petitions from congregations, and letters in reference to that matter, were laid on the table. In supporting their petitions, it was stated by the commissioners that some members of the congregations of Melrose, Selkirk, Stow, Lauder, 2d Jedburgh, Lilliesleaf, and Newtown, had promised to provide for the debt resting on the mission property at Arouca, Trinidad, by loans, without interest for some years, and also to act as trustees for

said property. The Presbytery agreed to express their gratification at this circumstance, and directed Mr Robertson to give notice immediately to Mr Brodie of the kind promises that had been made, and request information from him as to how the matter was to be arranged. The farther consideration of the subject was adjourned till next meeting. In the evening a soiree was held in the church, which was crowded on the occasion. The Rev. Thomas Williamson was in the chair; and excellent addresses, on important subjects, were delivered by the young minister; the Rev. William Murray, parish minister of Melrose; the Rev. Joseph Hay of Arbroath; and several members of Presbytery. The meeting was altogether a very pleasing one; and Mr Lumgair received a most cordial welcome to the scene of his labours by the inhabitants of that interesting and romantic district. The Presbytery met again at Melrose on Tuesday the 12th of March. Having resumed consideration of the subject of the Trinidad Mission, a most interesting and encouraging letter from Mr Brodie was read; and after a lengthened conversation, and hearing the commissioners from the congregations, the Presbytery agreed to appoint a committee to take charge of the money promised for the liquidation of the debt on the mission property, and to attend to the proper settlement of that affair; and also to instruct their standing missionary committee to prepare a statement of the proceedings of the Presbytery in this matter, embodying the principal part of Mr Brodie's letter, and to get it printed and circulated among the congregations without delay. The Presbytery agreed to consider the various overtures remitted to them by the Synod, at next meeting, which is to be at Melrose, on Tuesday the 26th April.

Edinburgh.—The Presbytery met on 5th March, when several students proceeded with their trial discourses; and Messrs Robert Dick Duncan, John Kerr, and John Hunter, having completed theirs, were licensed to preach the gospel. The resolutions on the subject of discipline proposed to be sent to various evangelical communions, anxious for Christian co-operation with each other, were further considered, and remitted to the committee for revision. An overture from the Session of Rose Street, in reference to disjunction lines, was presented and read. After consideration, a committee of Presbytery was appointed to meet with the Moderator and ruling elder of said Session, on this subject, and to report. Applications for aid from the Board for liquidating debt, were presented from the congregations of Portobello and Musselburgh; and having been considered, were forwarded with recommendation. The Rev. Mr Marshall submitted, in terms of previous notice, his overture to the Synod for immediate union with the Relief body. Mr M. was heard in support of the adoption of his overture by the Presbytery; and after some discussion, it was agreed to resume consideration of the overture at next meeting.

Newcastle.—The Presbytery met 5th March, when, after consideration, the petition from the persons worshipping in Maling's Rigg, Sunderland, for being received into the United Secession Church, was again postponed, and a supply of sermon, as formerly, was in the meantime provided for them. The petition from the persons worshipping in the Close Chapel, for being congregated, was now granted, and Mr Muir was appointed to preach there on Tuesday the 19th instant, at seven p. m., then also to converse with the petitioners and report at next meeting of Presbytery. Some petitions to the directors of the new fund for weak congregations were received and transmitted. The preachers in the bounds of this Presbytery are to be conversed with at next meeting on the 23d April.

Dunfermline.—The Presbytery met at Dunfermline on the 5th of March, the Rev. Mr Gibson, moderator, when, *inter alia*, Mr John B. Johnstone passed the remainder of his trials, and was licensed to preach the gospel. Mr Geo. Scott did not attend, having intimated to the clerk his intention

to delay for some time taking license. The committee for superintending the students, reported progress in the business committed to them. The committee appointed at last meeting, in the case of the congregation of Crossgates, gave in their report, from which it appeared that (without any allegation of blame against the minister), the congregation for some time past had been decreasing in respect of membership, attendance, and funds, chiefly, as it appeared, from the spread and prevalence of chartism, and the depression of trade in the district; that, on account of the diminution of their income, and the large amount of debt on the property, they had got into embarrassed circumstances, and felt unable to meet their responsibilities; that the committee, believing the object to be quite practicable, had suggested and recommended the propriety of their making an effort to reduce their debt by at least the sum of L.300, and to apply to the Synod's fund for liquidating debt on weak congregations, for a donation to aid them in accomplishing that object. The Presbytery approved of that recommendation, and papers connected with the congregation's application to that fund having been laid on the table and examined, the Presbytery agreed to attest them, and warmly to recommend the case to the kind consideration of the board. Agreed unanimously to petition the Synod at its next meeting, to adopt measures for the speedy completion of the proposed union with the Relief Church. Read several letters from the Rev. Mr Robson, Glasgow, respecting the missionary station of Mount Pleasant, Jamaica, to the support of which the Presbytery has been contributing for some time past, and agreed to give up their immediate concern in its support, to recommend Mr Campbell, its present catechist, to the Synod's Committee on Foreign Missions, for the payment of the whole of his salary, and in the meantime to pay into the general mission fund the whole amount of contributions by their congregations for missionary purposes. Delayed the consideration of the report on the means of aiding weak congregations by the Synod fund, and the overture anent a salaried agent and clerk for the Synod's committees on missions, till next meeting of Presbytery, which is to be held at Dunfermline, on the third Tuesday of April.

INDUCTION AND CENTENARY AT FALKIRK.

On Wednesday the 13th March, the United Associate Presbytery of Stirling and Falkirk, met at Falkirk, for the purpose of inducting the Rev. Andrew Macfarlane late of Bathgate, into the charge of the First United Associate Congregation. The Rev. Dr Jeffrey of Denny preached, and the Rev. Mr Gairdner of Kincardine presided on the occasion. The church was well filled during the interesting services.—In the evening a soiree was held in the church, which was crowded by a highly respectable audience, tickets to the amount of about 1400 having been disposed of. The meeting had a two-fold object—to commemorate the ordination that day one hundred years, of Mr Henry Erskine, the first Minister of the congregation, and also to celebrate Mr Macfarlane's induction. Great interest was excited in consequence of the coincidence in point of time between Mr Erskine's and Mr Macfarlane's inductions, to the charge of the congregation. It is also somewhat singular, that both the first and the present pastor of that church were natives of Dunfermline—both of them originally belonging to Queen Anne Street congregation there, and both of them sons of Ministers in that congregation. The Rev. William Smart of Linlithgow presided at the centenary meeting, which was opened with a most appropriate prayer by the Rev. Dr Kidston of Glasgow, and successively addressed on important subjects by the Rev. Mr M'Kelvie of Balgedie—the Rev. Dr M'Kerrow of

Doune—the Rev. Mr Elles of Saltcoats—the Rev. Dr John Macfarlane of Erskine Church, Glasgow—the Rev. Mr Steele of Falkirk—the Rev. Mr Marshall of Leith, and the Rev. Mr Reid of Edinburgh. In the course of the evening, Mr Macfarlane addressed the audience in a very chaste and impressive speech, and was presented with a pulpit gown and cassock from the ladies of the congregation. On the Sabbath following, the Rev. Dr Macfarlane commenced the morning services with praise and prayer; after which Dr Kidston preached a most interesting discourse from these words in Isaiah xxx. 20,—“And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers.” Mr Macfarlane preached in the afternoon, from the last clause of Numbers xxii. 38; and in the evening Dr Macfarlane, by request, delivered a discourse on the important subject of “*individual action and personal responsibility*,”—being one of a series of lectures just concluded in Glasgow by the Secession ministers there. On all these occasions the large church was filled with numerous and attentive audiences. Altogether, this, we are glad to learn, is a most happy and promising settlement. The friends of the Secession throughout the country will be gratified to be informed that the large and respectable congregation over which Dr Henry Belfrage so long presided, and which of late years has been so greatly afflicted in the mysterious providence of God, is again in the “place of broad rivers and streams.” There is every reason to believe that, under Mr Macfarlane’s ministry, the cause will revive, and the Falkirk congregation resume, at no distant period, the high and influential position among the churches which for so long a period it had maintained. We most heartily wish Mr Macfarlane every success; and this is our prayer for him and his congregation,—“Peace be within thy walls, and prosperity within thy palaces.”

CONGREGATIONAL REPORTS.

Greenock, Innerkip Street.—The annual missionary meeting of this congregation was held in their chapel on Thursday evening, February 15th, at half-past six o’clock. The audience was large and very attentive. Mr Sinclair presided, and gave out a hymn, which being sung, prayer was offered up by Mr Baird of Paisley. The several reports of collections for missionary and benevolent purposes for the past year (extraneous of their support of religious ordinances and the preaching of the gospel among themselves) were read as follows:—

Synod Fund,	L.3	9	0
London Missionary Society,	4	11	0
Synod’s Mission Fund,	8	18	0
Scottish Missionary Society,	3	14	0
Infirmary,	12	10	0
Weak Congregation Fund,	26	0	0
Central Board of Dissenters,	2	6	10
Town Missionary L.12, and for Tracts 20s.	13	0	0
The Poor,	11	2	0
Synod’s Foreign Mission,	10	0	0
Do. Home Mission,	8	0	0
Schools in Orkney,	5	0	0
Juvenile Society for South Sea Mission,	12	12	8

L.121 3 1

The meeting was then addressed, in eloquent and impressive speeches on the subject of missions and missionary enterprise, by Messrs Cairns and Baird of Paisley, and Pollock of Buckhaven. The whole proceedings were of the most interesting nature.

North Shields.—Statement of contributions during the past year :—

For the Liquidation of Congregational Debt,	L.30	0	0
Synod's Foreign Missions,	10	3	6
Synod's Fund for Liquidating Debt,	6	0	0
Newcastle Presbytery for Home Missions,	6	0	0
Religious Tract Society,	3	0	0

L.55 3 6

UNION OF RELIEF AND SECESSION CHURCHES.

The following resolutions have been unanimously adopted by the First and Third United Secession Congregations of Greenock :—

RESOLUTIONS OF MR SINCLAIR'S CONGREGATION.

1. That the union of all Christ's disciples into one visible Church is represented in Scripture as an object to be desired by every Christian, and that all are encouraged to pray and strive for it by the example of the Saviour, the certainty of its accomplishment, and the consideration of the advantages which will accrue from it to the Church and the world.

2. That while the meeting laments the disunion which at present exists among the followers of Christ, as giving occasion of triumph to the irreligious, preventing love and co-operation among brethren, hindering the conversion of the world, and obscuring the display of the divine glory by the Church, it would remember that any union of which the Saviour will approve, must be effected on a sound agreement on the principles and practices of his holy word. And, therefore, the members of this meeting do not regard it as inconsistent with, but as manifesting their desire for, union with all Christians, to bear their testimony against all corruptions which yet exist, in any section of the Christian Church, and which are barriers to their union with their brethren.

3. That this meeting rejoices to know that there is such an agreement between the United Secession and Relief Churches, in doctrine, discipline, church government, and practical religion, as to warrant a speedy union of both into one Church.

4. That this meeting resolves to petition the Supreme Court of the United Secession Church at its first meeting, to take such measures as in its wisdom may seem best fitted to effect this union as speedily as possible.

5. That the mover and seconder of the resolutions, along with the other elders and managers, be appointed a committee to prepare a petition according to the tenor of those resolutions, to obtain the signatures of as many members of the congregation as possible to it, and to take proper steps to have it transmitted to the Synod at its meeting in May next.

RESOLUTIONS OF MR FINLAYSON'S CONGREGATION.

1. That a general union of all Presbyterian Dissenters holding evangelical principles, is much to be desired, and in particular a union between the Relief and United Secession churches at the present time, appears to this meeting not only to be truly desirable, but also practicable.

2. That this meeting can see no such differences between the Relief and United Secession churches as to prevent their being incorporated into one body, both holding the word of God as the only rule of faith and manners; both acknowledging the Westminster Confession of Faith, with the Larger and Shorter Catechisms, as the confession of their faith, and expressive of the sense in which they understand the Holy Scriptures, and both being agreed in removing anything in these symbolical books which teaches, or may be thought to teach, compulsory or persecuting and intolerant principles of religion.

3. That the Relief and United Secession churches are already agreed in maintaining the Presbyterian form of church government as being agreeable to, and founded upon, the word of God.

4. That in these circumstances, it appears to this meeting that the Relief and United Secession churches ought no longer to continue as separate religious communities, but should be united together in the sacred bonds of the Gospel, so that the power of brotherly love and affection may be made manifest, and that, thus united, they may go forth with more energy, zeal, and success to the conversion of the world.

5. That these resolutions, and a petition founded upon them, be presented to the United Associate Synod at its first meeting.

MONTHLY RETROSPECT.

Ireland.—Few of our readers can fail to be aware that this part of the empire has, for some time past, been almost entirely absorbing public

attention. The civil and political bearings of the discussions to which it has given rise must, to every good man, be possessed of a deep and painful interest ; but the province of such a journal as this scarcely extends beyond religion and education, and respecting even these our space will admit of only a brief and imperfect summary. We are glad to be able to say, at the outset, that there seems no immediate prospect of any further endowment of popery, unless possibly in the form of an increased grant to Maynooth College. It may not be improper to record the sentiments of some of our leading statesmen on so momentous a point, which must, ere long, again and again come under the consideration of Parliament. Lord John Russell declared himself favourable to the measure, but considered it impracticable at present, as the Catholics had declined support from the state. He would, however, give the additional grants for the education of their priests—would allow their bishops to take the titles of their sees—and would remove from their clergy every badge of degradation. “It may seem,” said he, “at this moment rather a visionary speculation ; but if you adopt the voluntary system in Ireland, I don’t know how long you would be able to refuse an enquiry into the number of Dissenters from the Establishment in the United Kingdom, and the utility of an ecclesiastical establishment altogether. Therefore, the system I would prefer would be to place the present Established Church of England and Ireland, the Roman Catholic Church, and the Presbyterian Church of the north of Ireland upon an entire equality. I know there would be difficulties in the immediate accomplishment of this, but I would look forward to the time when it may be realized.” Sir James Graham said, “I would consent to no inroads on the Protestant church.” Lord Howick said, “The Protestant Establishment is at the root of all the discord. Instead of defending it on the ‘broad ground of religious truth’—the ground on which I rest my own convictions, but which I cannot force upon another—we must legislate for Catholics on perfectly equal civil grounds as we would have Catholics legislate for Protestants. No distinction can be recognised on the assumed truth of our own faith. Either we must make the Catholic the established church in Ireland, as the Protestant in England, and the Presbyterian in Scotland, or we must abolish all state endowments in Ireland, or we must equally divide the state endowments, between the different persuasions. Either course presents great difficulties ; but the difficulties must be manfully faced, if we would regain the affections of the Irish people.” Lord Stanley objecting to the endowment of the Catholics, said, “Will they submit to your laws, admit of your control in ecclesiastical matters, permit the crown to appoint their bishops, or consent to your regulating their fees ? Will they allow you to interfere in any portion of their policy ? No. But they say ‘Give us all the advantages of an Establishment in alliance with the state, and relieve us from all the restrictions which you impose on the Protestant church, and which are the consequences of its alliance with the State.’” Mr O’Connell said, in a passage which we give at length, for the sake of its statistics and its voluntarism, both of which we highly value, the latter nothing the less that it comes from the member of a church which has always been a principal supporter of establishments : “You tell me the Protestant religion would fall, if its ministers were not supported by the state. If that be the case, what a triumph it must be to me to belong to the Roman Catholic church ! The Catholics once had all the livings. They have been taken away, and the Church has had only some donations since the Reformation. You deprived the Roman Catholic Church of Ireland of all her revenues, and hunted her priests into the fastnesses. You set the same price on the head of a wolf as you did on that of a priest. And has the Catholic Church fallen for want of money ? No. She never was in a

more triumphant state than at the present moment. She has four archbishops, twenty-three bishops, fifty deans, sixty archdeacons, two thousand parish priests, with two or three curates each. She has an unbroken hierarchy, as regular, as orderly, and as perfect as it was the day before Henry VIII. ascended the throne. It is not money, then, that supports her. She is no disciple of money, and in that respect she gives you a lesson. Have you not, then, the same faith in your *Protestantism* that I have in my *Catholicism*?" Sir R. Peel expressed his conviction that the Established Church ought to be maintained in its integrity; by which he did not mean that necessary reform should be excluded; but that its revenues should not be divided between it, the Roman Catholics, and the Presbyterians. "On the part of all churches," said he, "there is a disposition to remonstrate against the exercise of the civil power—there is an impatience, a great impatience, of civil control. You have thought proper to control the church. You have been ever jealous of those who claimed more than ordinary exemption from secular authority. In Scotland, within the last two years, you have found a party in the Established Church claiming exemption from civil control, demanding to be subjected to spiritual authority only, and requiring that the boundaries between spiritual and civil control should be defined. You have not conceded these demands. What would you do with your own, the Protestant Episcopal church, supposing she was to ask for the same immunities and exemptions now demanded on behalf of the Catholic Church of Ireland? Would you grant her supreme authority in civil matters? I am sure you would not; and I ask, therefore, what right has a church which refuses to submit to your control to claim to itself the transfer of those privileges which now belong to a church which submits itself to you?" All this needs no comment. The population of Ireland is said to consist of 6,427,712 Catholics; 752,064 Episcopalians; 642,356 Presbyterians; and 121,808 Protestant Dissenters of various denominations. It is estimated that the Popish clergy in Ireland receive yearly—for confessions, L.30,000; for christenings, L.33,333; for unctions and burials, L.60,000; for marriages, L.360,000; for prayers for the dead, L.100,000; as collections at chapels, L.541,632; as curates' collections, L.22,500. Which, together with the government grant of L.8928 for Maynooth College, make a grand total of L.1,426,430.

The younger portion of the Irish population have for a few years past been deriving unspeakable advantage from the National School System, which, upon the whole, is admirably conducted; and the Government, we understand, intend raising the grant for that object this year from L.50,000 to L.75,000. That some parts of the country are still in a state of the most deplorable ignorance will be strikingly apparent from the following extract from one of the tracts issued by the Irish (Presbyterian) Home Mission. The Rev. Mr M'Mannus, their agent, being about to preach out of doors in one of the glens in County Galway, says:—"On going into the cabins of the inhabitants in order to give them notice of the intended sermon (for placards would be of no use) and conversing with them on this and other subjects, I, though not unaccustomed to such scenes, was astonished at their extraordinary ignorance. A great number could not understand even what was meant by the hour appointed for preaching! True, I told them, as plainly as words could express it, that we should meet at seven o'clock in the evening; but to no purpose. In fact, I might as well, I believe, have said at seventy-seven o'clock as at seven. The one was nearly as intelligible as the other. The only way in which I could surmount this difficulty was by changing the hour to eight o'clock, telling them in their own language (Irish) that we should meet 'about the lying or setting of the sun.'" Mr M'M. goes on to inform us

that he had difficulty also in getting them to comprehend the nature of the meeting, or of the exercise proposed.

Additional Endowments for the Church of Scotland.—The Lord Advocate has obtained leave to bring in a bill for the disjunction, annexation, and creation of Parishes in Scotland. The object is understood to be the legalising and endowing a number of the so-called *quoad sacra* parishes. The sources of the contemplated endowments, it is believed, are partly the unexhausted teinds and partly the exchequer. With respect to the first, the heritors of Scotland are likely to be on the alert; with respect to the second, we hope the public at large, and especially Dissenters, need but a word. The Free Church will co-operate here with right good will.

Anti-State Church Conference.—Perhaps we need scarcely mention (as abundant information will doubtless be afforded through other channels) that the Provisional Committee have appointed the sittings to be held in London, and to commence on Tuesday, 30th April. The Conference is to be composed exclusively of representatives chosen by Churches, by public meetings, or by Dissenting Colleges. Each of these bodies may send two; or, any number of Churches uniting, may send four. Every representative must be prepared to give a distinct declaration to the effect that he regards the union of Church and State as contrary to the principles of the New Testament, and that a conference such as this seems to him a desirable method of commencing a movement for the dissolution of the union. It is to be hoped that the movement thus begun will proceed with spirit. Let dissenters throughout the kingdom keep in view the day of convention, and by the prompt appointment of delegates and other preliminary arrangements, show that they are alive to the importance of the occasion. The friends in London having done their part with alacrity and energy, the dissenting community at large are now called on heartily to respond to the appeal. To the *Nonconformist* newspaper belongs the credit of originating this important measure; with characteristic vigilance it continues to watch over its progress, and to vindicate it from the suspicions and charges with which, in some quarters, it has been assailed. This journal has all along approved itself the uncompromising advocate of the voluntary principle—exerting talent of a high order, and a zeal that never flags in furtherance of the common cause. From some of its political views not a few dissenters will, we dare say, withhold their unqualified assent; but nothing can be more groundless than the charge that the anti-state-church conference is connected with party, or has political ends to achieve. The *Eclectic Review* and *Nonconformist* have both been at pains to place the matter on a right footing. Some regret has been expressed by members of the Free Church of Scotland that a movement should be concerted in which they cannot take part. But surely it could never be expected that the supporters of the voluntary principle should not, when circumstances call for it, act for themselves. That each body should follow its own course in things pertaining to itself, and at the same time stand ready to co-operate in matters of common concern, is, as we supposed, the mutually and well understood ground of agreement. To this basis let all parties uprightly adhere, and there will be small risk of collision. The proposed convention will probably serve as a test how far the principles of union on common ground, and freedom without offence, are understood and fairly adopted. Be this as it may, dissenters cannot be true to themselves, and hold their principles in abeyance. The mere breathing of a wish they should do so, instead of operating as an objection to an anti-state church convention, would, as we judge, be an auxiliary reason for giving it support.

QUARTERLY RECORD OF THE MISSIONS

IN CONNEXION WITH THE

UNITED SECESSION CHURCH,

FOR APRIL, 1844.

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JAMAICA.

Extract of a Letter from the Rev. WILLIAM NIVEN, dated Stirling, 4th September 1843.

I received your letter of the 11th July a few days ago. And as to-day is packet post day, however hurriedly I may write, I shall not lose the opportunity of forwarding it immediately. I am gratified that the ladies of your congregation are preparing a box for myself and brother—we are both much in need of help—but I feel the more gratified, as their present employment shows the interest they feel in our success. I am now more in need of help, for the support of schools, than while Mr Goldie remained with me at this station. I have not, for the past year, drawn rent for the school and teacher's house; and in addition to the loss of this, I have also paid the teacher here during, and for the past year, L.24 of salary, beside the school fees; and last week, have made arrangements for commencing another school, and engaged to pay the teacher L.25 sterling per annum—a box or two would help us much. I may add that the want of support compelled me some time ago, to retire from a station and give up a school, where now we might have had a good congregation. At this station we are getting on pretty steadily, our audience is good, and is still improving, though slowly; our numbers amount to 170, after the deductions mentioned last year, and one or two since. I have, however, nothing peculiarly interesting to say of the people here. We have already made very considerable progress, and during the last nine months we have had excellent evening meetings for instruction, three times a week; the average, in good weather, may have been between fifty and sixty, sometimes more. On the other evenings the numbers were necessarily limited from the nature of the meetings held.

*Extract of a Letter from the Rev. JOHN AIRD, dated Mile Gully,
5th December 1843.*

Your kind favour of the 11th July was duly received, and ought to have been answered before this. You are aware of the additional duties that have devolved upon me these few months back, owing to the death of our beloved brother Mr Paterson, and also the departure of his indefatigable and faithful widow and family from this island. Various causes have prevented several of the brethren keeping the appointments of last presbytery for visiting and performing ministerial duties, both at Broughton Place and its stations. If you add to these the anxiety and toil of church building, I am sure that you will be satisfied that there exists little room for supposed inattention towards the committee. I do not murmur that so much work has been appointed me; but the distance between the stations is so considerable, the time lost in riding so great, and the consequent exhaustion so paralyzing, that there is little satisfaction to myself of having done as much as could be wished. Had we all the convenience of railroads and steam-boats that Scotland affords, it would be a very different thing. However, it is a matter of great thankfulness that my health has been so good; had it been interrupted by sickness, no doubt great inconvenience would have been experienced, from the circumstance of our churches here being at least eighty miles separated from the nearest brother. That promise has been verified to me, "As thy day is so shall thy strength be." By this time, it is to be hoped, that the Lord has graciously brought forth one or more of his servants, who are ready to come out and help us. The cry of our churches is loud, and incessant, and urgent, and yet will none be aroused? They naturally look to Scotland for pastors, and shall they be disappointed? Shall they be left like the timid sheep upon the mountains without one to protect their souls, and feed them with the bread and water of life? We cannot allow ourselves to indulge such a thought. And yet it is natural to ask, where are all the young men who profess to burn with love towards the heathen? Where is the proof of their sincerity? The field is white unto the harvest. Congregations have been collected and are waiting; and yet, after all, the love of home or some such feeling hinders them taking their lives in their hand, and coming to the help of the Lord. It is our earnest prayer that this complaint may soon be changed into rejoicing, and that they shall gladly sing, "How beautiful upon the mountains are the feet of them that bring good tidings," &c.

I feel exceeding glad that the committee have been pleased to continue my services in the higher sphere, in which it has pleased the Head of the church to place me; and trust that the connexion may continue to be a mutual blessing. I shall be at all times willing to follow the course that the committee suggest as best suited to promote their wishes and the spiritual well-being of the little flock over whom I am placed. Since my ordination, the congregation has increased, though very partially. There have been added to the members thirty-five during the year, making the number sixty. There are about thirty candidates, and 133 catechumens, making a total of 223. During the year two members have been suspended. Their conduct on the whole has been pretty good. The Lord's Supper has been regularly dispensed every two months, and several children have been baptized. Various causes have operated against our week-day religious instruction classes, but we hope that the adoption of another plan, now under consideration, will correct the evil, although it is probable that we shall not obviate it altogether, until the arrival of missionaries for the other stations, so that I may be more at home. The liberality of the people, both in the way of subscriptions and collections, has consider-

ably increased this year. We used to have only a collection every other month ; now we have it every month, and find it an improvement in the gross amount.

Regarding the schools, I have to report that the attendance has been pretty regular. Hooping cough has been prevalent in this district of the country for sometime back ; latterly among the children it has been all but universal ; I have, in consequence, shut both schools this week. We used to give a vacation of two weeks about this season ; but I found it impossible to go on until the distemper had in some degree abated. There have not been many deaths, although in several cases it has assumed a violent form ; many grown up people, as well as some advanced in life, are also labouring under it. Although the complaint is not one of a deadly character, yet it sufficiently proves that God is ready to punish sinners for the transgression of Adam, and teaches both old and young the necessity of being cleansed from iniquity. May the Lord sanctify the dispensation to us all.

The building of our church is advancing ; I am glad to say it is roofed and shingled, although there is a considerable sum due to the tradesmen, which must soon be paid. I am much perplexed about this ; for the people have nearly all paid up their subscriptions for the year, and cannot be applied to again for a good while. I went and preached for collections in the sister congregation in St Mary's two weeks ago ; but as they are all grappling with difficulties of their own, my success was not so great as it would otherwise have been. However, all helps, and we feel content even with small things. I trust that the Lord will soon relieve us from present anxiety, and enable us to finish the house wherein we expect to worship him.

I feel very thankful for the continuance of your past liberality towards my support, and hope that the congregation may soon be able to relieve you to a considerable extent. As to the increase required, I believe that it will be made up sooner or later. The elders and many of the congregation have been spoken to, and they express no fear, provided that the church were finished.

By the bye, would you be kind enough to bring under the notice of our friends in the *Record*, that we are in want of a CHURCH BELL, and perhaps some of them will be kind enough to send us one. Your churches in the towns are almost all lighted with gas now instead of candles ; do you think that any of them having their old chandeliers lying useless in some corner of their session-house, would not be willing to send us out four or six ? They would be exceedingly useful to us in our new church when finished, and would be no loss to them.

*Extract of a Letter from Mr JOHN DAWSON, Catechist, dated Hillside,
13th September 1843.*

I am happy to inform you that through the kind providence of our heavenly Father, Mrs Dawson and myself are still in good health. In July I had a very sharp attack of the fever, which kept me confined to bed for about three weeks ; since that time I have enjoyed pretty good health, while many others around me have been cut down by the hand of death. I am happy to report that the affairs of the station are going on well. The school is not so large as it was at one time, on account of a new school being opened in the neighbourhood. This will injure us for a short time ; but, as it is a national school, it will not continue very long. We have still about eighty in attendance, which, with my other duties, are as many as I can properly attend to.

The congregation is gradually increasing in numbers. The general attendance on public worship, on the Sabbath, is rather larger than when I last wrote you. We have, during the last quarter, transferred six of our members to the Rev. Mr Aird, at Mile Gully, on account of their having purchased land in that district. We are still going on with the new church; we hope to have it shingled by the latter end of December. The school and congregation have raised since January about L.130 sterling; besides this sum, they have given about 150 days' labour. We have some very heavy demands coming on us in the end of the year for lumber, the purchase of lands, &c.; these demands amount to above L.200. I am afraid that we will have a good deal of difficulty in meeting them. We feel the work to be the Lord's, we are, therefore, determined to trust to him, who has hitherto provided means for us to go on with the building. The Rev. John Aird has been twice at the station since the death of our late dear friend Mr Paterson, to administer the Lord's Supper. I trust that, by the end of the year, a minister will be sent out to Broughton Place.

Extract of a Letter from Mr DAWSON to Rev. J. ROBSON, dated Wellington Church, Jamaica, 15th October 1843.

REV. AND DEAR SIR,—Your very kind letter of the 28th August, came safely to hand. It was truly good news to us to hear that you and your partner had arrived in safety, and had met your beloved children in peace. To Him who keeps his people under the shadow of his wings, and leads them by ways which they have not known, be all the praise. Before this time you will have received my letter, informing you of the death of Mr Boyd, and of many other matters connected with the stations. Since then Mrs D. and myself have enjoyed pretty good health, and have been very happy in our work. We have got a large accession to the school, owing to the abandonment of the national school at Knockpatrick. Now we have upwards of 100 in daily attendance. Most of the children are making satisfactory progress, and we have been much encouraged by a few giving evidence of piety. Their names are entered on the candidate's list. The attendance on Sabbath is larger than when you were here, and the members generally are continuing to walk as becometh the followers of the meek and lowly Jesus. There seems to be somewhat of a revival among us. A number of new prayer-meetings have been lately formed on the different properties around this neighbourhood by the elders. I have been requested to visit them as often as I conveniently could. I have done so, and have had my own soul refreshed under their prayers. Although the Lord has caused us to weep and mourn deeply under the severe bereavements through which we have been called to pass, yet he is giving us demonstration that he can carry on his own work.

With regard to the people's contributions for the building of the church, I can find no fault. I must say that they have done beyond my most sanguine expectation. Although, however, many give very willingly, there are some exceptions. Some are very worldly-minded. I had lately a rather curious instance of this. We were making a subscription to aid in meeting a bill for L.67. One man put down his name for a dollar for himself and wife. I said I thought he should give more, as he was proprietor of a house and two acres of land. He said—"Massa, me have no money—me much distressed." The following week I saw him coming up to my study very early in the morning with a very doleful countenance, and with a small parcel in his hand. I accosted him by saying—"John, what is the matter?" "Aha, massa, de rat destroy me. Me have these bank checks (holding out the parcel in his hand) in one tin pan, and me forgot

to put on de cover. When me come and look at dem dis morning, me found de rats hab mashed dem all so." I said—"John, I thought you told me, when I asked you to give a larger subscription for the church, that you had no money," "Aha, massa, when me look into de pan and see de checks mashed so, me remember what you tell me from de Book, (i. e. the Bible,) 'not to lay up treasures on earth, where moth and rust corrupt,'"—referring to a sermon which I had lately preached on that text. His wife, who accompanied him, said—"Massa, me tell him dat he should not hab told Teacher that him hab no money, but should hab give more to de church. But what de Book no make him bring to Teacher, de rat make him bring." I could not help laughing at the truth of what she said. I took the parcel, and found that L.7, 10s. sterling had been completely destroyed. I then took the opportunity of pointing out to them the sin they had committed in denying that they had any money. "Aha, massa," said the man—"me much wish me had give it all to de church." This circumstance became generally known and has done good to the people. * * *

The people all desire me to return you their warmest thanks for your kindness in promising to get us, if possible, some aid; and trust you may succeed, so that I may be able to meet the demands for building which will come upon me.* If our church were finished, the congregation would soon increase, and clear off the remaining debt, and relieve the society at home of my salary.

Letter from the Congregation of Bellevue to their Pastor, the Rev. PETER ANDERSON, while on a visit to this country.

OUR DEARLY BELOVED PASTOR,—Your departure from us gave us much sorrow. We would humbly bow to all the dispensations of our Father in heaven; and we desire to improve the afflictions he may in his wisdom and goodness dispense unto us.

We cannot see your face, but we can, and do pray for you. You have been a kind friend to us, and we can never forget you. May God be your defence and refuge, and may there be around you and yours the everlasting arms.

We deeply sympathise with you in all your trials. God afflicted your partner in life, and you had to leave us. He took you safely over his wide sea, to Scotland your own country, and to your loving and loved friends; for this we were glad; but *there*, where you looked for health, you struggled with death. The death of your little daughter Agnes gave us great pain. We wept to think that our little flower had withered, and so soon. She is gone,—but to heaven, she is with Jesus. May the "God of all comfort" pour into your wounded spirit the balm of consolation; may our most kind friend, your wife, the mother of her who has gone home to glory, find, in looking to Jesus, repose and hope.

Very earnestly do we pray that God would restore Mrs Anderson to health, and that you and your family may soon return to us and delight us with your presence.

The parent cannot always be with the child to support it; it must learn to walk and support itself. We remember your care over us, your guiding hand; if God has withdrawn you from us, is it not that we may be proved, whether we can stand fast in the faith of Christ, whether we can walk in the footsteps of Jesus? We would take to heart Paul the

* Some of the members of my congregation have contributed between L.30 and L.40 to aid in building the Jamaica "Wellington Church," which sum I shall remit by next packet. L.100 of the loan also goes to Mr Dawson.—J. R.

apostle's words, "Obey much more in my absence, work out your salvation with fear and trembling, for it is God who worketh in you both to will and to do of his good pleasure."

And God has been good to us. Our young friend whom you left among us, has been preserved in health, and has been giving to us the water and bread of life. We commend him and also Mr M'Lachlan to the blessings of our heavenly Father.

If the pruning knife has been used among us, we think we have reason to say, it has been for our good. And we cannot but here acknowledge, and express our thanks for God's goodness to us, when the Lord's Supper was dispensed among us by your brother the Rev. Mr Jameson. Oh, it seemed as if we could not tell how wicked it is to forget Jesus, and as if we could never forget him again.

We cannot at present help looking back to your first coming among us, and the path we have since then trode together. We remember when you came to Navarre. We were then a little company, we were children. Those of us then present remember the hymns we learned in the shade of the mango trees; and particularly there dwells in the heart what you said from that text, "It is a faithful saying, and worthy of all acceptation, that Christ came to save sinners, even the chief." Mrs Anderson laboured hard among us; she had to begin with us at A B C. Many of the young people she taught are now members of the church. God will surely bring her back soon to us, and make her path among us brighter than ever.

Do you remember going up and down among the mountains seeking a place of prayer? At last you found one, and where once stood the billows* was heard the sound of salvation. But that house did not do well. You said, "I will neither give sleep to my eyes nor slumber to my eyelids till I build a house for God." And it is built, to us and to unborn generations, a meeting place with the God of grace.

We thank you as the instrument of God's mercy to us. We may say with the man cured by Jesus, "We were blind, but now we see;" and with David we would exclaim, "Bless the Lord, O! our souls, and all that is within us bless his holy name."

We salute the church that sent you among us. Their love and their prayers have not been in vain. Oh! we have the bread and water of life, and we eat and drink. Give our love to all the friends of the gospel of Christ.

While we eat and drink, *Africa* is in want. While we have the light, *Africa* is dark. O mother church in Scotland, let us stretch out the helping hand to *Africa*. May better days arise on *Africa*, our fatherland.

Christian friends in Scotland! the ocean is between us, but we shall yet shake hands above, and from *Africa* too, redeemed ones shall be there. Yes, Scotland, Jamaica, and *Africa* are far separated, but the gospel of Jesus shall unite them all.

There is, beloved pastor, a request we have to make, and we shall conclude our letter. We trust we do not interfere with the expression of parental love, when we state our wish to be permitted to erect a memorial at the grave of your departed child. It would deeply oblige us, to devote part of the small token of our affection, we herewith send you, to that purpose. Should this proposal meet with your approbation, we submit to you the following inscription, to be amended by you as you may deem proper

"To the memory of Agnes Anderson, daughter of the Rev. Peter Anderson, missionary. Erected by his congregation, Bellevue, Jamaica,

* Stocks in which the slaves used to be fastened.

as a token of their affection and esteem for him, and his partner in life, and as an expression of sympathy with their affliction in the loss of her whose dust rests below, waiting the resurrection of those who sleep in Jesus."

And now our dearly beloved pastor, farewell! We commit you, and your wife, and your children, to the care of the shepherd of Israel.

Loans to the Churches in Jamaica.

To the success of our missionary operations in Jamaica, suitable churches are indispensable. The cost of erecting the plainest building is very great. No part of our mission fund is allotted for this purpose. Having witnessed the anxieties and difficulties to which some of our missionaries were subjected on account of the responsibilities which they had necessarily incurred in getting up places of worship, and knowing the exorbitant interest charged for money advanced them in the island, as well as the annoyances to which they were otherwise exposed, Mr Robson, in his address to the Synod, suggested that if money were given in loan at five per cent., sufficient security would be given by the missionaries for repayment, and great relief would be afforded them. As the result of this suggestion, several gentlemen advanced the sum of L.800 sterling, which was remitted to four different stations. With regard to two of the stations the arrangements are not yet completed. Letters have been received by Mr Robson from the missionaries at the other two, from which the following are extracts.

From the Rev. JAMES NIVEN, dated Friendship, 19th January 1844.

REV. AND DEAR SIR,—Yours of the 14th, and also of the 29th November, were received in due time, and made our hearts right glad. I lost no time in corresponding with Mr H. about security; and though the plan adopted is different from that proposed by you, I hope it will be equally satisfactory.

(After narrating the manner in which the loan had been adjusted, Mr Niven proceeds):—

Now, my Dear Sir, I cannot convey to you a proper impression of the gratitude we feel for this tangible proof of the interest you take in our happiness and the prosperity of the work. No circumstance has relieved our anxieties, and brightened our prospects more, since we commenced our labours in this dreary moral wilderness. I doubt much the Directors of the bank from which we had the L.400 in loan would have done mischief immediately; but, through your energetic kindness, God has sent us relief. Give our sincere thanks to the parties advancing the money. I hope and pray that, by a sevenfold return of their kindness from the Lord himself, they may know that "it is more blessed to give than to receive."

I delivered your message to my elders, and they wish me to return their best wishes. They have the liveliest recollection of your kind visit here. It affords us the greatest pleasure to know that your health is again established, and that you are able to hold on your way, rejoicing in the midst of your arduous labours. We trust the result will be many bright gems in your eternal crown. Mrs Niven was again brought very low in August and September. She is now better, but not strong. She unites with me in kind Christian regards to yourself, Mrs R. and family.

From the Rev. J. AIRD, dated Mile Gully Pcn, 6th January 1844.

MY DEAR BROTHER,—Your very kind favours of the 15th and 29th November were duly received—the latter upon Tuesday, when engaged

in the act of removing from the Pen House up to one in the mountains, which Mr P. has been kind enough to let us have, in order that I may be in the midst of the congregation, and within a mile of our new church, where I can be every day that I am at home. This accommodation will be a great saving both of my time and of my horse,—a matter of no small importance with missionaries here. I suppose there were not fewer than sixty people helping to carry this, that, and the other thing. The scene was very animated. When the largest gang set off, they wound their way up the defile, singing as they went. All seemed delighted with the movement towards the spot where our future labours will henceforth be carried on, and which will probably be the resting place of this mortal tabernacle after our earthly conflict and pilgrimage are over. Many very pleasing associations are indissolubly connected with the residence we have left. Thither the Lord, in his all-wise providence, guided our footsteps; there he recruited the broken health of my partner and myself, and, above all, prospered the cause of the Redeemer in our weak and unworthy hands. Those who lived in the neighbourhood had just been emancipated from slavery, and were waiting to be rallied at a standard,—the bearer of which might be Wesleyan, Independent, or Presbyterian, it mattered not to them. The Lord inclined their hearts to receive us; and although not a few have proved unfaithful, and the word to them has, we fear, proved a savour of death unto death,—yet, we trust that the Captain of our salvation has many faithful soldiers, who will overcome, through his blood, and be owned and blessed at his coming. Oh, my dear brother, what an undeserved and ill-requited honour has been put on us, worms of the dust, that we should be made co-workers with God in converting this waste wilderness into a paradise. In the missionary field, the change is most observable; and always as we remember the past, and compare it with the present, we cannot but recognise the hand of God himself. To him alone be the glory and the honour. We shall still go forward with his good hand upon us, and make mention of his loving-kindness, even of his only.—But I must now get to matters of business.

We felt exceedingly thankful for the announcement that L.100 were to be lent us, and still more so when the order was received. With the conditions I cheerfully comply. Our title has not been recorded, but I intend forwarding it for that purpose next week, and also sending the necessary documents to Mr H. The present relief has been sent in answer to prayer, and is another instance of the truth, that if we call upon the Lord in the time of trouble, he will hear us. I have got every thing put in such a train as we hope will enable us to open the church about May or June. At present we have no funds on hand, but are rather in debt. However, by your L.100, and the subscriptions of the people during this year, we shall be kept afloat, and perhaps some other assistance will be sent. We have a gracious Benefactor, who is able abundantly to supply all our wants.

Letters have been recently received by Mr Robson from Mr and Mrs Hannah, catechists at New Broughton, containing pleasing accounts of the state of matters at that station, but anxiously pleading for a missionary to succeed the late Mr Paterson, and also for a missionary to Mount Pleasant;—from Rev. Mr Jameson, Goshen, giving a cheering account of the progress of the work, and of his labours with the students under his care;—and from Mr Campbell, teacher at Mount Pleasant.

CANADA.

Extract of a letter from the Rev. WILLIAM PROUDFOOT, dated London, 22d November 1843.

As you will have received, long ere this reaches you (by the Presbyterian) an account of the United Associate Synod of Canada, and of the last meeting of the missionary Presbytery, and also an abstract of the minutes of the first meeting of the Presbyteries of London and Toronto; I do not need, farther, to refer to these matters, except to invite you particularly to notice the minute of the missionary Presbytery, respecting Mr Fletcher's appointment to Chippewa, and to express my hope, that, for the future, all due attention will be paid to it by the committee.

You will see by the minutes of the London Presbytery, that it was agreed to memorialize the committee in favour of Chatham. Mr Skinner and I were appointed to draw up and forward said memorial; Mr Skinner has devolved the whole matter on me. The following is, therefore, to be regarded as having all the weight which presbyterial authority can give to it.

The congregation in Chatham was organized in Feb. 1838. It was then composed of about sixty members; shortly after it increased to about 100. Death, emigration, and the oft disappointed hope of getting a minister settled amongst them, together with the want of ordinances, often for a number of months together, have reduced them to their original number. Still they stand firm. They have put up the walls of a handsome brick meeting house, and I suppose the roof is now on them. One of the members has given 8000 feet of black walnut to floor and seat the house. In consequence of the continued vacancy of the congregation, and the apparent improbability of soon getting a settlement, some that *were* connected with them, and some that *would have* joined them, applied to the kirk. A minister of that denomination is now in the place; but is so far from being acceptable, that if our congregation had a settled minister now, they would more than recover all that they have lost.

The congregation in East Tilbury was organized in Feb. 1837. It is nearly twenty miles south-west from Chatham. It will for some time be united with Chatham congregation in support of a minister.

Chatham is the centre of a missionary field, which, for extent and destination, has no equal in Canada. From London to Chatham, a distance of seventy miles, there is no place of worship except a small Episcopalian one, fifteen miles from London. From Chatham to the Detroit river, a distance of ninety miles, by one road there is a French Catholic church, and by another road, there is ours in Tilbury; while to lake Huron on the one hand, and lake Erie on the other, there is no place of worship, except a few school houses in which the Methodists preach. If the Synod want a missionary field, the one now described is that field. In the town of Chatham, there is a small Episcopalian society, a little Methodist chapel, and the Scotch kirk already named; but all, taken together, come very far short of meeting the destitution of the town, and surrounding country.

It is the opinion of the presbytery, that the committee should send a preacher to the presbytery, with a special reference to Chatham and Tilbury; and that the committee ought to guarantee L.100 for three years, the presbytery taking care that these congregations shall contribute up to their ability to diminish their minister's drafts upon the treasurer. Farther, that upon receipt of this, the committee shall give encouragement to the congregation of Chatham, that they will send a preacher in the spring. The presbytery wish to state farther, that though they have called the attention of the committee to Chatham, that there are other congregations within their bounds, on whose continuance with the pres-

but there is little hope if they do not get ministerial services soon. We need at this moment three preachers.

Farther, the presbytery can do nothing to supply with sermon the vacancies, of which there are seven. I am nearest to Chatham and Tilbury; and the distance to the one is seventy miles, and to the other ninety. Mr Skinner is twelve miles farther from both, and Mr Murray is forty two.

I have now discharged the duty committed to me by the presbytery, and I earnestly hope that the committee will do something effective to meet our wants. I think it likely you may have similar applications from the other two presbyteries, and I hope you will be able to attend to them too; but, let me assure you that there is no place in Canada so destitute as the western district.

*Extract of a Letter from the Rev. JAMES M'FADYEN, dated Rochester,
12th January 1844.*

I intended to have written you long before this date, but I delayed till I might be able to give you a more definite and particular account of the prospects of the congregation at Rochester, for which I was more especially sent to this country, and over which I am now ordained a minister, than I could otherwise have done, had I written at an earlier date. As I have something to state concerning other congregations in connexion with the Missionary Synod of the Canadas, I may give you a brief outline of the whole of my labours.

I embarked at Liverpool about the middle of April last, in one of the first-class American line of packet ships; and, after a voyage of thirty days, landed at New York, in good health. There were about 300 passengers, the greater proportion of whom were Irish and Welsh emigrants. I obtained permission from the captain to preach and conduct worship on the Sabbaths, between decks. I commenced upon the first Sabbath of our voyage, and preached to numerous and attentive audiences every Sabbath, except one, when the rolling of the ship was so great that the passengers were unable to keep their feet, and when every thing moveable had to be lashed to some part of the ship. The majority of the passengers were Methodists and Roman Catholics. Almost all of the former, and a few of the latter, attended worship, and heard sermon; and I may also add, a few of the seamen did so likewise. A great deal of sickness prevailed amongst the passengers, especially amongst the children; measles having fearfully broken out amongst them, of which four died. There were also two deaths from other complaints—that of a young lad and of an old man. I endeavoured on the Sabbaths to improve these painful dispensations, by pressing them upon the attention of the passengers and crew, which I hope has not altogether been lost. Who can tell but that the incorruptible seed of the word of God may have been sown in some heart, which will thereafter germinate and bring forth fruit in the life? After arriving at New York, I lost no time, but proceeded, upon the evening of the same day of my arrival, up the Hudson for Albany, and from thence proceeded by the Erie canal to Rochester, where myself and family arrived in tolerably good health, and for which we had great reason for thankfulness to our heavenly Father for his providential care over us amidst so much sickness and death. I preached at Rochester upon the first Sabbath of my arrival there, and I must say that I felt disappointed when I saw such a small audience,—only about twenty-five persons in the forenoon, and about forty-five in the afternoon; and I felt sorry when I became acquainted with the circumstances of the congregation. I found sixteen members in all. They have no church, but have rented a large school-room, in which they meet. They had regular supply of sermon by a mi-

nister belonging to the Associate Reformed Church of this country, till my arrival, and for which they paid him three dollars for each Sabbath-day's service ; that is equal to 12s. British money. I understand that when they had occasional supply from Canada, they made an effort and paid the minister or preacher handsomely. I continued with them for ten Sabbaths, preaching regularly twice every Sabbath, and occasionally preaching in the evenings in the country. Our audiences rapidly increased every Sabbath, until our place of meeting became literally crammed, and continued so till I left for Canada, so that our sixteen members were filled with the highest hopes and the greatest expectations of eminent success in their congregational speculation. During my absence in Canada, the Rev. William Proudfoot of London was appointed by the Presbytery to dispense the sacrament of the Lord's Supper, and moderate in a call at Rochester, which appointment he fulfilled. He admitted nine new members, which swelled the list to twenty-five ; and on the Monday after the sacrament, moderated in a call which came out unanimously for me. The call was subscribed by twenty-three members and thirty-six adherents. I was present at the meeting of Presbytery at Toronto, when the call from said congregation was presented. It was sustained as a regular gospel call, and being put into my hands, I accepted of it, and at the same meeting gave in my discourses and other trials for ordination ; these having been previously appointed me, in order to expedite my settlement at Rochester, in the event of my accepting of their call. These trials having been sustained, my ordination was appointed to take place at Rochester on the 11th of October. I was ordained upon the same day in the first Presbyterian church, the use of which was kindly granted by the managers of said congregation for the occasion, and also the use of their lecture-room for the Presbytery to meet in. Since my ordination, I preach three times in the week, twice every Sabbath, and once every Thursday evening. Our place of meeting is generally filled on the Sabbath days, and tolerably well filled on the Thursday evenings. A considerable number of Americans attend, both on the Sabbath days and on the Thursday evenings.

We observed the ordinance of the Lord's Supper on the last Sabbath of December, on which occasion there were twenty-nine new members added. Although the most of these were members of churches in the Old Country, yet I examined almost the whole of them upon the leading doctrines of christianity, lest some might come in amongst us that would cause a schism in the congregation, from a diversity of sentiment, which is not an uncommon occurrence in the churches of this city ; for you must know that there are here doctrines and sentiments from every zone and latitude of theology. In my conversations, I met with two individuals who impugned the doctrine of eternal, unconditional, and personal election. These persons, however, after considerable length of conversation, acknowledged their belief in this doctrine ; and besides conversing with them in private, I required them all to be present at the Thursday evening's lecture ; after which, in the presence of the session and congregation, I read the whole of our summary of principles, as it is contained in our Testimony, requiring their assent to the doctrines as I went along, which they gave. On the communion Sabbath every thing was conducted in decency and in order. I felt it to be a time of refreshing to my own soul, and I hope it was felt by many others to be the same to theirs. As I am far distant from many of my brethren of the Presbytery, I had no assistance, and consequently had no extra preaching. My usual Thursday evening's lecture stood for the preparation sermon. I preached the action sermon on the forenoon of Sabbath, and dispensed the ordinance of the Supper on the afternoon. We had sermon on Mon-

day by a licentiate of the Old School Presbyterians of this country, who was on a visit to his friends in the city.

In so far as an audience is concerned, the congregation is doing remarkably well, our meeting-house oftentimes being literally filled; but, strange to say, very few persons have taken seats, and very few of the members have seats, and even very few of those who signed the petition that was sent to Canada, praying to be formed into a congregation, and to have a minister settled amongst them, have taken seats, or have ever paid anything to support gospel ordinances. From the commencement of their existence as a congregation, the burden fell chiefly on one or two individuals. These individuals, as one of them has since declared unto me, bore the expenses, in hopes that, when the people got a minister once settled amongst them, they would begin for to do something to support the ordinances of religion; but I am sorry to say that little improvement has been manifested as yet.

A congregational meeting was held, immediately after divine service, on the Monday after the sacrament, when new office-bearers were chosen, and a scheme devised for raising the necessary funds for the support of the gospel amongst them. The congregation was divided into districts, and collectors appointed to collect seat rents, &c. There was a meeting of the directors last night, immediately after my lecture, when each got his district assigned him. I hope by this means the members will be induced to pay for seats, and be brought to give what they can to support a stated ministry amongst them. I hope that some of them have tasted of the grace of God, and that all of them have now learned something of evangelical doctrines, and that they will count it both their privilege and duty to support gospel ordinances. There are amongst them a few men of prayer, of influence and of weight of character, who take an interest in the congregation and in me; and I hope that, by the blessing of God, we will succeed, and that others will soon become efficient members.

I almost forgot to mention that the congregation pay 75 dollars yearly of rent for their place of meeting—have promised to pay me 500,—and one member pledged himself to raise an additional 100 amongst the Americans who occasionally attend, which will make 600.

Rochester is a thriving fine city, pleasantly situated upon the banks of the Genesee river, near the Falls, and numbers about 24,000 inhabitants, who are chiefly employed in commercial and mechanical pursuits; but I must also observe that Rochester has a fair share of professional men, such as clergy, physicians, lawyers, teachers, &c. There are in the city thirty-three congregations, viz. four American New School Presbyterians, four Methodists, two of which are composed of coloured people, four Roman Catholics, two Episcopalians, two Baptists, two Quakers, one Covenanters, one Dutch Reformed, one Unitarian, one Universalist, one Perfectionist, one Campbellite, one Millerite, one Congregationalist, one Scotch Secession, &c. &c., the greater number of which have regular pastors, so that there is no lack here of church accommodation and of pastoral superintendence. In this city there are *isms* almost innumerable, and from every quarter of the globe. There are not a great many Scotch here; but I am sorry to say that a number of those that are here are not over religious, and a few of them have embraced some of the wildest *isms*, so that there is much need for a standard of truth to be lifted up amongst our countrymen here, as well as in Canada. If these praying men, who have now banded themselves together to nourish the Secession congregation here, now struggling for existence, were to receive the countenance of others who love the truth, I have no doubt

but that they would very soon be able to show that countenance to others which they at present so much need. I had very dark prospects at first, but I have now brighter and happier ones; I think there is now the nucleus of a good congregation. This congregation, short as it has been in existence, is now remodelled.

Thus, I have given you, as far as I know, a correct statement of the present circumstances and likely prospects of the Secession congregation at Rochester. I have done what I could amongst them. I have done my best. I have laboured night and day, that I might do good and gather a congregation. Perhaps I occupy the place of the sower in regard to this congregation, and that another shall come after me and reap and receive wages; but I hope the congregation now forming will be composed of such material that shall not give painful feelings to him who comes after me. I will do all I can, in dependence on divine aid, to gather a congregation.

Extract of a Letter from the Rev. ALEX. LOWDEN, dated New Glasgow, 31st October 1843.

I have to inform your committee that Mr Kennedy and I, with an elder from each of our congregations, have at length formed ourselves into a Presbytery. It may be necessary to assign some reason why we had not sooner complied with the order of the Synod.

Mr K. and I agreed to hold a meeting at Montreal, where it would be more convenient for Mr Taylor to meet with us, and thus make another attempt to procure his co-operation. This was on the 17th March last, when we had some very stormy weather, and a deep fall of snow, rendering the roads nearly impassable. Both of us, with our respective elders, went to Montreal, but at different times, the one taking for granted that the other would not, from the state of the roads, attempt our journey till the following week. Thus our designs *then* were frustrated.

Several personal and relative causes prevented our meeting sooner. We have, however, by our seeming delay, afforded to Mr T. sufficient time to weigh the matter anew. From the conversation had with him in March, his opinions were found to be unaltered,—still holding to the deliverance of his Session, of which you have a copy in the letter connected with our meeting in 1842.

He seems still to hold the same opinion in October 1843.

The following is an extract from the minutes of our meeting for forming ourselves into a Presbytery :—

“ New Glasgow, October 10, 1843.

“ This day, Mr Kennedy of La Chute, and Mr John M'OWat, elder, from the session of that congregation, with Mr Lowden, New Glasgow, and Mr John Murray, from the session of that congregation, met at New Glasgow, and, agreeably to the repeatedly expressed wish of the United Secession Synod in Scotland, that there should be a Presbytery formed in Eastern Canada, in connexion with said Synod, considered it to be their duty now to comply.

“ It was agreed that Mr Kennedy should act as Moderator, who accordingly proceeded to constitute the Presbytery by prayer.

“ The Presbytery being formed, Mr Lowden was appointed to act as clerk.

“ Agreed, that the Presbytery be designated ‘ The Missionary Presbytery of Eastern Canada in connexion with the United Secession Church of Scotland.’

“ The Presbytery judge it right and necessary to state, that at a meeting which Messrs Kennedy and Lowden had some weeks ago, they con-

sidered it proper to apprise Mr Taylor of Montreal of the intention to meet here this day, for the formation of a Presbytery, and invited him to come and take part with us ; but no answer has been received.

"The Presbytery regrets that, in their present circumstances, they cannot have the assistance and co-operation of Mr Henderson of St Andrews.

"The clerk was instructed by the Presbytery to acquaint the committee on Foreign Missions of what has been done in forming themselves into a Presbytery.

"The Presbytery agreed to hold its next meeting at La Chute, on the Tuesday after the first Sabbath of February 1844.

"The meeting was concluded with prayer by the Moderator."

Extracts from the Minutes of the Missionary Presbytery of the Canadas.

Hamilton, 27th July 1843. 8½ o'clock A.M.

The Missionary Presbytery of the Canadas met, and was constituted by the Rev. Mr Lawrence, Moderator.

Read the minutes of former sederunts.

Took up the petition from Chinguacousey for a moderation. Agreed unanimously to grant said moderation, and appointed Mr Jennings to moderate in a call in that congregation during September, and to correspond with the congregation on the subject. Agreed also that Mr Coutts supply them with sermon in the meantime.

Resolved unanimously, on motion of Mr Ritchie, that Mr Coutts be appointed to preach in Eramosa, on the first Sabbath in August, and at Nichol on the third, to intimate the decision of Presbytery in the case of Mr Barrie, and to declare said congregations vacant.

Resolved, that Mr Barrie be inducted to the congregation in Hamilton, on the Wednesday after the fourth Sabbath of August, and that Mr Coutts preside, and that Mr Porteous assist.

Appointed Mr Porteous to serve Mr Barrie's edict on Sabbath first.

Entered upon the petition from Richmond Hill praying for a moderation. Delayed procedure till Mr Jenkins shall communicate with the Presbytery.

The Committee appointed to draw up a form of constitution for the churches, and the form of a deed for church property, reported that they had not got their appointment completed. The Presbytery re-appointed the Committee with directions to proceed, and to report.

Agreed that the Report on Education be transferred to the Synod about to be formed.

Appointed Mr Fletcher to preach in Chippewa on the first Sabbath of August, and in Chatham on the second, third, and fourth Sabbaths, and in the Gore District on the first and second Sabbaths of September.

Appointed Mr M'Fadyen to preach in the Home District on the first and second Sabbaths of August ; in the Gore on the third and fourth Sabbaths, and in Chatham on the first and second Sabbaths of September.

The clerk now read that part of Dr M'Kerrow's letter, which contains an extract of the minutes of Synod, authorizing the Presbytery to form itself into a Synod, and which is to this effect,—“That the Canadian Presbytery be instructed to arrange themselves into as many separate presbyteries as may be found advantageous, and to form themselves, at the same time, into a Synod, exercising all the ecclesiastical authority over their own church, competent to a supreme court, provided always, that they continue to transmit to this Synod their minutes, reports of labours, and other communications, as fully as heretofore.”

It was now agreed that the Rev. George Murray take the chair and constitute “THE SYNOD,” which he did accordingly. Agreed that the

designation of the Synod be "THE MISSIONARY SYNOD OF CANADA, in connexion with the United Associate Secession Church in Scotland."

Appointed Mr Proudfoot, Clerk of Synod, and Mr Christie, Treasurer.

Resolved, that the Synod be subdivided into the following Presbyteries.

I. The Presbytery of London ; consisting of the Rev. Messrs W. Proudfoot, G. Murray, and J. Skinner. The congregations under the inspection of said Presbytery, are, London, Blenheim, Paris, English Settlement, Proof-Line ; together with the vacancies, Chatham, East Tilbury, Union Road, and Talbot Street in Southwold ; Goderich, Stanley, and Tuckersmith. First meeting at London, on Tuesday after the first Sabbath of October next.

II. The Presbytery of Flamboro ; consisting of the Rev. Messrs T. Christie, J. Roy, Alexander Ritchie, D. Coutts, J. Porteous, and W. Barrie. The congregations under their inspection, are, Flamboro, St George and Beverley, West Dumfries, Esquensing, St Catherines ; together with the vacancies, Nichol, Eramosa, Paisley Block, Puslinch, Hamilton, and Chippewa. Said Presbytery to hold its first meeting in Hamilton, on the Wednesday after the fourth Sabbath of August.

III. The Presbytery of Toronto ; consisting of Rev. Messrs. R. H. Thornton, J. Cassie, Wm. Fraser, G. Lawrence, W. Jenkins, J. Jennings, J. Morrison, S. Porter, and J. Dick. The congregations under their inspection, are, Whitby, Port Hope, Gwilliamsbury, Tecumseth, Innisfil, Clarke, Richmond Hill, Toronto, Madrid, Trafalgar, and Emily ; together with the vacancies King, Albion, and Vaughan, Chinguacousy, Pickering, and Rochester. First meeting will be held at Toronto, on Tuesday after the fourth Sabbath of September.

Appointed the clerk to write to Dr M'Kerrow approving of his suggestion as to the best way of aiding the Canada Mission, detailed in his letter of the 16th January 1843.

Resolved, that the Clerks of the respective Presbyteries be a committee to distribute the services of any Preacher or Preachers, who may arrive from Scotland, before next meeting of Synod.

Resolved, that the next meeting of Synod be held at Hamilton on the Wednesday after the first Sabbath of May next, and that the Report on Education be the first business, and that the Synod proceed in it to an issue. Closed with prayer.

WM. PROUDFOOT, *Synod Clerk.*

Report of the Deputation for the West.

The deputation consisted of the Rev. Messrs Proudfoot, Murray, and Skinner ; and the object was to stir up the congregations and stations within their bounds to Missionary effort.

On the 12th of June last, the congregation of London was visited. Mr Murray preached on the duty of unremitting activity on the part of the church, especially in the present posture of her affairs. The meeting was then constituted by Mr Proudfoot, who gave a lengthened account of the objects of the deputation. Mr Murray then addressed the meeting on the character of a christian church as a Missionary church ; and was followed on the same subject by Mr Skinner. The audience was attentive and seemed deeply interested. A missionary society was formed, and collectors appointed. Mr Murray concluded by prayer.

On Tuesday the 13th of June, the congregation of the English Settlement was visited. Mr Murray preached on the duty of the church adapting her system of operations to the exigencies of the times. Mr Skinner constituted the meeting, and explained the objects of the deputation. Mr Proudfoot contrasted the present with the former prospects of our mission,

and urged the duty of the congregations which have a regular administration of Gospel ordinances to send the Gospel to the vacancies and stations belonging to our own church. Mr Murray followed. The audience listened with great attention. A missionary society was formed and collectors appointed. On Wednesday the 14th of June the congregation of the Proof-Line was visited. Mr Proudfoot preached. Mr Skinner constituted, and stated the objects of the deputation. Mr Murray then addressed the meeting on the duty of the church in Canada following the example of the United Secession Church, and of engaging in missionary undertakings within her own bounds. He refuted the objections that are commonly made against frequent calls to pecuniary effort. Mr Proudfoot insisted upon the propriety of engaging the young in collecting for missionary purposes. A missionary society was formed and collectors appointed. The meeting was closed with prayer.

On Monday the 26th June the congregation of Blenheim was visited. Mr Skinner preached on the necessity of the church endeavouring to abound in good works. Mr Murray constituted the meeting, and explained the objects of the deputation and the duty of the christian church to engage in missionary undertakings. Mr Skinner gave an account of the number of vacancies and stations connected with the mission. He adverted to the unfavourable opinion that is entertained at home, of the missionary spirit of our Canadian churches; and hoped that the missionary efforts of our congregations would soon remove that unfavourable opinion. There can be no doubt that this congregation will be exemplary in their contributions. The meeting was concluded by prayer.

On Thursday the 25th May, the congregation of Paris was visited. The Rev. Mr Porteous of St Catherines, preached from Matthew viii. 25. The meeting was constituted by Mr Murray, who explained the object of the deputation. The Rev. Mr Porter of Chinguacousey, addressed the meeting at great length, and showed that the church's prosperity in temporal things depended upon her fidelity in giving of her worldly substance for the extension of the Redeemer's kingdom. The speakers withdrew, when the congregation took up the subject themselves very warmly, appointed a committee and sub-committee, to draft rules and choose collectors; concluded with prayer.

On Sunday the 29th April, the congregation of Mount Pleasant was visited by the Rev. Mr Murray. He preached on the duties which the christian church owes to herself and to the world. The meeting concurring in the objects of the Presbytery, resolved in present circumstances to make an annual collection.

Early in July the congregation of Chatham was visited by Mr Proudfoot. The congregation concurred heartily in the views of the Presbytery, and resolved that an annual collection be made for the mission fund.

The congregations of Goderich, Tuckersmith, and Stanley, to be visited in the fall.

All which is respectfully submitted by

GEO. MURRAY, *Clerk of the Deputation.*

The above is the commencement of an attempt to raise missionary funds. If every church member in connexion with the missionary Synod of Canada would give a York shilling per quarter, the sum of L.300 could be raised for missionary purposes. It is necessary, if possible, to raise L.500 annually.

G. M.

THE
UNITED SECESSION MAGAZINE,
FOR MAY, 1844.

MISCELLANEOUS COMMUNICATIONS.

LIFE OF GIROLAMO SAVONAROLA.*

PART FIRST.

LUTHER, on his way to the famous diet of Worms, was shown, by a priest at Naumberg, the portrait of a distinguished martyr who had suffered death by the cruelty of Rome some years before.† The bold reformer looked for a while at the painting in silence, and cherishing increased faith in God from the lesson of patience unto death it taught him, he fearlessly proceeded on his memorable journey. The portrait shown him was that of the Italian reformer whose life we propose now briefly to trace. GIROLAMO SAVONAROLA was born at Ferrara, in the year 1452, of parents descended from a noble family of Padua. He received his early education mostly from his father and grandfather, under whose care he soon gave indications of those great talents for which he became in after life so distinguished. As was then the custom in the training of youth, his attention was directed to the philosophy of Plato and Aristotle, but his active inquiring mind sought for itself a better rest than their teachings can yield. His observing eye was open to the flagrant wickedness of the world around him, his tender conscience testified to the sins within him, and he early began to seek the true refuge which religion affords. But in that age saving truth was buried under the rubbish of incumbent superstitions, so that the youthful inquirer was for a season doomed to great labour and conflict ere he found the safe resting-place. At first the church, of whose glaring corruptions he was yet in great measure ignorant, seemed to be the safeguard of the soul's interests. With her, therefore, he promised himself repose, and chose the life of a monk, that he might give himself up to the service of God. Knowing that his father would oppose him in carrying his resolution into effect, he waited an opportunity for leaving home unobserved, which he accomplished in April 1475, when he entered the Dominican monastery at Bologna.

He had now, at twenty-three years of age, when the heart is so full of hope, come to the place of expected repose; but his soul was not satisfied. He had taken refuge here hoping to find religion all around him, in the pious lives of the so-called sacred brotherhood; but he saw hypocrites under the mask, "transacting villanies that common sinners

* *Life and Times of Savonarola*, illustrating the progress of the Reformation in Italy. London: Whittaker and Co. 1844. A work of interest, from the character it delineates; but to be read with caution, especially where the biographer indulges much in the exhibition of his own religious sentiments, some of which are not only misty, but extremely questionable.

† D'Aubigne's *History of the Reformation*. Part 2d, page 197. Whittaker's Edition.

durst not meddle with ;" and instead of realizing the promised seclusion for divine contemplation, he was employed, many weary years, in teaching Aristotle and the Schoolmen, from whose barren pages he had just fled. Here, however, he became acquainted with the writings of Augustine, to whom he gave long nights of deep study in his solitary cell, and derived from him that saving knowledge of divine truth which gave rest to his troubled heart. In this part of their history, there is a striking agreement between Savonarola at Bologna, and Luther at Erfurth. Both entered the monastery pressed by the burden of sin, and seeking relief, but in vain, from spiritual sorrows by the bodily services of the cloister, and both agree in their passionate admiration of Augustine, from whose works they received new lights on the deep corruptions of the human heart, and the freeness of divine grace.

Savonarola's observation of the church's corruptions made him hesitate as to his entering into priest's orders. "The chaste time of the first church," he would say, "has departed. Rome, polluted with all vices, rushes on to a second fall. Would you wish your son a wicked man, make him a priest. Oh, how much poison will he swallow." Afterwards, however, he surmounted these practical difficulties, and became a preacher in 1483, the year of Luther's birth. In the capacity of a preacher of righteousness he went to Florence, with high character for learning, and glowing hopes of success ; but in his first attempts at pulpit eloquence he entirely failed, and retired desponding from the scene of his labours. "I had," says he, "neither voice nor lungs, nor style. My preaching disgusted every one. I could not have moved so much as a chicken." Yet, though disappointed, the youth feels a spirit of power within him which must do great things. He does not despair, but retires to prepare for future efforts and success. While, then, he is in retirement, striving, by severe application, to unseal the fountain of eloquence which afterwards poured forth so copious and healing waters, and before we trace the effects of his powerful preaching,—we shall take a rapid glance at the state of religion in Italy when Savonarola appeared as the reformer of the church.

The pure sanctifying truths of primitive christianity, as preached by Paul at Rome, seem to have taken a firm hold of the Italian mind, and it is remarkable that ages after the supremacy of the pope was acknowledged in other lands, his arrogant claims were resisted by the churches in Italy.* It was not till the eleventh century that the Roman pontiff succeeded in having his sovereign authority acknowledged in the diocese of Milan, which had till then continued independent of his sway, and conducted its worship according to the ritual of the Ambrosian liturgy. The yoke thus submitted to with reluctance and indignation, was grievous to be borne. In the ninth century, Claude of Turin distinguished himself, not less by his vigorous opposition to the image, worship, and mummeries of Romanism, than by his excellent commentaries on scripture. The evangelical dissenters of the middle ages, under the different names of Vaudois, Waldenses, and Albigenses, who lifted up their noble testimony to the truth of God, having passed the Alps, were found in various parts of Italy, examples of primitive "believers in faith, and

* See Dr McCrie's *History of the Reformation in Italy in the 16th century*,—a work whose great merits as a clear and classic record of noble actions and characters have not yet been sufficiently appreciated by the British churches.

love, and purity." Early in the thirteenth century, and subsequently, furious bulls were fulminated against them, delivering them over to the fires of the inquisition ; but they were the worthy representatives of that cause which is indestructible, and, though changing place, they still lived to speak the truth. One settlement of these " peculiar people," in Calabria, where they were established in the year 1370, was especially remarkable, not only for its lowing herds, and valleys covered with corn, and smiling villages, but especially for its being the scene on which first dawned the hallowed light of reviving literature in Italy—the welcome harbinger of the coming reformation. It was from Barlaam, a monk of Calabria, that the celebrated Petrarch obtained his knowledge of the Greek language, and Boccaccio was taught it by a native of the same place. By means of these, and others famous in the annals of literature, the cause of letters advanced in Italy with rapid steps. The mind of man was roused from the torpor induced by the slumber of centuries,—the spell of superstition, on which popish rites rested, was broken—men's eyes were opened, and they were amazed to witness the prodigious delusions in which they had been held, and the numberless corruptions in the church with which they were surrounded. Hence, in the literature of the day, the vices of the clergy were fearlessly exposed, the abuses of the church were denounced,—poetry and wit, stirring eloquence, and powerful remonstrance, were all employed to effect reform in the affairs of the church. Yet one thing was wanting in these struggles of the men of letters towards the desired regeneration—it was the life of God, infusing new sap into the root, and sending healthful influence to the topmost bough of the tree of holiness, by which it flourishes " like a green olive tree in the house of God." Such men as Danté, and Petrarch, and Boccaccio, were great in the walks of this world's literature, but their works are mournfully barren in that great principle which raises men to God. Lorenzo de Medici, the lauded patron of letters, was almost delirious with joy when his son, at seven years of age, was chosen a cardinal ; and afterwards, when practical truth trenched on his despotic sway, he turned her most bitter foe. Bembo, of whom it has been said that he " opened a new Augustan age, and emulated Cicero and Virgil with equal success,"—affixed his name to the detestable bull, justifying the sale of indulgences—and the polite scholar Sadolet disgraced his elegant pen by composing and signing the decree which branded Luther as a heretic, and by affixing his name to a paper which prohibited the colloquies of Erasmus from being read in seminaries of learning. Something more divine and heavenly, then, was needed than these efforts of present literature to raise the church to sit with her living head ; however useful as auxiliaries, they wanted that life which clothes the earth with the beauties of the new creation.

To the honoured work of advancing his cause by means of gospel truth, God raised up, in the early part of the fifteenth century, Laurentius Valla, of whom Erasmus has said that he " rescued literature from her grave, and restored Italy to the splendour of her ancient eloquence." From such a judge this is great praise. He did still more than this, however, in his numerous critical remarks on scripture, and his enlightened works on theology, for which he was condemned to the flames, but was

saved from a martyr's death by the timely aid of Alphonsus of Arragon. It is not without reason that he is called by Bellarmine the precursor of all the Lutherans. Thus Italy, which had been among the last to come under the darkness of the Roman anti-Christ, was of the first to receive the cheering rays of truth in the rise of the better sun. And with the light of literature before him, yet with ignorance, superstition, and corruption prevailing every where in the church, Savonarola commenced his fervent career as a preacher of "the gospel which is according to godliness." He was far from being a perfect man, either in his views of scripture truth, or in the manner in which he used the weapons of our warfare against the enemy; but considering the times and circumstances in which he was placed, his life is invested with no common interest.

After his failure, on his first appearance as a preacher at Florence, Savonarola withdrew to places of less note, where, benefiting by his recent discipline, he exercised in quietness his preaching powers, till, by degrees, his defects were corrected, and his impassioned eloquence was listened to with universal admiration. In the year 1485, he proceeded to Brescia, where his spirit was moved within him at the corruptions which he beheld; and in his expositions of the visions of the book of Revelation, he boldly and eloquently denounced the sins of the Church. The people, knowing well as they did that the dark picture he drew of abounding iniquities was according to truth, responded to his appeals for reformation, and warmly applauded the fearless manner with which he preached the truth of scripture. With Savonarola, however, it was only the dawn of fitness for proclaiming the grace of God's holy gospel. In his own heart, we believe, he held, at this period, the truth in love, and he spake this truth which he felt with great boldness; but he was ever prone to mistake violence for energy, and he required a season for calm preparation, to inform his mind better on the doctrines of the gospel and to soften the asperities of his spirit and his speech. Feeling, apparently, his need of this, after his successful and stirring preaching at Brescia, he retired again in great measure from public labour, and devoted himself to the study of the scriptures and his favourite Augustine. It is not till 1489 that we find him again acting prominently as a preacher, and then, prepared by deep meditation, and admired for powers of no ordinary eloquence, he entered on his eventful course as a reformer at Florence, with which his name is henceforth to be associated. To this famous city he was invited by the head of the celebrated house of the Medici, who had been hitherto regarded as the fathers of this state. Lorenzo de Medici, at this time the representative of this distinguished family, was following the same tactics as had regulated his immediate predecessors. While affecting to be only the servant of the republic, and in many things really encouraging freedom of inquiry by his love of letters, he ruled the citizens with a near approach to despotic sway. Proud of the accession of such a man as Savonarola, to add higher influence and honour to Florence, Lorenzo made him prior of the Dominican monastery of San Marco. Here, changed in position from an humble priest to an honoured prior, and from an ineffective preacher to a thrilling, applauded, orator, Savonarola commenced his lectures to crowded audiences, composed of the

most distinguished men of the state. The preacher had to fight a doubtful battle in his struggle for reformation. The policy of the Medici was necessarily selfish; the taste of the men of letters who had been attracted hither by the patronage of Lorenzo, was in favour of the beautiful rather than the true; and hence a preacher, whose great aim was the exhibition of truth, simple and sanctifying, was likely soon to be suspected and opposed. Savonarola speedily saw this, and wrote thus, mourning over the state of religion around him:—"In our days, when all Christians have come to such a pass that they communicate only once a year, and that with a very sorry preparation, they are worse than the heathen were, and are every day becoming more depraved. Every year they confess their sins and yet return to the same sins, promising God every time to live better, but never performing their promises; and our priests are yet worse than the laity. Thus Christians have forsaken the true service of Christ, they occupy themselves with outward ceremonies, and know nothing of the inner service of God. Seldom or never do they read the scriptures, or if they read them, they have no taste for them. 'Who will give us,' say they, 'to hear Cicero's eloquence or the soft diction of Plato, for the scriptures are far too simple, and contain food only for women. Preach to us the refined and sublime.' Alas, the princes and heads of the people will not hear the truth, but say, 'preach to us what pleases us—preach to us flatteries, and tell us something good.' And thus the Christian people now wander in great darkness."—P. 128.

On the 1st of August 1489, as the chapel of San Marco was too small to contain the crowds which thronged to hear the earnest preacher, he commenced to address them in the garden of the cloister, under a shrubbery of Damascus roses. His theme was the judgments predicted in the Apocalypse as coming on Babylon for her great wickedness, and he poured forth such a stream of powerful eloquence in denouncing the sins of the day, that the effect on his audience was overpowering. Those who were waiting for the salvation of Israel hailed him as a messenger from God, while others murmured that "he depended on false and foolish visions." Lorenzo's keen eye soon observed that the preacher whom he had invited to the city to please him and his associates by his eloquence, was much too plain and practical, alike with prince and people, to be pleasing, and he seems to have shown to Savonarola no dubious indications of his growing displeasure at him for his impartial rebukes. The latter, however, felt that he was entrusted with a mission whose dignity forbade him to crouch in servility to the highest of the princes of the earth; and an opportunity soon occurred for his showing Lorenzo that he who had been bold in words of reproof would be independent in action. About a year after his entering on the duties of prior of San Marco, the ceremony of instalment into the office took place, on which occasion, according to previous custom, he was expected to make a formal visit to the head of the house of the Medici, and commend the convent to his protection. This custom, which seemed to him to savour of servility and to encourage the strong ambition of that house for supreme power, Savonarola refused to observe, and when implored by the timid brotherhood to refrain from giving offence, he demanded, "Who has raised me to this dignity,

Lorenzo,—or God?—if God only, then let us render thanks to him to whom they are due, and not to a mortal man.” Lorenzo, though not blind to the high motives which dictated this conduct, was offended; yet, concealing his displeasure, he sought out the stern reformer in his retreat, that by policy he might if possible gain him over to his interests, which he now saw endangered. Again and again he waits on the preacher’s discourses, and lingers behind in the garden to engage him in friendly converse. But this, knowing its object, Savonarola avoids. “The communion I hold,” says he, “is with God and not with man.” Often, when in his cell, the brethren would come and tell him, “Lorenzo is in the garden.” “Has he desired my presence,” asks Savonarola. “No,” reply the perplexed monks. “Be it so,” rejoins the prior, “let him tarry and continue his devotions.” Failing thus to effect his purpose by his acts and airs of condescension, Lorenzo tried the influence of gifts, but Savonarola repelled the temptation, remarking from the pulpit, to the great mortification of him who would have bribed him, “A good dog barks always to defend his master’s house, and if a robber offer him a bone or the like, he pushes it aside and ceases not therefore to bark.” On one occasion Lorenzo sent, through his chancellor, a large sum of gold scudi to the poor-box of San Marco. The unbending prior, seeing the purpose intended by the gift, divided the silver from the gold, saying to the brethren, in the presence of the great man’s messenger, “This silver is sufficient for our needs, send the gold to the guardians of the poor of St Martin, that it may be divided among them.”—P. 133. Failing in these attempts on the integrity of the upright reformer, Lorenzo adopted next the stratagem of sending secretly five noble and prudent citizens to entreat him to change his mode of preaching from regard to the public weal. To this Savonarola briefly answered, “You say you have come to me for the public welfare, but I say to you, it is not so, but Lorenzo de Medici has sent you. Tell him, in my name, he is a Florentine, and the first of the state, I a foreigner and a poor brother, yet it will happen that he must go hence and I remain here.” With this prediction of the downfall of the house of the Medici, drawn from a sagacious foresight of the necessary effects of the unwise policy then followed, he dismissed the messengers with their ominous tidings. Only one other means remained to Lorenzo in opposing Savonarola, it was to counteract his influence by employing opposing eloquence from the pulpit. The instrument chosen by him for this was Meriano de Genezamo, of whose powers as an orator, Poleziano, a co-temporary, has said, “His address was striking, and his eye marked intelligence. My expectations were raised. He began—I was attentive. He divides his subject—I perceive his distinctions. He unfolds the web of his argument—I am enthralled. He modulates his voice—I am charmed. He presses me with serious truths—I yield to their force. He addresses the passions—the tears glide down my cheeks. He raises his voice in anger—I tremble and wish myself away.” Such was the man employed to oppose Savonarola’s eloquence. He ascended the pulpit for this purpose on Ascension day, 1491, and preached from Acts i. 7; declaiming, with great vehemence, against Savonarola, for his daring to lift up the veil of scripture prophecy, and pry into things concealed from the eye of mortals. Eight days after, Savonarola, too,

chose the same text, and preached with such truth and power that his unwise opponent was fain to shrink from the contest abashed and fallen. Soon after, the proud, though accomplished, Lorenzo, was called to another and more solemn contest. Sickness was on him, and he felt that his days were numbered. On his death-bed he sent for Savonarola, who, as the servant of the compassionate High Priest, hastened to the sufferer with his counsels and his prayers. "If you have a living faith in Christ," said he, "God can and will forgive you;" and being assured by the dying man that he possessed such a faith, he instructed him that, as evidence of it, he must restore what he had unjustly obtained. This also Lorenzo promised, but when the Christian pastor demanded of him to restore to Florence its ancient freedom, he maintained a stubborn silence. Grieved thus to see the want of works meet for repentance, Savonarola left him, and Lorenzo died on the 8th of April 1492. The changes which his demise produced in the life and labours of Savonarola, we shall trace in another article.

MISSION TO AFRICA.

At its meeting on the 14th September 1841, the Jamaica Mission Presbytery adopted the following resolutions:—

"1st, That the time seems to have arrived, and to be in an eminent degree favourable for introducing the blessed gospel into Central Africa.

"2d, That the long neglected and critical condition of the inhabitants of that vast country, hitherto sunk in the deepest darkness, and exposed to all the miseries of the most iniquitous system that ever defiled or desolated the earth, together with the duty which the church owes to the Lord Jesus, to go into all the world and preach the gospel to every creature, and the divine prediction apparently about to be fulfilled, 'Ethiopia shall stretch out her hand to God,' demand of us most seriously to consider our duty in that solemn and important matter.

"3d, That the employment of some of the most intelligent and pious black and brown people, already under training in our churches of the West Indies as assistants, seems to be the best means that can be devised for commencing and carrying on the great work; but that it is indispensable that they be accompanied by ordained ministers, and we consider it particularly advisable that they should be missionaries from this island, whose experience already acquired in the work, and whose constitutions already acclimated to the tropics, besides their possessing the confidence of our native teachers, would render them, in all probability, fitter for the new missionary field than others direct from Scotland.

"4th, That our congregations feel a deep interest in the matter, and have been forward and zealous in promoting it whenever it has been brought before them, even to the urging of the subject on us, their ministers.

"5th, That, in dependence on divine promises, we all express a willing devotion of ourselves to the Lord for this service, in any way he pleases to call on us, and particularly that we engage to furnish one, or, if necessary, two of our number, besides several assistants from our churches, to go forth to Africa.

"6th, That, in the most earnest manner, we call on the societies with which we are connected, and other friends to take up the business, and to go forth to the help of the Lord against the mighty."

These resolutions were sent home, accompanied by an address to our churches, drawn up by appointment of presbytery. Both were published in the *Secession Magazine* for April 1842.

The mission committee did not deem it expedient at the time to enter into the proposal submitted by the brethren in Jamaica. As it was impossible that the churches in that island could sustain such a mission without the sanction and aid of the christian community in this

country, they acquiesced, although reluctantly, in a postponement of the measure. Still it lay near their heart. It was never for a moment lost sight of, nor abandoned. Their kindred and friends in that land of darkness and cruelty have a strong hold on their sympathies, and share largely in their prayers. Their anxiety to do something to send them that gospel which, in a double sense, has made themselves free, instead of diminishing, has increased. Often, when, in addressing them, I alluded to the hallowed influence which Jamaica was destined to exert on Africa, their fatherland, have the kindling eye, and the eager and unsuppressed assent, borne powerful evidence to the deep—the intense interest which they feel in this matter. Very recently it has again formed the subject of prayerful deliberation by the mission presbytery.

The question then presents itself,—ought this mission to be now taken up by our churches in connexion with the sister churches in Jamaica? My object in the following statements will be to present, in as concise and simple a form as I can, materials which may aid in arriving at a right conclusion on the subject.

1st, Is there a favourable opening in Africa for commencing such a mission? Such an opening is presented on the western coast, in the Bight of Biafra, at that part of it which goes by the name of the Old Calabar coast, and to which no missionary has as yet been sent. The chiefs and people in that district are eager for instruction, and for missionaries and teachers to impart it to them. In the *Secession Magazine* for October last, will be found a letter dated 19th January 1843, from Mr William Turner, captain of a trading vessel to Old Calabar, and a document signed by eight chiefs, embodying an urgent request for missionaries. Robert Jamieson, Esq., a highly respectable merchant in Liverpool, who carries on an extensive trade with that quarter of the world, in a letter dated 1st December 1843, says, “In knowledge and in respect of comfort of living, the Calabarians are in advance of the people at the other oil marts in the Bight of Biafra; and from the desire to have their children educated, I think it is probable they will lodge and maintain the *teachers* that may be sent to them.” Mr Jamieson and Captain Becroft, his principal agent in the African trade, who is now, I believe, governor of Fernando Po, and to whom the chiefs referred to above are personally known, are of opinion that arrangements would not be difficult to secure the admission of missionaries and teachers from Jamaica, at little or no cost for land on which to erect the necessary residences, schools, and places of worship. Captain Becroft sailed in the beginning of November from Liverpool, and has written instructions from Mr Jamieson to enter at once on his arrival into negotiations, and having got the chiefs brought to terms in writing, to transmit the same forthwith for the consideration of the friends of the mission at home, to be by them adopted or rejected as circumstances should point out.

2d, Is there a suitable agency for commencing such a mission? It is not to be concealed that the climate of all the palm oil marts in the Bight of Biafra is more or less unhealthy to Europeans, and that there is frequently much sickness amongst the crews of vessels trading to them; not however, it is believed, to a greater extent than is frequently the case among the shipping in Demarara river. Captain Cummins,

who has made sixteen voyages to Old Calabar, considers that a residence on shore in the higher part of Duke Town or Creek Town, is much more favourable to health than on board ship lying off these towns. He was in the habit of landing, and of lodging his sick seamen in the upper part of Duke Town, where they almost always recovered.

It seems obvious that it would not be expedient to send either missionaries or teachers from this country. Their health would probably give way, and the result be discouragement and failure. It seems equally obvious that any of our missionaries who has been some time in Jamaica would be much less likely to suffer from the climate, while the negro assistants, by whom he would be accompanied, would breathe their native air. The resolutions quoted above, show that the services of one or two of the missionaries, if necessary, may be obtained at once. In reference to the negro assistants, the only difficulty will be that of selection. In a letter from the Rev. George Blyth, and Rev. H. Waddell, dated Jamaica, 18th December 1843, they say, "A number of our people have offered their personal services to the proposed mission. One of them is an excellent shrewd person, well acquainted with the practice of medicine, having been a doctor's assistant for many years. He is an elder in the church, and in comfortable circumstances, and we consider his accession to the mission as most important, both to it and to the natives, whose temporal, as well as eternal, good we have in view. Another of the candidates knows a little of mason work, and, if accepted, he will probably be directed in the interim to turn his attention more particularly to it and other things, a knowledge of which may be useful." A suitable agency, therefore, is ready. They are eager to devote themselves to the work. The fear of an unhealthy climate does not damp their ardour, and under deep concern for the perishing souls in Africa, they appeal to us and say, "Here are we—send us."

3d, Supposing the proposed measure to be entertained, in what manner should the mission be commenced? Some of our brethren in the West Indies, I believe, entertain the idea that it would be most advantageous to purchase a track of land and form a colony distinct from the natives, and not under the control of their chiefs. This scheme seems to me objectionable on various grounds. 1st, The sum requisite to pay for the passage of a considerable number of families, and to provide them with all the furniture, implements, &c., necessary to the comfortable settlement of such a colony, could not easily be realized. 2d, Several gentlemen, who know the country and the people well, give it as their decided opinion, that while sufficient ground for the erection of missionary residences and school-houses would be granted at almost no expense, the extent of ground necessary for a colony, which must at least be some hundreds of acres, with full possession and entire control, is not likely to be obtained, nor would satisfactory guarantee for the continued possession of it be given. 3d, Even if land in sufficient quantity could be got, the planting of a colony distinct from the native population might suggest the idea that they came to prosecute their own interests, not to advance the interests of those among whom they settled, and would, in a great measure, neutralise the moral influence that is exerted when men leave the comforts and enjoyments of home, and cast in their lot with ignorant tribes, having *obviously* no other

object in view than their instruction and welfare. On these and other grounds, which might be stated, it appears to me that the idea of planting a colony on the Calabar coast ought, at least in the meantime, to be abandoned.

It would surely be much more advisable to commence this mission in the way to which we have been accustomed. Let one of our missionaries with his family, and two, or perhaps three, married negroes, properly qualified, be selected, and sent on this enterprise of mercy. Let them begin and carry on their labours, as they have done in Jamaica; and should their health be preserved, and fields of usefulness open, others could soon be sent to strengthen their hands and encourage their hearts. Besides, the experience thus acquired by these spiritual pioneers, would be of great advantage in suggesting and guiding farther and more extended movements.

4th, Another question presents itself,—what would be the probable expense of such a mission? Here, the expense of *transfer*, and the expense of *maintenance*, must be separately considered. With regard to the *first*, I suppose it would be necessary that those destined to commence the work in Africa, should come to Liverpool, and sail from thence to Old Calabar; there being, so far as I know, no direct communication between the West Indies and that coast. The following estimate is not made at random, but is, to some extent at least, founded on documents in my possession, and furnished by those who are not ignorant of the topics on which they write. Still it must be regarded only as an approximation to the truth, and if I have erred, I have endeavoured to err rather on the side of excess than of defect.

Passage of missionary and family from Jamaica to				
Liverpool, and thence to Old Calabar,	-	L.150	0	0
Passage of two negro families from Jamaica to				
Liverpool, say L.60 each,	-	120	0	0
Extra expenses while at Liverpool, and stores of various kinds needful on arriving; for the whole, say		150	0	0
One year's salary to the native teachers, say L.80 each,		160	0	0
Do. to the missionary,	-	150	0	0

Total expense of sending out and maintaining the missionaries for one year, - L.730 0 0

As no stones are procurable in the neighbourhood of Old Calabar, and there is no proper material for making bricks, it would be proper that the mission families should take with them frame-houses. These can be obtained at New York or Boston, at no great cost, and are so constructed as to be easily taken down, or put up in the course of a few hours. If this were done, the most economical way of transferring the whole mission establishment to the scene of labour, would perhaps be, to put these houses on board one of the many small American vessels that trade between these ports and the coast of Africa, and charter it to call at Jamaica for the mission families on its way to Old Calabar. Making a liberal allowance, then, for all probable expenses, it appears that L.900, or L.1000 would be sufficient for establishing the mission on the scale proposed; and for maintaining it during the first year of its existence.

There is reason to conclude that its subsequent maintenance would be comparatively easy. Provisions are plentiful. Beef, mutton, goat (which is very abundant), poultry, fish,—yams, plantains, bananas, and Indian corn, are cheap. The water is excellent, and Captain Cummins thinks that a person might support himself well, as far as regards food, for 1s. sterling a day, either at Duke Town or Creek Town. If we adopt the scale of payment indicated above, then the annual salary of the missionary would be

L.150	0	0
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And the annual salaries of two negro teachers and assistants,

160	0	0
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In all,	L.310	0	0
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6th, Whence are the funds requisite for commencing and maintaining the mission to be derived? It has been suggested that a new organisation should be formed for the purpose, and that the constitution of the mission should be so framed as to secure for it the cordial support of the different evangelical denominations. Certainly such a union in such a cause would be very desirable, and were it likely to succeed to any great extent, would be well worth the trial. But societies are already so numerous, and their hands are already so full, that it is to be feared a new society of this kind would not command extensive support. While deprecating, therefore, every thing approaching to the spirit of sectarianism, and ready to co-operate with all who love our Lord Jesus Christ, it appears to me that our church is specially summoned to enter on the field thus presented, and to enter on it without delay. If our missionary energies were tasked to the uttermost, it would be imprudent to urge the matter. But no one will say that this is the case. I need only refer to the admirable paper on the "Duty of Permanent Benevolent Operation" in your February number, by that valued and honoured servant of Christ, Dr Heugh, to show how easily, with proper machinery, our missionary contributions might be mightily increased. Besides, I have reason to know that there are many members in our churches who take a deep interest in the proposed scheme, and are prepared, so soon as the Synod sanctions it, to give it liberal support. Then the churches in Jamaica will greatly aid the proposed enterprise, not only with men, but with money. In the letter from Messrs Blyth and Waddell, already referred to, they say,—“Since the abolition of slavery, our people have felt an ardent desire to exert themselves in enlightening Africa; but our Jamaica Mission is not yet independent of foreign aid, which prevents us from doing so much as our hearts incline us to attempt. Our people, however, have begun to contribute of their substance for this most important object, especially such congregations as are supporting their ministers. Those of Hampden and Mount Zion, under our charge, have in hand about L.160, which we hope soon to raise to L.200; and other congregations have raised smaller sums.” We may therefore count on receiving from our sister churches in Jamaica at least L.300 or L.400. This will reduce the sum to be raised at home to L.600 or L.700; and surely there are none who will say that this is an undertaking too mighty for us. Two pounds additional from each congregation would be more than sufficient for it.

If the Synod enter cordially into the above measure, and affix to it the seal of their approbation, I have little doubt that the requisite means will not long be wanting, and that the funds necessary for our Jamaica and Canada missions will not be in the slightest diminished by this additional effort. Nay, my hope is, that in reference to them the saying will be verified,—“There is that scattereth, and yet increaseth.”

It may be objected that it will weaken our mission in Jamaica. If this were to be the result of the measure, I would deprecate its adoption. The more I reflect on the position which our Jamaica mission occupies in that island, the more intense is my anxiety to have it greatly strengthened. Few things would give me greater pleasure than to see a goodly number of devoted men sent out to that interesting, and important, and needful field of labour. The mission presbytery would have no difficulty in forthwith assigning them spheres of usefulness, at once extensive and encouraging.

Never, in the history of the church from the beginning, has the principle been either recognized or acted on, that one country must be completely evangelized before we attempt the evangelization of another. Had it been otherwise, we should still have been immersed in heathen darkness. Although, therefore, there is very much yet to be done in Jamaica, let us not frown on the desire and the effort of our infant churches there to send the glad tidings of great joy to that land from which many of their fathers were cruelly torn, and where their brethren and kindred dwell in dark places, full of the habitations of cruelty. If they show their devotedness by sending to Africa one of their ministers, and several of their own number to accompany and to aid him, let us show ours, by making them gainers instead of losers on account of their generous zeal; and let its display on their part induce us to send out several additional missionaries in the room of him who may be designated to African evangelization.

While in this aspect the result, it is to be hoped, will be strength instead of weakness to the Jamaica mission, we may feel well assured that the money contributed by the churches there for Africa will not at all interfere with the praiseworthy efforts they are making for their own support. Several of the missionaries have expressed their apprehension that a worldly spirit is beginning to gain ground among their people. The African mission is one of the most powerful instruments they can bring to bear on the negro mind, for the counteraction and destruction of that spirit; and it will be there, as it is with our churches at home,—the more they do for the cause of Christ abroad, the more will they do for themselves; the more they seek to be blessings to others, the more will they themselves be blessed.

In connexion with the above statements, I may be permitted to refer to the importance of establishing in Jamaica an educational institution, under the superintendence of the Presbytery, for training native youths as teachers, catechists, preachers, and missionaries. Funds to some extent have already been realized for this object. An efficient committee is in existence. Why should they allow the matter to sleep? The extensive and benignant influence which such an institution, well supported and vigorously conducted, would ultimately exert on the destinies both

of Jamaica and Africa, it would not be easy to over-estimate. The temptation to enlarge on this topic is strong; but I refrain, requesting your readers to turn to your February number for last year, page 115, where they will find an able circular on the subject.

Before concluding, I would advert to the fact, that in addition to the ordinary claims which heathen countries present on our christian sympathy and commiseration, Africa has claims peculiar and distinct from all others—"claims founded not merely on abstract views of humanity, but on a sense of imperative justice, demanding from the people of Great Britain the utmost possible reparation, for unutterable wrongs inflicted by ourselves." Long were our hands stained with the blood of the accursed slave trade. Long after legislative enactment had pronounced that traffic illegal, did we foster it indirectly, by maintaining and encouraging slavery. The evils which this system entailed, not only on those who were its hapless victims, but on the communities and districts from which they were torn,—the wars which it kindled—the blood which it shed—the sacred ties which it cruelly rent asunder—the desolation which it spread through every region into which its footsteps were directed—the incalculable amount of misery which followed in its train,—have been partially, and, horrible and revolting as the picture is, only partially, revealed. Other nations still carry on extensively the brutal traffic; and Africa still bleeds at a thousand pores to satisfy the lust of gain. We cannot blot out the dark page from our own history; but let us show the sincerity of our repentance, by endeavouring to diffuse that heavenly light before which all these dark and dismal atrocities will disappear. Every mission station which we plant will do far more to put an end to them, by promulgating the blessed and peaceful doctrines of the cross, than the terror of all our ships of war which hover near its coast. O then, let "the cry of countless millions of victims from beneath the altars of superstition and cruelty, in their native land, from the depths of ocean, and from the graves of exiles in far distant regions," arouse us to a sense at once of our sin and of our duty. Let us put forth our energies on behalf of that ill-fated continent, and make an effort to rescue a portion of it at least from the miseries under which it groans. Thus shall we aid in hastening forward the happy period, foretold in prophetic oracle, when "the captivity of Africa shall return like the streams of the south; when the shouts of the spoiler and the sighs of the oppressed shall be no more heard; when the slave trade and slavery shall for ever disappear, and the common brotherhood of the race be finally acknowledged; when *Ethiopia shall stretch out her hands unto God*, and her emancipated children, rising to the dignity of freemen and of Christians, shall commence a happy career of religious and social improvement, reflecting glory to God in the highest, and breathing universal good will towards men."

Glasgow, April 1844.

JOHN ROBSON.

MISSIONARY APPEAL.

FORWARDS! soldiers of the cross. On, not like the crusaders of old to the recovery of the Holy Sepulchre, but to the conquest of the globe!

Wherever there is ignorance, strive to remove it ; vice, strive to reclaim it ; cruelty, strive to repress it ; idolatry, strive to abolish it ; and, in their room, to substitute knowledge, purity, love, and the simple and spiritual worship of the only living and true God.

Forwards ! for the work is prodigiously great, and demands immediate, strenuous, prayerful, ceaseless effort. It is not to be accomplished in a day. The forest falls not at one stroke of the axe, but tree by tree. Each generation has its own amount of duty to perform ; see that ye perform yours, and that ye bequeath a noble spirit of emulation to your successors.

Forwards ! and let your motto be forwards, so long as there remaineth any land to be possessed—so long as there exists a single nook of the earth unenlightened—much more when, as at present, darkness covers the greater part of the earth, gross darkness the people.

Survey our globe, and do so, in the *first* place, *geographically*. It consists of about *fifty million two hundred thousand* square miles of land. Deduct from this the whole of Europe, and all North America, and what remains ? Nearly forty millions—so that, while there are about ten millions of miles, according to this calculation, taken possession of, there are no less than forty millions lying in the region and shadow of death. We may go a little into detail. Let us begin with EUROPE. Europe is only nominally christian. With a few exceptions it is full of anti-christian superstition. The protestant parts of it are as follows : England, Scotland, and a portion of the German states. But, on the other hand, we have Ireland and the kingdom of France almost wholly papal,—the empire of Austria entirely so,—the empire of Russia, papal and Greek church,—the kingdom of Prussia, partially papal,—the kingdom of Spain, wholly papal,—the kingdom of Portugal, wholly papal,—the kingdom of Belgium, almost wholly papal,—the Italian states, wholly papal,—the Ottoman, or Turkish empire, Mahommedan and Greek church,—the kingdom of Greece, the Greek church.

We pass to ASIA, which contains sixteen millions of square English miles. We visit *Turkey* in Asia, including Palestine and Damascus, and, excepting a very few Jews, and a mission family at Beyrout and Jerusalem, &c., all is Mahommedan. We cross the deserts of *Arabia*, and enter the cities of Mecca and Medina, all is Mahommedan still. Throughout *Persia* the delusions of the false prophet prevail. In *Tibet* the great lama is worshipped. One tenth of the population of *India* are Mahommedan ; the remainder idolaters of various forms. Penetrating into *China*, we find ourselves in the midst of a population of three hundred millions of the followers of Confucius.

We visit AFRICA, with its twelve millions of square English miles. Here we have Egypt entirely Mahommedan, as also Barbary and Abyssinia. Coasting for hundreds of miles we meet with nothing but ignorance and barbarism, except in the case of a very few christians indeed, at Sierra Leone and Fernandez Po. Things at length brighten towards the Cape. We perceive a faint light stretching inwards to the banks of the Great Orange River, and even as far as the Bechuanas ; but, alas, fearfully dense and extensive is the surrounding darkness.

We cross to AMERICA. Christianity has done wonders for Greenland, for North America, and for some of the West India Islands ; but

what shall we say of the regions watered by the Amazon and La Plata, the Orinoco and Essequibo—of Guiana, Brazil, Chili, Peru, Patagonia? They are the seat of Satan, and full of the habitations of horrid cruelty.

But let us look at the subject *numerically*. The population of the globe is estimated at about nine hundred millions. Of these, there belong to

Judaism,	...	...	...	...	about 4 millions.
Mahometanism,	...	...	...	...	96 ---
Brahminism,	...	...	...	...	120 ---
Buddhism,	...	...	...	...	320 ---
Romish Church,	...	...	...	...	139 ---
Greek Church,	...	...	...	...	62 ---
Protestant Church and Sects,	...	...	...	...	59 ---

Subtract 59 from 900 millions, and you have 841 millions of immortal beings strangers to the salvation that is in Christ Jesus with eternal glory.

If so, then, we repeat it, forwards! There is no time to be lost. While we are idling, Satan is working, and souls are perishing. True, something is being done, but how little in comparison of what ought to be attempted! Our own church is doing a little. We have twenty-three missionaries in Canada, five missionaries and six catechists in Jamaica, two missionaries in Trinidad, and one in Germany. "There exist at present in Britain and America about fourteen missionary societies, of which seven may be denominated first-rate; the remaining seven, were they blended into one, would not much more than equal a single society of the former class. The annual income of these societies amounts to above L.505,000, of which about L.400,000 are contributed by British Christians, and the remainder by the Christians of America. The number of missionaries at present in the field is about 1500, and these occupy about 1200 principal or central stations. At these stations are to be found in subordinate co-operation with the ordained missionaries from Britain and America about 5000 native and other salaried teachers, catechists, readers, helpers, and assistants, of various kinds, engaged in the offices of education and religious instruction." Such is the agency employed, but what is it to the millions who are perishing for lack of knowledge? The work, so far from being completed, is hardly begun. The various missions that have gone forth to evangelize the world are scarcely distinguishable amid the masses of heathenism which surround them; they may be compared to a few settlers encamped, some on the outskirts, and others in the depths of an American forest, but who, while they have felled a tree here and there, have as yet made no perceptible progress in the way of clearing and cultivating the soil. "There remaineth yet *much* land to be possessed," and it is at your peril that you do not press forward to its possession. "Christianity," says Dr Johnson, "is the highest perfection of humanity; and as no man is good but as he wishes the good of others, no man can be good in the highest degree who wishes not to others the largest measures of the greatest good. *To omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime of which I know not that the world has yet had an example, except in the practice of the planters in America, —a race of mortals whom, I suppose, no other mortal wishes to resemble.*"

Forwards, then, soldiers of the Cross ! Arduous as the enterprize is it is not impracticable. Greater is he that is for you than all that can be against you. Talk of converting the world ! of enlightening the myriads of Africa and Asia, as well as of Europe and America !—of inducing them to renounce their infidelity ! to abandon their licentiousness !—to forsake their idolatries, and to submit to the spiritual requirements of the religion of Jesus ! 'Tis all, the men of the world may exclaim, a chimera. But “they err, not knowing the scriptures nor the power of God.” “Hath he said it and will he not do it,—hath he spoken and will he not bring it to pass ?”

Onwards, then, and fear not. Remember, too, that your day of service will soon be over, and that ample as heaven is—immense as is its territory, there is no scope there for missionary enterprize. There you will meet only with angels who have never fallen, and the spirits of just men made perfect. How delightful the thought, and how intense a stimulus to present exertion is furnished by the prospect ! Let us submit to toil and sacrifice, since it is only now, and for a brief period, that we are required to do so. Rest is at hand. Not the rest of idleness, but the rest of holy enjoyment—the rest of holy triumph—a rest that will never, never be disturbed. R.

THE NESTORIANS OF KOORDISTAN.

ARTICLE SECOND.

THERE is much in the religious condition of the Nestorians to awaken our interest. They possess the scriptures in the ancient Syriac, in which all the books they have are written, and in which, though a dead language, the best educated among them conduct their epistolary correspondence, and are able to converse with fluency. Their *vernacular* language, it may be remarked, is a modern dialect of the ancient Syriac, much modified and corrupted by the admixture of Persian, Turkish, and Koordish words,—these corruptions varying with the locality in which they occur. It is an interesting fact that the only portions of the scriptures which are wanting in their copies are the book of Revelation and two or three of the shorter epistles, which do not appear to have reached them when their canonical books were completed. These they were furnished with by the American missionaries ; and upon the testimony of other christians, and the internal evidence of their authenticity, they readily received them. Their most ancient copies of the scriptures they regard with much veneration, and preserve with much care ; being kept in envelopes, and reverently kissed when taken into the hand, as very hallowed treasures. There are copies of the New Testament among them, written, some on parchment and some on paper, which date as far back as six hundred years. Besides these canonical books, they have the apocryphal book of *Ecclesiasticus* or the *Wisdom of Sirach*, and a work purporting to be *The Revelation of Paul*, consisting of an account of what he is supposed to have seen when he was caught up to the third heaven. In addition to the books which relate to the services and the laws of their church, they have some of the

writings of the fathers, traditions, books of martyrs, and commentaries on all portions of the scriptures, some of which are very interesting and instructive, while others are frivolous and puerile.*

In the church services of the Nestorians, the reciting of the psalms forms the principal portion of their worship. The gospels are also read—and, though less frequently, the Old Testament and the epistles. The Nicene creed forms part of their liturgy, and is repeated by them at the close of their services, as often as they meet for public worship. The Sabbath is kept with more attention to decorum, than is to be found among the Papal, Armenian, or Greek christians of the East—and particularly, in the interior of the mountain districts, where their customs have not been injuriously affected by intercourse with Mohammedans. Dr Grant, describing a Sabbath which he spent in one of these districts on his first visit, says:—"A thin piece of board was struck rapidly with a mallet, to call the villagers to church at the rising of the sun. Each person, on entering the church, put off his shoes and testified his reverence for the sanctuary of God, by kissing the door-posts or threshold, and passed on to kiss the gospels lying on the altar, then the cross, and, finally, the hand of his religious teacher. The church, like all I saw in the mountains, was a very solid stone edifice, with arched roof, and might stand for ages. Others that I saw, had stood for more than fourteen centuries, according to their ancient records. For the narrow door (which would not admit a man without much stooping), the usual explanation was given—"straight is the gate," &c.; a truth of which they wished to be reminded when entering the sanctuary. The prayers, and the singing or chaunting, of the psalms, were all in the ancient Syriac language, and quite unintelligible to the common people; but one of the priests read a portion of the gospels, and gave the translation into the vulgar Syriac spoken by the Nestorians—and this constituted the preaching. Sometimes the reading is accompanied by some explanations or legendary stories, of which they have many. It was a sacramental occasion, and the bread and wine were consecrated in the sanctuary or "holy place" of the church, and then brought out by a priest and a deacon, while each member of the church went forward in rotation, and partook of a small piece of the bread from the hand of the priest, who held a napkin to prevent any particles from falling, as he put the morsel into the mouth of the communicant; and then he drank of the wine, which was held with great care by the deacon, so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists, and of the other oriental churches. On the contrary, there was almost a scriptural simplicity in the observance of this solemn ordinance. There was a great stillness and propriety of deportment in the congregation, and all retired without noise or confusion. Several of the people then went to the house of the church steward, and partook of a plain repast, retiring soon after to their houses, or calling upon their immediate friends. The day was observed with far more propriety than I have seen among other christians of the East. There was a general stillness throughout the village, such as I

* See article on the Nestorians in *American Biblical Repository*. Jan. 7, 1841. By Rev. J. Perkins, missionary at Ooroomiah.

have noticed in few places in more highly favoured lands. There was no noisy merriment—no attention to secular business : and the social intercourse of the people was nothing more than was practised in the ancient Hebrew church.”*

From these statements, however, too much must not be inferred. Though they possess the scriptures which their forefathers have handed down to them from a remote antiquity, the copies are rare : so much so, that Dr Grant found but a single Nestorian, and that one the patriarch, the spiritual head of their church, who possessed an entire bible, and even that was in half-a-dozen volumes. A priest, by whom Dr Grant was kindly entertained, and who was reputed to be the most learned of the Nestorians now living, and had spent twenty years of his life in writing and reading the books which compose their scanty literature,—had not an entire bible. Five or ten volumes are considered a large library for a village, or even a whole district ; one individual having in his possession the pentateuch—another the psalms—another the gospels or epistles. The proportion of those who have thus access to the scriptures in the ancient Syriac, and who can read them in that language, is small. Many even of their bishops and priests, though they are able to chaunt them in church service, are unacquainted with the language ; and, consequently, can neither receive nor communicate instruction through that channel. Among the females none are taught to read. In such a state of things it is not surprising that ignorance and superstition should characterise the people. We learn, accordingly, that they are, to a great extent, under the influence of childish traditions ; and that they attach great importance to their periodical fasts, which are about as numerous as in other oriental countries—often to the neglect of purity of heart, and even of external morality. Such is the state of knowledge amongst them, that, according to their views of geography, the earth is a vast plain, surrounded by the ocean, in which *leviathan* plays around to keep the water in motion, and prevent it from becoming stagnant and putrid ; and this *leviathan* is of such enormous length that his head follows his tail in the circuit of the earth ! In several of their customs, too, they are closely allied to barbarism in its worst features. Such is the law of retaliation, for instance, which obtains amongst them, and which prompts them, in every case of injury, to make reprisals to the full extent of the evil which has been sustained. Dr Grant relates, as an example of this, that, at a social party, a person, in exchange for some supposed insult, with less of formality than is used by some of our “men of honour,” plunged his large dagger, such as every one wears, into the breast of another ; and that the brother of the slain, as the legal avenger of blood, closed the tragical scene by laying the murderer dead at his feet. Many features of their character, however, are of the most hopeful kind ; and such as to justify us in anticipating the best results from the efforts which may be made for their intellectual and religious improvement. They are warm-hearted—generous—hospitable. Among the mountains the hungry Nestorian will divide his last piece of bread with a stranger or an enemy. They are desirous of being instructed. Many of the clergy long for the elevation of the character of their people, the establishment of schools, and the circulation of the

* Grant's Nestorians, pp. 60-62.

scriptures among them, in a language which all understand. When the plodding priest, already referred to, was told of the power of the press to multiply books, his expressive eye was lighted up with a new brilliancy; and, far from regretting that his occupation as a copyist would be gone were it introduced, he expressed a fervent desire to see it in operation among his flock. He anxiously requested that he might be furnished with a copy of the whole scriptures as well as of the gospels, which are the only portion of the Syriac bible that has, as yet, been printed in the Nestorian character, and seemed electrified at the prospect of a power being employed for their benefit which could do his twenty year's work in a less number of days, and at a far less expense than what he had paid for his paper and parchment.* By all classes of the Nestorians, from the patriarch and his clergy to the humblest of the people, the American missionaries have been hailed as their best benefactors; and, besides, that the mission at Ooroomiah has received their entire confidence, they encouraged the formation of an additional mission amongst the Tiyâry tribe, which had been commenced under the most favourable auspices, when the recent storm burst upon these ill fated mountaineers.

Their ecclesiastical organization, it may be remarked, is essentially episcopal. The head of their church, styled Patriarch, though possessed of only spiritual power, is virtually also chief magistrate—his influence extending to secular and civil affairs. At the same time, it must be remarked, that before the late invasion of their territory, those tribes which were not subject to the Koords were nominally governed by Meleks (literally, kings or chiefs), chosen from their own people by the popular voice, though, usually, the office was confined to the same family. The present patriarch is Mar Shimon, whom Dr Grant describes as a person of intelligence and dignified demeanour. "Were it not," he says, "for the youthful fire in his eye, and his vigour and activity, I should have thought him nearer fifty than thirty-eight. But his friends assured me that the hoariness of his locks and beard was that of care and not of age. His situation is certainly a difficult and responsible one. To preserve harmony, and settle differences among the various tribes of his spirited mountaineers, and with the Koords by whom they are surrounded, is a labour that would tax the wisdom and patience of the greatest statesman, and I could hardly wonder that the hoar-frost of care was prematurely settling upon his locks. It was quite evident that his anxiety extended not less to the temporal than to the spiritual wants of his flock, as his first inquiry related particularly to their political prospects, the movements in Turkey, the designs of the European powers with regard to these countries, and why they did not come and break the arm of Mohammedan power, by which many of his people had been so long oppressed, and for fear of which the main body of them were shut up in their mountain fastnesses. He is pacific in his disposition, and carries his rifle in the anticipation of an encounter with the brown bear, the wolf, the hyena or wild boar of the mountains, rather than with the expectation of fighting their enemies the Koords, with whom they are sometimes brought into colli-

* Grant's Nestorians. p. 66.

sion on the borders of their country."* His residence, previous to the recent disasters, was at Diss, about twenty miles from Julamerk, in the Hakary district, one of the most inaccessible parts of the Koordish mountains. He presides, on important occasions, in the judicial assembly of their elders; and he inflicts punishment for civil offences, by the several forms of excision or excommunication which were in use among the Jews—cutting off the offenders, not merely from the privileges of the church, but from civil society, and all the rights of citizenship.† Under him there are eighteen bishops, four of whom reside in the province of Ooroomiah, where there is a considerable Nestorian population; and even by the Nestorians of that locality, among whom the control of the patriarch is much more limited than among the mountain tribes, his office is regarded with veneration, and a considerable sum is annually raised as a contribution to his revenue. The income which he was wont to realise from the offerings of his people was moderate; and his mode of living was simple and patriarchal. His household, when Dr Grant was his guest, consisted of two brothers; a sister who superintended his domestic affairs, and five or six servants, male and female. Celibacy and abstinence from animal food are required of the patriarch and his bishops as a consecrated class of Nazarites. The latter derive their income from the contributions of their people; but the inferior clergy, like their flocks, are exceedingly poor, and generally obliged to labour with their hands to procure a subsistence.

The papal church has long been bent upon the subjection of the Nestorians to her control. She has left no means untried for this purpose; and one, perhaps, of the most interesting features in their character is, the firmness and the constancy with which they have resisted their pernicious influence. On the western side, indeed, of the Koordish mountains, the efforts of Rome were long ago successful in inducing one of their patriarchs, and a large portion of their people, to attach themselves to her standard. Hence the name of *Chaldeans*—assigned by the Pope to the papal Nestorians, who are scattered over the plain, which is watered by the Tigris. And, occasionally, through the same influences, individuals and families in that quarter are won over to the Romish faith. But taken as a whole, the Nestorians have hitherto nobly withstood the machinations of artful Jesuit emissaries. We learn from Mr Perkins‡ that, some years ago, the patriarch was offered ten thousand dollars on condition that he would acknowledge allegiance to the Pope; when he replied in the emphatic language of Peter to Simon Magus—*THY MONEY PERISH WITH THEE*. Subsequently to this, emissaries from Rome tendered to him the assurance that if he would so far become a Catholic as to recognise the supremacy of their master, he would not only continue to be patriarch of the Nestorians, but all the Christians of the east would be added to his jurisdiction. To which the patriarch replied,—*Get thee hence Satan!* Still more recently, orders were issued from the Pope to the Catholics of these regions to canonise Nestorius, whose memory every papist has been required for many centuries to curse—a manœuvre, the design of which the Nestorians themselves were perspicacious enough to discern. Thus

* Grant's Nestorians, pp. 81, 82.

† Ibid, p. 197.

‡ American Bib. Repository. January 1841.

it holds with reference to this field of missionary labour, as in many others, that the teacher of a pure and scriptural christianity must experience his greatest trials and difficulties from the agents of "the man of sin"—the instruments of "the mystery of iniquity." To this day the Nestorians retain their ancient jealousy of Romish influence. When Dr Grant penetrated into their mountain fastnesses, their first inquiry, as he informs us,* was, whether he was a *Catoleek*,—declaring that they would not permit these "wolves in sheep's clothing" to enter their country.

But the intrigues and wiles of Jesuitry constitute only a small part of the dangers which encompass this interesting people, ever threatening their extinction, but perseveringly withstood by them. "The Koran—the tribute—or the sword," is the well known watchword of Islamism. And situated as the Nestorians are, in the very centre of the regions where this system holds the minds of its votaries as if spell-bound in its destructive embrace, it can easily be supposed that their continued spurning, for upwards of twelve and a half centuries, of the claims of the false prophet, must have been a source of deep mortification to his adherents; and that they must have been long marked out—disowning, as they do, the Koran, and refusing to give tribute to the Moslem power—as meriting the heaviest inflictions of the sword. For several years past, accordingly, plans have been formed by the united counsels of the Turks and the Koords to bring them under subjection—the full execution of which has only been delayed in consequence of the misunderstandings which have sprung up between these two parties, and the hostile relations which recently subsisted between the Turkish and Persian governments. At last, however, the followers of the prophet have obtained their revenge. And there is not wanting ground for suspecting that that revenge may have been accelerated by the vindictiveness of the agents of Rome, who have been wont to endeavour to coerce the Nestorians into the adoption of their creed, by threats, if they refused, of Mussulman vengeance being hurled upon them. However this may be, it is a mournful fact, that these mountain recesses have now been made the theatre of cold-blooded carnage, and converted into scenes of desolation and sorrow. Under instructions from the Pasha of Mosûl, a powerful body of troops, but a few months ago, invaded the Nestorian territory, scoured like a band of furies their remotest glens, and spread devastation and disaster wherever they went. Already sufficiently barbarous, they were, ere they set out for the scene of blood, instigated by fanatical Mollahs, to exterminate every male among the Nestorian tribes, and enslave the females. And they seem to have acted but too faithfully upon these inhuman instructions. The small tribe of Diss, in the north-east, was the first to fall before them, and the havoc which followed is said to have been great, in proportion to the numbers of the invaded. Among the killed were the aged mother of the patriarch, a brother, and several other members of the family. Three more of his brothers, his sister and other relations, eighteen or twenty in all, along with hundreds of others, women and children, were taken captive. Being now joined by the chiefs of the neighbouring Koords, who eagerly mustered their forces against their common

* Grant's Nestorians, p. 48.

enemy the Nestorians, the victorious army proceeded against the Tiyâry tribe, hitherto independent—the most numerous and powerful of all the tribes, and occupying a district supposed to be almost impregnable. According to a private communication from Ooroomiah, now before us, the Koords having sent a message to the Tyâryans, threatening to put the prisoners whom they had seized to death, unless they surrendered, the invaders were permitted, without opposition, to take possession of it, when pillage and massacre became the order of the day. According, however, to the statement of Dr Grant, in a letter to Dr Morison of London, recently published,* the invaders took the tribe by surprise, entered the district at an unexpected point, and then swept every thing before them, as with the besom of destruction. “The chief melek (or king) was among the first who fell; many were overwhelmed, by the vastly superior numbers, while nobly defending their villages or the mountain passes; while others, seeing that the contest was hopeless, fled to their strongholds. All who fell in the way of the enemy were cut down or driven to captivity: their most venerated and ancient churches were blown up, or otherwise demolished; their villages all but four or five burned; their produce and effects destroyed; their flocks driven away; and their lately peaceful valleys made one scene of mourning. In one instance, children were thrown up into the air, that the ferocious Koords might display their dexterity in cutting them in two parts as they fell; in another, a priest was driven into the creek, then he was stoned whenever he raised his head above water, till he was finally drowned. A company of women who were driven away as captives, while crossing a bridge, threw themselves simultaneously into the river, and were drowned. Others, who were neither young nor handsome, were put to death, after being taken as not worth the transportation.” Dr Grant and his companions of the mission fled to Mosûl as danger approached; and the patriarch, along with some attendants, effected their escape, though with difficulty, to the same place. The country is now entirely in the hands of the Koords. One of the worst mountain robbers has been made governor of Tiyâry; and the mission premises, which, since these disasters occurred, have been enlarged, through the forced labour of Nestorians, are now occupied as a barrack by a body of Koords, five hundred strong, placed there to overawe those whom they have vanquished. The work of the missionaries among the mountains has thus for the time been entirely suspended, and a dark cloud rests upon the enterprize which they had so auspiciously begun. “I know not,” remarks Dr Grant most touchingly, when reviewing these mournful occurrences, “whether we have most occasion to grieve for the living or the dead—for those who are left destitute of food or shelter in their bleak mountains—the captives who may be left to the option of a change of their religion, extreme suffering or death,—or those who have made the Zab a common grave with their relentless destroyers.”†

* *Evang. Mag.* Nov. 1843.

† Since the above was put in type, we learn from the *New York Evangelist*, of date February 15th (which quotes letters received from Dr Grant), that after their defeat by the Turkish arms, the Nestorians, smarting under a sense of their wrongs, made an attempt, but without success, to regain their independence. The Koords, encouraged

Into the future fortunes of this interesting people, it were as vain as it were presumptuous in us to pry. The counsels of the infinite One it is not for short-sighted and feeble mortals to scan. Still, it were contrary to the principles which mark his procedure in the execution of his all-wise plans, to suppose that, in so singularly preserving this ancient race from admixture with other tribes of the human family, and keeping them in the possession of a comparatively pure christianity, while multiform errors prevailed around them, he has not some important end to serve, the accomplishment of which no schemes of man will frustrate, however it may be apparently thwarted or retarded. It is not a little remarkable, that a church located far in the interior of Asia, whose light for many centuries streamed to the remotest east, carrying the tidings of salvation to the millions that peopled the vast territories of Persia and Tartary, China and Mongolia, should now be in progress of re-illumination by a mission from another continent, of whose existence the long succession of Nestorian missionaries were profoundly ignorant. And who can doubt that were the arm of God revealed to this interesting remnant, and a spirit of devotedness implanted in their breasts such as that which fired their self-denying progenitors; and were something of that holy zeal—that active piety which once burned upon their altars, again to distinguish them, and prompt them to resume the enterprize of christian benevolence, the benighted kingdom of the false prophet itself would be arrested by the fact, and the crescent would grow pale, and be extinguished before the blaze of the sun of righteousness.

Even now, there is the promise of ultimate success in enlightening and resuscitating this bedimmed and enfeebled portion of Christ's church. The first fruits are already appearing which promise a future and abundant harvest of glory to God, and blessing to men. There are amongst them, Simeons and Annas, who "wait for the consolation" of Israel: who know the power of divine truth; and who, mourning over the general degradation and declension of their people, sigh and cry for the time when this part of God's heritage, once so effulgent with the beauties of holiness, "will again be fair as the moon, clear as the sun, and terrible as an army with banners."

It is to bring about this glorious result that the missionaries at Ooroomiah are prosecuting their zealous labours.* Let christians succour these devoted men, and bear them on their hearts before the mercy seat, entreating that, through their instrumentality, the word of the Lord may have free course and be glorified. And let them remember the scattered remnant—who are even now groaning under the evils of ruthless oppression—and not desist from interceding on their behalf until the hand of persecution is withdrawn, and their glens become the abodes of peace, and the cry of blood is succeeded by the still small voice of "him that bringeth good tidings—that publisheth salvation."

W. T.

by the Turkish government, made another inhuman assault upon them, destroyed Asheta and several of the villages in its vicinity, and perpetrated outrages in their own savage style. One report says, that nearly 500 women and children were taken by the Koords and burnt alive; and that as many men were slain by the sword.

* For an interesting account of these labours see *Secession Magazine*, April 1839; and also Grant's *Nestorians*, pp. 6, 7.

REVIEWS.

Notices of the State of Religion in Geneva and Belgium. By H. HEUGH, D.D. J. Maclehose, Glasgow. 1844.

A POET has said that

“The want of occupation is not rest—
A mind quite vacant is a mind distressed.”

He might have added, that minds of the highest order, will often turn to the best account, a period of withdrawal from severer labours; and, in seeking relaxation, will rear a monument of their energy and resources. The volume before us is a proof of this. The distinguished author having retired for a short time from the incessant toils of his pastorate, and, in search of invigorated health, having selected Geneva as the place of his temporary residence, devoted his leisure to inquiries into the religious condition of its inhabitants in particular—and of Switzerland at large. The results of these investigations are detailed in this instructive and seasonable work, whose pervading design is to awaken in the breasts of British christians, a deeper feeling of interest in the religious condition of the continent, than has yet been manifested. If we may judge of the impression which the perusal of the book—one every way worthy of its gifted author—is likely to leave on other minds from the effect which it has produced on our own, the object which it contemplates, will not fail of its accomplishment. We think it unlikely that the christian will rise from the survey of those of the reformed churches whose condition is eloquently delineated in this volume, without catching something of the devoted spirit with which it is imbued, and cherishing the desire of becoming instrumental in the spiritual resuscitation of these churches, so that (to use Dr Heugh's own words) “in place of appearing in small and feeble groups, scarcely preserving the existence of religion in their little communities, they may be inspired with new life, may lengthen the cords and strengthen the stakes of their tabernacles, and soon be enabled to proportion their efforts for the evangelization of their respective localities, in some due measure, to the necessities demanding them.”

It is to the classic ground of Geneva, that Dr Heugh's attention is principally devoted in these pages; that small state, around whose history the hallowed names of Calvin, Farel, Beza, Turretine, and Pictet, have thrown an imperishable lustre, and which has exerted an influence on nations, not less remarkable, when its limited extent is considered, than that of the ancient republics of Greece. The government of the canton of Geneva, which is a pure republic, and its educational, literary, and scientific institutions, are described with much copiousness of detail in the first chapter of this work. Of the *locality* of Geneva, not less lovely and attractive in its physical features, than interesting in its historical associations, we have the following spirited sketch:—

“The town itself is striking in its appearance: its environs are beautiful and magnificent. It is situated at the western extremity of the spacious lake which bears

its name, and occupies partly a flat, immediately contiguous to the lake—partly sloping banks, which rise to a higher level. Modern buildings, handsome, if not elegant, skirt the lake; while the old town is a congeries of irregular, crooked, narrow, but remarkably clean streets, the houses very lofty, showing, both in their structure and condition, plentiful tokens of the olden time. In the higher parts of the town massive edifices with large gateways and square courts, bespeak the residence of wealth and station; while the city in general affords every indication of widely diffused intelligence, industry, and comfort. The town is fortified with pretty rather than formidable ramparts, designed, one would suppose rather as healthful promenades for the citizens, or as a neat model of fortification, than as any effectual protection against the assaults of modern warfare. As you walk along the streets of the city, you are met with monuments of the great Reformation. Inscribed above its gates you read the motto, *Post tenebras lux*, (*after darkness light*)—a motto very appropriately adopted by the Genevan Reformers. In passing one of its narrowest but most antique streets, you are pointed to the house in which John Calvin lived and died. Its gothic cathedral, 800 years old, is the church which the Reformer purged from superstition; and, as you enter, you are thrilled, as if his pale face yet looked from that pulpit, as if these arches still echoed with his solemn voice. On one side you find the college which was instituted, and the library which was formed; in another, the hospital which was erected, in this golden age of Geneva. Behind and above the town you tread a spacious common, a grass plot of table-land, fragrant with the thyme and other wild flowers of this region; and here the fascinating environs of Geneva are all around you. You can trace the zig-zag of its ramparts—you see the antique roofs of its buildings, and the modest turrets of its cathedral. The rural residences of its wealthier citizens are thick spread amidst gardens and groves—before you is its placid lake, stretching like an inland sea to the far distant mountains—its elevated banks are thickly planted with villas, hamlets, and small towns, with vineyards and corn fields—you hear the rushing of the blue impetuous Rhone, which hurries in a broad and deep flood from the lake, as if it would speedily drain it—while your horizon is bounded in every direction by those vast mountain ridges which form the chief physical attraction of Switzerland. At your back is the Saleve range, rising precipitously within two miles of you to the height of 4000 feet above the sea level. On the left is the Jura, a long mountain tract, presenting its dark sides and rocky summits, and exceeding 6000 feet in height. More in front, and beyond the lake, are other mountains, most of them still loftier; while, at the distant extremity of a vast recess toward the right hand, are the snowy sides and summits of the Great Alps,—Mont Blanc towering above all, and shooting up like massive silver above the clouds. Who can survey this glorious panorama without deep emotion? What an array of the monuments of the power and beneficence of Jehovah.

The sad career of declension, through which the church, modelled by Calvin and his coadjutors, has passed, is delineated by Dr Heugh with a masterly hand. The causes of that declension are traced, and we are shown how the elements of that torpor and death, which have spread over the Genevan church, were interwoven with its original constitution. The vital errors of the Reformers, in losing sight of the distinction between the church and the world,—in admitting the local population indiscriminately, to the ordinances of Christ's house, instead of professed converts exclusively—in denying the members of the church their rightful influence in the management of its affairs, and reducing them to a state of passiveness in the appointment of its office-bearers—in allying the church with the state—and in cherishing a spirit of intolerance, which led them to visit with civil penalties, those who were guilty of ecclesiastical offences—these sources of weakness and backsliding, are laid open with uncompromising faithfulness to the interests of divine truth. The successive stages are pointed out in this course of defection.

tion from the principles of Calvin and his brother reformers—through the Arminianism of one period, and the Arianism of another, till at length the heartless principles of a christianized deism were espoused. At once to facilitate and to cloak apostacy, the Catechism was changed, the Bible retranslated, and “the tone of public instruction lowered, till even the doctrines of original sin, of the atonement, and the influence of divine grace, are now scarcely recognized—the consubstantiality of the Son with the Father denied, and for the most part the high and holy principles of the gospel superseded, by a barren system of ethics.” The consequences of this doctrinal departure from the faith, have been an appalling decay and disappearance of pious feeling.

“I know not,” says Dr H., “that I have ever seen, except among the lowest and most profligate classes of British society, such general and unblushing desecration of the Sabbath as Geneva even now exhibits. It seems to be the chosen day for general festivity. Their fêtes on land and water are generally on that day. The city seems to turn out for recreation. Minor amusements are seen in all directions. Billiards are rattling amidst the loud laugh of the players. The theatre is open, and other public shows are frequented by crowds. Nor, I fear, do you hear in many quarters such expressions of sorrow or indignation as this overt desecration of the Lord’s Day is fitted to inspire.”

It is refreshing to turn from the contemplation of these tokens of dark apostacy, to the symptoms of begun revival which are enumerated in the work before us. If the sainted spirit of Calvin, were it permitted to revisit the scene of his almost superhuman labours, would burn with holy indignation, as he observed the profane frivolity which distinguishes a Genevan Sabbath, and the strange fire which is now kindled on the altar of his beloved church—he would also exult in finding that a devout remnant exist, who sigh and cry for the desolations that are around them, and long and labour for the turning again of the captivity of this portion of God’s heritage.

As connected with the revival of religion in Geneva, Dr Heugh gives an account of proceedings against Dr Malan, with some most interesting notices of his ministry. The ejection of Dr Malan from the Established Church on account of his evangelical sentiments, and his subsequent labours, have been instrumental in a remarkable degree in promoting the spread of religious truth in Geneva. Not without discouragement, it appears, this venerable servant of Christ continues to minister to the small flock which has been formed under his pastoral care.

“It is not easy to estimate the extent of spiritual success with which his labours have been crowned. He is very careful in the admission of members; and, according to his own estimate, there have been several hundreds in communion with his church since the period of its formation in 1818. Dr Malan’s chapel has not a little about it to command interest. It is situated without the city, a few minutes walk from its southern gate, in a small suburb called Pre l’ Eveque. The sequestered grove-like appearance of the spot strikes and pleases the eye of a stranger. About an acre of ground is enclosed by a high wall, and is laid out, with equal taste and economy, by the good doctor, who possesses, I believe, the one quality from nature and the other from necessity, both being hallowed by the grace of God. On entering, you perceive a compound of orchard, vineyard, flower and kitchen garden, shaded walks and retired arbours. Toward one angle is the chapel, a very humble edifice in exterior appearance, but neat and clean within, and capable of accommodating about 500 persons. At a small distance is the doctor’s dwelling-house, a plain commodious mansion, having Joshua’s vow inscribed

above its entrance,—‘As for me and my house we will serve the Lord.’ The audience in the chapel is generally small, but they seem to be, like their pastor, devout. Indeed, devotion, sanctity, that holiness which becomes God’s house, seems the pervading character—the very atmosphere of this peaceful Genevan retreat. * * Often, however, I could not but fancy that I perceived an air of sadness overshadowing the devotions both of Dr Malan and of his church. It seemed to me that they were not strangers to the experience of the pious captives of old, when they thought of the stones and rubbish of Jerusalem, and wept when they remembered Zion. No wonder. They are at the gate of Geneva.” Pp. 103, 104.

Among the indications of returning vitality—at once the consequences and the occasions, under God, of an improved state of things among a portion of the Genevese, and pregnant with promise of future blessing, Dr Heugh assigns, of course, a prominent place to the formation and the labours of the Evangelical society, which, with an annual income of about L.4000, drawn from the free will contributions of the christians of Geneva, supports no fewer than eighty agents in infidel France—including pious *colporteurs*, itinerating ministers, and pastors of churches,—and has been honoured of God with a measure of success, large in comparison of its resources, in a field, the urgency of whose claims on the sympathy of protestantism, cannot be too strongly stated or too deeply felt. We have the following notice of the admirable and devoted men who fill the offices of that institution.

“Professors of theology were wanted, men of piety and of power, men who should not only be competent for the discharge of the functions to which they were summoned, but whose names should be a guarantee for their competence and fidelity, and who, by their known talents and acquirements, consecrated to the service of Christ, should surround, with a sacred lustre, the infant institution. Such men, the great Head of the Church had already provided, and brought them prepared for the work by a way which they knew not. Dr Gausson had been ejected from his parish because he preferred the sacred scriptures to a Unitarian catechism, as a text-book for young disciples. Dr Gausson was just the man for teaching a sound and scriptural theology; and, disengaged from other service, he accepted the office of professor of systematic divinity. Dr Merle D’Aubigné had officiated for some years as a protestant pastor in Brussels, and was chaplain to the king of Holland in that city. The revolution in that country, which terminated in the separation of Belgium from Holland, occurred the year before. Dr M. D’A. was placed in the midst of the sanguinary contest which raged in Brussels for a few days; and in a tract recently published, he describes with his accustomed effect the spectacle he witnessed, and in the midst of which he was wonderfully preserved. When the king of Holland lost Belgium, the services of Dr M. D’A. in Brussels were no longer wanted. He returned to his native Geneva, not knowing the things which should befall him there; his previous studies (since that period so productive of instruction and delight to multitudes), had been greatly versant with ecclesiastical research; and thus both as to place, character, and acquirement, he was prepared by God for the office which he consented to accept in the new Genevese institution, and which, with so much honour to himself and advantage to his pupils, he continues, and I trust shall long continue, to hold, professor of ecclesiastical history and homiletics. Great attention has been paid in Geneva to what is denominated Hermeneutics and Exegesis, or the principles of Biblical interpretation, and the critical and practical exposition of the sacred books, guided by these principles. For the superintendence of these important departments of sacred study, two other highly competent persons were soon happily found, the one Mr Pilet, the preacher in the Oratoire, who, I believe, previously belonged to the canton Vaud, and who explains the New Testament to the students; while Mr Bost first, and now Mr La Harpe, who received part of his academical education in this country, explains the Old Testament, and also gives instructions in the Hebrew language, for both of which

Mr La Harpe is understood to be eminently qualified. Thus, as far as teachers were concerned, the pious projectors of the new theological school, to use their own expressions, had their faith soon turned into vision. How faithful is God in the fulfilment of his promises to his confiding people who patiently wait for him!

"Including a preparatory seminary, the number of students at present is forty, those in the theological department being sixteen. The latter are all understood to be young men of soundness in the faith, and of decided piety; and it is hoped will, through the blessing of God, imbibe some portion of the spirit of their instructors. The theological course occupies three years; the session each year being nine months. Those who require gratuitous support, receive it from the funds of the institution on principles of strict and prudent economy. The students who, after finishing their curriculum, have left the institution, have found employment in France and elsewhere, having received ordination to the ministry in churches with which their wishes or associations connected them." Pp. 127—131.

In Switzerland, as in our own country, the overthrow of the system of civil establishments of religion is rapidly approaching. The master minds of D'Aubigné, Gaussen, Vinet, and Burnier, are enlisted on the side of a self-supported christianity. And it cannot be doubted that their eloquent and christian-like expositions of the beauty and power of the Saviour's own ordinance for the maintenance of his religion, are fast leavening the minds of their intelligent countrymen. The alarming progress of popery, and the indomitable zeal of its disciples will accelerate the consummation. We tender our warmest acknowledgements to Dr Heugh for the luminous and singularly powerful statement of truth which he has given in the closing part of the "Notices" on this all-absorbing question. Let dissenters study it, that they may know thoroughly their own principles in all their scriptural and common-sense simplicity and consistency. Let our Free Church brethren candidly weigh it, and cease dotingly to cling to a theory which, in its application to practice, all history proves to be adverse to the peace of society,—leading to exclusive and arrogant claims on the part of the church, or to the surrender of her spiritual liberties. Let them give in their adherence to the great truth, that the maintenance and extension of his kingdom have been committed by the Saviour to his followers as their vocation, and that for civil governments to interfere with the affairs of the christian church, or meddle with the machinery which has been framed by its Lord for its support and advancement, is to trespass beyond their function, and put forth an impious hand to touch the ark of God. We cannot deny ourselves the gratification of laying before our readers the following passage, which is worthy of being written on the gates and on the door posts of the dwelling of every lover of a pure, a free, and a scriptural christianity. Let us pray and labour that the struggle which will level with the dust those battlements which have been erected round the church of the Redeemer, but which "are not the Lord's," may be hastened onwards; and that God's own work may soon be advanced only by means of God's appointment!

"In the opinion of wise and good men on the Continent, there is a visible and even a rapid tendency to the separation of the two powers. The alliance, once strong, is now waxing weaker, and successive changes preparatory to its dissolution, are now matter of history. What are those changes?

"First, there was the era of *exclusive and violent intolerance*, in which, it is true, Rome set the example, but which, unfortunately, the reformed churches, as soon as they could, were in haste to follow. This was the golden age of civil establishments

of religion, the period of their perfection, power, and glory. In this era, the religion of the state was the only religion,—the church of the state the only church; toleration (to use their own chosen epithet) was intolerable; the dissenter was a rebel against both ecclesiastical and civil authority, and the only regimen prescribed for him by the one or the other, was violence. He must be fined, or imprisoned, or banished, or tortured, or hung, or drowned, or beheaded, or burned. This glory has departed! This age has passed; not, however, till it had soaked the earth with blood. It was its vocation and it fulfilled it!

"The *age of toleration* followed, in which that was at last done which church and state could no longer help doing—in which men, long broken down and crushed by oppression, began to rise and help up one another, and gather some strength again, and breathe, and look rather significantly about them, in which they began to receive, and (fools that they were) were glad for the moment to accept a liberty from their fellow men to worship God as they chose. In various countries toleration became more or less extensive and free.

"The *age of bribery* has come. Retaining some one sect in special alliance, states have begun to extend 'side looks of love' to others, and to employ their gold to purchase their favour. They now pension those whom of old they persecuted, and whom, but of late, they could only tolerate; and, as if they had become indiscriminate in this new affection—as if characters the most opposite were alike acceptable to them—as if all differences in creed or in morals were either fabulous or imperceptible, to pension nearly every sect that will consent to be pensioned. Thus France pays Protestants equally with Catholics. Geneva has her public funds for the Romish Curé as well as the Unitarian Presbyter. Belgium is not less liberal. But we need not pass for examples into other regions. In this last effort to preserve ecclesiastical alliance, Britain has been first among the foremost; and with great pecuniary liberality (for she has a prodigal passion for pay) she salaries Protestants and Papists—Maynooth and Oxford—Presbyterians, Independents, Methodists;—nay, I am not sure but even Mohammedans and Hindoos share in Briton's bribing bounty.

"Is any other expedient in contemplation? Is any other mutation yet in reserve? Is there any third term between the two sides of the alternative—pay all or pay none, which yet remains to be resorted to? Probably the last expedient is expended; and if bribery will not do, nothing now will. But will it do? When ancient Rome began to bribe her invaders, her fall was at hand, and her gifts were the means as well as the omens of her ruin. And all those shifts and changes—all those successive expedients, are the attributes, not assuredly, of the all-wise and immutable Jehovah, but of the ill-assorted inventions of erring, foolish, presumptuous man; and are recognised by all but the blind, as the sure marks of things *which must be shaken and removed, that those things which cannot be shaken may remain*. And if there be any truth in the deep and solemn convictions of the non-conformists and dissenters in this empire, comprehending no small portion of the scriptural piety, the sober morality, and the sound sense of the land,—convictions common to them and the American churches of every name—that civil establishments of religion are not of God but of man,—that they have served no good purpose even for the men of worth who have unhappily been induced to avail themselves of them, and that, in regard to others, they have served no purpose whatever so effectually as to supply a weapon to the persecutor, a name to the proud, money to the worldling, a soft couch for repose to the indolent and lazy, a useless rampart to the timid victim of false fears; that they have raised a frowning wall of separation between a sect within and sects without,—that they have shut up large portions of Christ's professed followers, like prisoners in some fastness, when they ought to have been free and abroad in all directions, allaying strife, healing divisions, scattering the immortal seeds of heavenly truth and charity, and hastening to carry the tidings of mercy to a world that has not yet heard them; then, verily, the nineteenth century will be illustrious if it shall accomplish their immortal and final downfall." Pp. 232—236.

Sermons delivered on Occasion of the Death of the Rev. John Mitchell, D.D., late Professor of Biblical Literature to the United Secession Church. By JOHN BROWN, D.D., Edinburgh; and the Rev. JOHN ROBSON, A.M., Glasgow. D. Robertson. 1844.

HAVING in our last number gratified our readers with a lengthened extract from the second of these sermons, containing, in full, the account of Dr Mitchell's life, and Mr Robson's admirable delineation of his character, we intend little more at present than to express our sense of the merits of these discourses, as alike honourable to their authors, and worthy of the occasion on which they were delivered.

Dr Brown's discourse is grounded on John xi. 11,—“Our friend Lazarus sleepeth.” The consolatory truths which the passage contains and suggests are stated in a series of propositions. The train of thought is luminous as a sunbeam, and the style marked by appropriate and chaste simplicity. We quote from the illustration of the first principle, viz. the peculiar relation between Christ and his people, and the relation among his people, originating in their relation to him.

“The peculiar love our Lord bears to his people, is manifested in his conduct towards them. He has friends, and he shows himself friendly to them. He maintains a constant intercourse with them, in bestowing on them all necessary blessings. When two or three of them come together in his name, he is in the midst of them; and in their solitary retirements, when they enter into their closet, and shut the door on them, He and his Father come to them, and manifest themselves to them in a way they do not to the world, so as to constrain them to say, in adoring gratitude, ‘Truly our fellowship is with the Father, and with his Son Jesus Christ.’ ‘The secret of the Lord is with them who fear him, and he will show them his covenant.’ In the ordinances of his grace, he often speaks to their heart words of instruction and consolation. They know his voice, when, by the power of his Spirit accompanying his word, he says, ‘It is I: be not afraid. I will never leave thee. In six troubles I am with you. Fear not: only believe. Be faithful unto death, and I will give you a crown of life.’ He guides them in perplexity, he sustains them in weakness, he guards them in danger, he warns and reproveth, he instructs and consoles them, he chooses their trials for them, and supports them under them, he regards all their weak attempts to please him with tender complacency, he helps their infirmities, he represses their fears, he encourages their hopes, he rewards their services, he guides them by his counsel amid the difficulties of life, upholds their spirit under the weakness of declining nature, and when all other friends can do nothing for them but pray and weep, amid the extreme debility or the extreme agony of the dying hour, he gives suitable help and seasonable deliverance, and introduces their separated spirits to the delights of paradise.

“As Jesus is the friend of all, of every one of his people—so every one of them is his friend. If he loves they also love him; and if his love to them is peculiar, such as he does not cherish to any other class of men, so their love to him is peculiar, such as they do not cherish towards any other being. They love him, for they see him to be infinitely lovely; they love him, for they know him to be infinitely kind. From what they know of him, in consequence of having been made to understand and believe the account contained in the divine testimony of his worth and holiness, and love and kindness; and from the experience they have had of his love, and condescending and tender care of them, they cannot help loving him, and loving him as they do no one else.

“And this love manifests itself in a variety of appropriate ways. They seek intercourse with him. They cannot be happy away from him. They ‘love the habita-

tion of his house, and the place where his honour dwells;’ they love his word, they love his day, they love his table, they love his people, they love his cause. ‘Continually do they make prayer for him, and daily do they praise him.’—Pp. 9-11.

The subject of Mr Robson’s discourse is Dan. xii. 3,—“They that be wise,” &c. He considers first the persons of whom the prophet speaks, and next the reward which they shall enjoy—a reward peculiar in its character, in as much as the faithful minister will be peculiarly honoured by all the inhabitants of Heaven, will be blessed with the presence in glory of those whom he has turned to righteousness, and will receive from his Divine master especial tokens of honour and love. The filling up of this method is characterized by happy scriptural illustration, and breathes throughout a refreshing spirit of enlightened and devoted piety.

Redemption from Death and the Grave. Two Sermons preached to the United Associate Congregation, Alnwick, December 3, 1843, being the Sabbath after the Funeral of their late Pastor, the Rev. D. Paterson, A.M. By ROBERT BALMER, D.D. Alnwick: J. Graham. 1844.

In an advertisement prefixed to these sermons, we are informed that Mr Paterson was born in December 1775, at Newhall, in the parish of Stow, and county of Selkirk; and that after completing the usual course of study at the University of Edinburgh, and the divinity hall at Selkirk, he was licensed to preach the gospel in 1801, and in August 1806, ordained to the pastoral charge of the United Associate congregation of Alnwick, Northumberland. In 1814, he published a volume of Discourses, chiefly on practical subjects, and afterwards gave to the world a sermon on the doctrines of election and perseverance; three sermons on the immortality of the soul and a future judgment; two sermons to the young, besides occasional contributions to religious periodicals. He died on the evening of Wednesday, November 22, 1843. About a week before, he had, through over exertion, while attending the funeral of one of his elders, induced a difficulty of breathing, to which he was subject, which was followed by severe vomiting and great exhaustion. It was his intention, however, to preach on the Sabbath, but, through the kindness of a friend, he was relieved of that duty. On the evening of which he died, he partook of a slight supper, and retired to his chamber a little past ten o’clock, when having prayed and undressed, he laid himself down to rest. In a minute or two Mrs P., observing that he seemed to breathe with difficulty, spoke to him, but he made no reply. “Twice or thrice he breathed heavily, twice or thrice he breathed gently, and thus sunk into that sleep from which he was not to ‘awake till the heavens be no more.’”

Mr Paterson’s character is drawn with great fidelity by Dr Balmer, in the close of his discourses. His mental faculties were naturally of a superior order; and had been disciplined and invigorated by an excellent literary and philosophical education, and by subsequent professional study and exertion. His fancy was, perhaps, more fully developed than

any other of his powers ; but, on the whole, they were harmoniously adjusted. His sermons were unequivocally stamped with the leading characteristics of his mind. His sentiments were rigidly Calvinistic, although in his public preaching he did not in general give great prominence to the minuter peculiarities of system. His diction was clear and accurate, frequently energetic and elegant, yet it did not always manifest the refined and exquisite taste evinced by the author in judging of the compositions of others. He was "mighty in the scriptures," and excelled most men in conducting devotional exercises. Mr Paterson was a man of enlightened piety, of unsullied integrity, of transparent simplicity, of singular warmth of affection, of great conversational powers, and one who took a deep and benevolent interest in the political welfare of his country, and of the world at large.

Dr Balmer's two sermons, preached on the Sabbath after his funeral, from Hosea xiii. 14, "I will ransom them from the power of the grave," &c., were admirably adapted to the occasion, and are full both of the mind and heart of their author. After some preliminary remarks on the principal terms and the general import of the text, the doctor proceeds to consider the glorious achievements predicted in it,—redemption from death and the grave, and the total destruction of these enemies. His *first* particular is, that "Jesus Christ redeems his people partially from death, by conducting their disembodied spirits to a state of sinless purity and perfect peace;" the *second*, that "He will raise up the bodies of believers at the last day;" the *third*, that "He will endow the bodies of his saints with new and glorious properties." The illustration of these is beautiful throughout. As a specimen, we give the following remarks which occur under the third particular, and at the close of the first sermon:—

"To restore a dead person, were it only to an earthly existence, as the Saviour restored Lazarus and others, in the days of his flesh, would be an astonishing achievement, a stupendous manifestation of divine power. It would not be, however, an effectual redemption from the grave ; since life was again to terminate in death. But when believers are raised at the last day, they are raised to 'die no more;' 'death hath no more dominion over them.' 'The body is sown in corruption; it is raised in incorruption.' 'This corruptible puts on incorruption; and this mortal puts on immortality.' This, then, is a resurrection which implies a complete redemption from death, a perfect and eternal deliverance from hell and the grave; and in so far as concerns those who are 'thought worthy to obtain this resurrection,' it may be regarded as the entire destruction, the absolute annihilation of these enemies.

"But the victory over these enemies which Jesus Christ gives to his disciples, comprehends more than their utter destruction, or than complete and everlasting exemption from their dominion. Over these, as over other foes, the saints are to be made not only conquerors, but 'more than conquerors through him that loved them.' 'The body with which the believer is to be raised at the last day, will not only be incorruptible—it will be invested with other new and wondrous properties, which will render it far more glorious than was the body of Adam, even before that sin had made it mortal. 'It is sown in dishonour, it is raised in glory;' adorned with a splendour resembling that of the body of Christ himself; for 'he will change our vile body,' the body of our humiliation, and stamp it with 'the fashion of his body of glory.' 'It is sown in weakness, it is raised in power;' invigorated with such strength as will enable it to sustain 'an exceeding and eternal weight of glory, and capacitate it for unceasing and everlasting exertion in the celestial sanctuary. 'It is sown a natural,' or animal, 'it is raised a spiritual body;' refined and ethereal

in its composition, freed from all animal wants and appetites, resembling a spirit in its powers and capacities; and so constituted that, instead of impeding or clogging, it will aid and facilitate the operations and enjoyments of the soul.

"These wonderful properties will qualify the future body of the saint for something better than an earthly, even for the heavenly paradise; and will render it as far superior to the present body as the brilliant flower is superior in beauty to the insignificant seed; or as the celestial luminaries are superior in splendour to the gross objects of this sublunary sphere. In its present state the human body is encumbered with manifold infirmities. It is 'an earthly house,' 'a tabernacle,' which must soon be taken to pieces; a soiled garment, which wastes and decays. And yet of the human body, even in its present state, it is affirmed that it is 'fearfully and wonderfully made.' Much more surely will this description be applicable when the present is exchanged for the future body; when this frail and incommensurable tabernacle shall have given place to 'a house not made with hands, eternal in the heavens;' and when the rags of mortality are exchanged for robes of celestial light."

The second sermon consists of a farther illustration of the subject of the first, and is, in our opinion, the more striking and original of the two. The particulars here are as follows:—(4), That "the resurrection, with its concomitant blessings, is declared to form the consummation of the redemption of believers, and to bring a vast accession to their happiness and glory:" (5), "of redemption from death, and of all its concomitant blessings, the death of Christ is the meritorious and procuring cause:" and lastly, "Jesus Christ is the author of redemption from death and hell only to those who believe and obey him." The illustration of the first of these is particularly impressive. The doctor expatiates, in terms the most glowing and felicitous, on the accession that will accrue from the resurrection of the body to the felicity of believers; and having done so, he adds the soul-stirring observations:—

"Believers will be honourably acquitted and acknowledged in the universal judgment. But does not the fact that they had previously an infallible and undoubting assurance of that acquittal, seem to preclude any such joy as is produced by an acquittal before an earthly tribunal? It may seem to do so: but consider that he who presides in the final judgment is the Son of God, the almighty maker and ruler of the universe; that the judgment is to be conducted in presence of the whole human race, and of all the angelic hosts; that the sentence of approbation comprehends deliverance from an eternity of woe, and advancement to an immortality of bliss and glory; and that those on whom it is pronounced will feel more vividly than ever they felt before, that, but for the interposition of omnipotent grace, they must have been ranked with the wretched millions of their fellow-creatures doomed before their eyes to the 'everlasting fire prepared for the devil and his angels.' Reflect on these and some other obvious particulars, and you will be at no loss to conceive how the sentence of acquittal should kindle a rapture at once ecstatic and enduring; and compared with which the joy occasioned by a favourable verdict at a human tribunal, will be only as the transient blaze of thorns, when compared with the overpowering and undecaying effulgence of the sun.

"At the resurrection the children of God will be all collected into one harmonious and happy family, and will 'form a multitude which no man,' or rather no one, 'can number.' What believer on earth but would regard it as a high privilege to hold converse with patriarchs, and prophets, and apostles; to hear Abraham recount the trials of his faith, to listen to the harp of David, or the sublimer strains of Isaiah; to hear Paul unfold the mysteries of redemption, or John expatiate on the love of Jesus. What a privilege, then, to every believer to sit down in the kingdom of God, not only with Abraham, and Isaac, and Jacob, with prophets and apostles, but with all the good who have lived from the commencement till the close of time; to know that there is not a member of the family wanting, not one

any longer struggling with sin or temptation ; and to be thus associated with them in a state where the bodily and mental faculties of each will be completely purified and perfected, and where love and joy will glow in every bosom, and beam from every countenance.

“ Still farther, ‘ the mystery of God will then be finished ;’ the triumphs of grace will be completed ; the enigmas of providence will be solved ; and the saint will therefore be able to survey his own history, and the whole history of God’s moral administration, without those doubts and misgivings which now perplex and distract him. All those disorders, real or apparent, which disfigure the present aspect of things, will then be rectified ; and ‘ the ways of God to man will be completely justified.’ ‘ That which is crooked will be made straight ; and that which is wanting will be numbered.’

“ Again, there will then be effected a renovation of the material universe corresponding to these stupendous moral transformations. ‘ The earth and the works therein will be burnt up ;’ the whole system of visible nature will be dissolved ; and there will be created ‘ new heavens and a new earth, wherein dwelleth righteousness.’ Of that new system it may be affirmed still more justly than of the creation prior to the introduction of evil : — ‘ The whole world will be only a higher heaven and a lower ; earth will be heaven a little allayed ; man will be an angel incarnate ; and God will be all in all.’ ”

Instead of multiplying extracts, we recommend the christian public to possess themselves of the sermons ; and this we urge, not only on account of their surpassing excellence, but also on account of Mr Paterson’s family, for whose benefit they are published. “ That family,” says the preface, “ consists of a widow and three children, the eldest of whom is only twelve years of age. They are not left wholly unprovided for ; but the provision made for them is somewhat uncertain, and at the best but scanty.”

The Promised Glory of the Church of Christ. By the Rev. E. BICKERSTETH. Seeley, Burnside, & Seeley. London 1844.

MR BICKERSTETH is well known to our readers as a pious, practical, and withal voluminous author. We suspect the success of his publications is inducing him to write too hurriedly if not too much. In the work before us he views the promised glory of the church as it consists in the progress and triumph of divine truth,—the union of the people of God,—the glories of the second advent,—and the heavenly kingdom. It could not be expected that on such a subject Mr Bickersteth should withhold his peculiar views as a millenarian ; these give a tinge to the illustration of many of his topics ; but it is due to him to say, that he does not bring forward the tenets of the school he belongs to in an offensive way to those who hold different opinions. For a minister of the church of England his sentiments are liberal ; still, his liberality, though not after a *high* church, is sometimes after a *state* church, fashion. He mourns over the feuds of parties, and adduces in proof of their mischievous tendency, the much to be lamented defeat, as he judges, of Sir James Graham’s Factory Bill. Now, if Mr Bickersteth supposes that dissenters will, or that they should, for the sake of peace, submit to the ascendancy of the English church in the superintendence of national education, or in any other matter of public concern, he may

at once give up his well-meant endeavours to bring them to agreement, for we can assure him—and the state of public opinion and the course of events might long ere now have assured him—that if these are his terms, the candid things he says of evils within the church, and the kind things he says of brethren without the church, will be fruitless for the purpose intended, and will only give him new matter for bootless lamentation. So long as one party insists on lording it over others, there must be contention; but it is on the dominant, as the aggressive party, the guilt of such contention will fall. Though mistaken in some of his views, Mr Bickersteth evidently glows with ardent love to the brethren, and is willing to hold certain episcopal nostrums in abeyance for the sake of a good understanding with those friends of truth who are otherwise minded, and, we dare say, would not be hard to persuade to go a little farther. Were his brethren generally men of his spirit, hope might be cherished that days of peace are more near at hand. Having remarked on our author's churchism, which, although moderate, is of necessity assuming, we have pleasure in quoting the following specimen of better views, and of a truly evangelical spirit:—

“Let us distinctly discern *what it is unites us with all real christians*—our fellow heirs in the kingdom of heaven. It is the truth as it is in Jesus. It is Jesus and faith in him. Wherever there is a soul resting on God's word, believing in Jesus, trusting only in him, to whom Jesus is precious, and who glories in his name, there is one united to Jesus, loving him and his people, and all men for his sake, and so indissolubly united to all who believe in him. Our Lord Jesus Christ, he and he only is the grand centre of attraction and union. It is not episcopal ordination in unbroken succession, it is not a peculiar form of liturgy, it is not the sacraments administered by certain persons, nor is it the various peculiarities in opposition to these which any denomination may make their glory, that distinguishes the true church of Christ. Jesus, Jesus only, the sum and substance of the scriptures; faith in him, living purifying faith, working by love, and overcoming the world; here is the mark which is upon every christian—here is the bond which unites him with his fellow christians, for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.”

The present work bears marks of haste. Were we to judge from it alone we would characterize Mr Bickersteth as not always accurate, either as a thinker or a writer. Of the second advent he says,—

“There has been no prophecy so plainly revealing the time, and so understood by the church, in any past age, as might hinder any christian from this expectation in his day. True it is that dates were given, but they were purposely veiled in mystical numbers, that the church might never be without this blessed hope, and that countless multitudes, accounting the long-suffering of our God salvation, might obtain its endless glories.”

Mr Bickersteth fails to distinguish between not revealing a thing so clearly as that all shall distinctly apprehend it, and revealing it equivocally with a view to create an erroneous impression. Is his language not liable to the charge of implying that parts of scripture are adapted to deceive?

While a regard to truth compels us to express ourselves as we have done, we gladly acknowledge the eminently christian character and pious aim and tendency of this as well as of the other writings of Mr Bickersteth.

CRITICAL NOTICES.

The Biblical Repertory and Princeton Review, Oct. 1843. Philadelphia : M. B. Hope.

WHEN we mention that this periodical is under the editorial superintendence of Professor Hodge, and is the understood organ of the old school presbyterian church of the United States, our readers will know what to expect both as to the ability with which the work is conducted, and as to the soundness of its theological character. It is as yet little read in this country compared with other American periodicals of great talent and research, but its merits are such that it is desirable they were better known. The most prominent article in this number, is on the Baconian philosophy. Its object is to show the influence of inductive science on English mind and literature. It is written with great power, though some of its passages are rather turgid. The reviewer is evidently deeply read in English literature, and imbued every inch with an enthusiastic admiration of the genius and intellectual achievements of the mother country. We wish his ardour may not have carried him a little too far. His references to some of the bright names in English literature are eulogistic without due discrimination. We allude to the estimate which a christian scholar should, on high principles of sanctified philosophy, form of such productions as those of Burns and Scott, in which, surely, there is moral tendency and effect to be taken into account, as well as the powers of mind and the fascinations of genius by which their writings are distinguished. An article on Kant, chiefly biographical, possesses the incomparable merit of being neither mystical nor dry. There is a pretty full account of the Westminster Assembly, which, after all that has been lately spoken and written on the subject, will be read with interest. The subject of a right education for the ministry is taken up in an article, which, though short, contains some valuable views and suggestions. Without going more into detail, we reiterate our most cordial wishes for the more extended circulation among us of the "*Princeton Review*."

The Pulpit Cyclopædia, and Christian Ministers' Companion. Vol. I. London : Houlston & Stoneman. 1844.

THIS work is designed to be an assistant in preparation for the pulpit and in the other branches of ministerial duty. The main portion of the present volume consists of outlines of sermons, many of which show a peculiar talent for neat and perspicuous arrangement. We understand the author has already favoured the church with similar fruits of his pen ; these have met with very general acceptance ; and the present, we are persuaded, will be found worthy of the best of its predecessors. As to the value of such helps to the preacher, it is easier to use them than to avoid the abuse of them. To depend on such assistance is one of the worst habits a minister can form. But the utility of sketches may be considerable as specimens, and as suggestive hints, and also as succinct developments of many important, yet not always easy, passages of scripture. We have once or twice observed doctrinal statements which vary a shade from what we consider strictly accurate modes of expression. The latter part of the volume contains a variety of short essays from the works of celebrated writers on subjects connected with the duties of the ministry. They are brief, but all good. We hope well of the subsequent volumes of the *Pulpit Cyclopædia*.

Introductory Book of the Sciences, adapted for the Use of Schools and Private Students. By JAMES NICOL. Edinburgh : Oliver & Boyd. 1844.

WE do not know any elementary work on science superior to this ; we are disposed, indeed, to give it preference to every thing we have seen, for clear and well-arranged information, communicated in a style of perfect simplicity.

An Appeal to Parliament : or, Zion's Plea against Prelacy. Edinburgh : John Johnstone. 1842.

THIS reprint of Leighton's scarce and learned work is worthy of all encouragement. The intrinsic value of the work itself has long been appreciated by those acquainted with the polemics of the eventful period to which it belongs. Its present form is neat, cheap, and portable.

The Agency of God in the Separation of Friends by Death. A Sermon preached on occasion of the death of Mrs Agnes Lowrie. By WILLIAM FLEMING, A.M., West Calder. Edinburgh : William Oliphant & Sons. 1844.

THE sudden bereavement on occasion of which this sermon was preached produced, where it was known, and more especially in the immediate neighbourhood, an impression of which it was fitting to make suitable public improvement. Mr Fleming has performed this duty with sound judgment and good feeling. His discourse is full of important sentiments and practical instruction. In the course of the sermon the author alludes to the deceased in a few words, which happily sketch her peculiar excellencies, and that with a total absence of parade, which all who knew her will admit to be in best keeping with the unostentatious but sterling character of this singularly amiable and estimable person. A fuller notice of Mrs L. is given in an appendix. Though deriving a peculiar interest from the occasion of delivery, the sermon is well adapted for general circulation and usefulness.

Lectures upon the Principal Prophecies of the Revelation. By the late ALEXANDER McLEOD, D.D. of the Reformed Presbyterian Church, New York. Glasgow : John Keith. 1844.

A VERY neat republication of Lectures that have long enjoyed a high reputation in the United States, and considerable acceptance among the churches of this country, as the work of an author characterised by independent thinking, decided ability, and truly evangelical sentiment. It is written in a bold and ardent style, but with a confidence that occasionally borders on dogmatism. Like other writers on prophetic scripture, the author has some favourite views of his own, from which our readers will probably dissent. The work, however, is entitled to our recommendation, as one that may be read with gratification and with profit. It is introduced by a well-written biographical sketch of the author, and an introductory essay, from the pen of Dr Stewart Bates of Glasgow.

Geneva and Rome : An Address to the Students of the Theological School, Geneva, by Professor GAUSSEN. Edinburgh : John Johnstone. 1844.

A SEASONABLE and compendious exhibition of Protestant doctrine, setting forth the scriptural notes of "the beast," with spirit-stirring calls

upon studious youth to be true to the banner of reformation principles. The publisher has our best thanks for the translation and reprint of this Address of Professor Gausson's.

The Sabbath School Teachers' Magazine. Nos. I. and II. Edinburgh: James Gall & Son.

THIS periodical answers to its name. It contains a variety of brief Essays on the all-important business of bible teaching, the duties of churches and students, &c. to take part in the work, together with directions regarding the best mode of conducting it—enlivened by anecdotes, and spiced with occasional criticism. To all engaged in the scriptural training of the young, and to all who wish well to the cause, the Teachers' Magazine will commend itself as at once interesting and instructive.

A Mother in Israel. By the Rev. W. M. HALLEY, Markinch. Kirkealdy: John Crawford. 1844.

AN address on maternal influence, duties, and responsibilities, characterized by the eloquence of strong feeling and a glowing style, and deserving, for its impressive earnestness, to be read and pondered by every christian mother.

Laws and Regulations of the North of England Free Bible Society; with an Address, by ADAM THOMSON, D.D., Coldstream, Secretary to the Scottish Board for Bible Circulation. Newcastle: 1844.

THIS tract develops a plan which, it is supposed, would, if acted on, not only promote bible circulation, but greatly aid the funds of missionary societies, or other benevolent institutions. We have not room for Dr Thomson's Address, in which the plan is recommended with cordial energy; but we quote the following regulations of the Newcastle Society, to show the nature of the scheme:—

" I. The sole object of the society shall be the extended circulation of the holy scriptures in the vernacular tongue, at the cheapest possible rate.

" IV. The society shall maintain a General Depot of Bibles and Testaments, from which all congregations and Sunday schools, or auxiliary societies, shall be supplied at the lowest price at which they can, from any quarter, be obtained.

" V. Every person (male or female, young or old) subscribing ONE SHILLING or upwards, shall be a member of the society.

" VII. All the office-bearers of the society shall perform their respective duties *gratis*, with the exception of the depository, whose salary shall be paid out of the per centage allowed for ready money by those from whom the bibles are purchased; it being assumed that this allowance will, in all cases, be sufficient.

" XI. All the money collected by the society, or its auxiliaries (and every congregation and Sunday school throughout the country may be an auxiliary), shall go exclusively for the purchase of bibles, the cheapest market always to be preferred; while application shall uniformly, in the first instance, be made to 'The Scottish Board for Bible Circulation,' as having first led to the late great reduction, and subsequently been the only safeguard against any rise in the price of the holy scriptures.

" XII. All the proceeds from the sale of the society's bibles shall be applied primarily to supplying the *very* indigent with bibles at reduced prices, or even *gratis*, as the case may require; and while every subscriber shall have the option of getting, for that purpose, for his own use, bibles or testaments of the value of his subscription, any surplus funds in the hands of the society at the end of the year, shall be given to some benevolent object, such as sending bibles *gratis* to Home or

Foreign Missions ; or, even in the case of congregations, for promoting their own pecuniary interests, provided the subscription be sought or given avowedly with that object in view."

We understand that, at public meetings, held at Newcastle, Alnwick, and other places, the proposed plan has been unanimously and zealously approved of.

R ELIGIOUS INTELLIGENCE.—FOREIGN.

SURVEY OF MISSIONS.—Malta.—In this island the Bible and Tract Societies do much by the circulation of the scriptures, books, and tracts, on behalf of its native population, computed at about 100,000, and all in the most abject subjection to the delusions of Popery, which is the established religion of the island. They have no fewer than 1000 Popish clergy, enjoying church property which produces about one-fourth part of the rental of the island. In such a state of things, it cannot surprise us to find it stated by the Wesleyan Society, who have a missionary on the island, that "the operations of the mission at this place do not extend to the native Maltese. To these little or no access can be gained by a Protestant minister ; for they are taught to shun him as a dangerous man. The missionary can only labour among the English and Scotch residents, and the military."

Corfu.—There is a missionary from the London Society in this island, who continues English preaching among the military and English residents ; but "still feels himself debarred, by the peculiarity of his circumstances, from exercising the ministry of the gospel in the Greek language." The scriptures are largely circulated ; and, under the auspices of the British Government, education is in a state of rapid improvement. Besides the general schools, there are female schools in a very satisfactory condition, and two infant schools particularly interesting. Sabbath instruction is also to be introduced into the public schools.

Greece.—The American Board has two missionaries in Athens, usefully employed in preaching, in the publication of useful books, and, till recently, in education. One of these missionaries preaches publicly and regularly in Greek, to a congregation of from thirty to a hundred attentive hearers. Public preaching was scarcely known in Greece until a few years back. In 1838 three priests were appointed preachers to the kingdom ; and about 1840 four young men were appointed to preach in the churches of Athens. The Greek church, it is well known, is so deplorably corrupted, as to retain scarce a vestige of scriptural purity and simplicity in its constitution, rites, or doctrines ; and hence, like all antichristian churches, it must be opposed to the diffusion of scriptural light, which exposes its corruptions, and so far undermines its authority. So that although, by the constitution of the kingdom of Greece, full religious toleration is guaranteed, yet the labours of protestant missionaries have been much counteracted by the jealousy and open opposition of the ecclesiastical authorities. A proclamation was issued by them against the modern Greek version of the Old Testament,—the old version of it into ancient Greek being declared to be the only canonical version, and the only one admissible in the eastern church,—though not in a language which the people can understand. Happily, however, the people have their liberty, and continue to buy copies of the Old Testament in their vernacular tongue. The ecclesiastical authorities have been more successful in their intrigues against the

purity of education, having obtained from their government an order that the catechisms of the Greek church shall be taught in all the schools, or that the Testament and all religious instruction shall be excluded from them. The missionaries of the American Board, finding that the catechisms enforced upon them contained doctrines which no conscientious protestant could teach, have felt compelled to close their school. In the island of Syra, the Church of England Missionary Society has one missionary, who preaches on the Lord's day, in both English and German, to a very small audience, numbering sometimes from thirty to forty persons. His chief sphere of usefulness appears to lie in the schools under his care; which, notwithstanding the efforts made by the authorities to introduce the Greek Church superstitions into them, he appears to have been able to maintain in a satisfactory degree of purity, and to feel unrestrained in communicating religious instruction to the children.

Turkey.—To the Mohammedan population of this empire Christian missionaries have no access,—it being a capital crime under all Moslem governments for a subject to renounce the national religion, and a crime of such magnitude for any one to attempt to seduce them from it, that a foreign missionary found guilty of it would be immediately expelled from the country, if not visited with a higher penalty. Missionaries, however, enjoy considerable freedom of access to the Greek, the Armenian, and the Jewish part of the population, excepting in so far as their pious and unostentatious endeavours arouse the opposition and violence of the religious authorities of these different sects. The American board has missionaries stationed in Constantinople; in Broosa, sixty-three miles south of it; in Smyrna; in Trebisond, on the south east shore of the Black Sea; and in Erzeroom, 134 miles south-east of it;—in all about fifteen missionaries. The American Episcopal Missionary Society has three missionaries in Constantinople; the London Jews' Society has two missionaries, and the Church of England Missionary Society one, in Smyrna. The most interesting and hopeful objects of missionary labour in the Turkish empire appear to be the Armenians, who are found very numerous scattered over the rest of the empire, as well as occupying that portion of it which is their original country. It is supposed that there are about 200,000 of them in Constantinople and the adjacent villages. Although the Christian religion, as professed by their nation, is not less corrupted in all its doctrines and institutions than in the Greek Church, yet the Armenians have been less violent in their opposition to the missionaries, and show themselves more susceptible of the impressions of Bible truth and vital religion. There appears to be a greater independence among them of the influence of their ecclesiastical superiors. The election of the officiating clergy is in the hands of the people, and is uniformly exercised by them; and their priests have no fixed income, but depend entirely upon the fees and other perquisites of their office. This must give to the people a habit of thinking and acting in religion for themselves. In Constantinople there is a limited internal jurisdiction allowed them, the exercise of which has hitherto been in the hands of their opulent bankers; but they have now had independence and firmness enough to liberate themselves from this aristocratic tyranny, and to get the management of their internal affairs placed in the hands of a council of twenty-seven, chosen by as many different classes. The American missionaries have for years referred to individual instances of very decided piety appearing among them, although from their ecclesiastical superiors they have had much opposition to encounter. But the more recent statements of the missionaries of the American Board afford satisfactory evidence that a religious awakening of the most hopeful kind is taking place among many of that people

both in Constantinople and Broosa. In reference to the former city, they say, respecting the Armenians, "there are in that great city men of prayer, constituting a living breathing christianity in the midst of their church and community. And among them there are men of influence, boldness, and fervour, who would be pillars in any church. These do not separate themselves from the Armenian community; and some of them are daily preaching the gospel in Constantinople, whom the missionaries have never seen, as they refrain, for prudential reasons, from visiting the missionaries; and there are many in other places respecting whom they have no certain information." In another letter they say,—“New inquirers are continually coming to us. Our native brethren have a spirit of prayer which indicates the special presence of the Spirit of God, and is an earnest of greater blessings. Many of their own priests are now preaching the gospel, as far as they understand it,—having found that the taste of the people is so far changed, that the former mode of preaching legends and fables will not satisfy. In Broosa, “the work of grace among the Armenians has made more progress the past year than ever. It is the belief of the missionaries, and also of intelligent natives, that if the people had thoroughly evangelical preachers of their own, who should faithfully and affectionately preach to them Christ and his cross, there would be crowded and delighted audiences.” In the other stations encouraging symptoms are not wanting. In Smyrna, the Jewish missionaries say, “There is a most extensive field of usefulness open before us—(the Jewish population is about 10,000)—the difficulties are certainly great, and the obstacles not a few; but, on the whole, we see as yet no cause for discouragement.”

RECENT MISSIONARY INTELLIGENCE.—*Tahiti*.—The settlement to which the affair of the French aggression upon Tahiti has been brought, is upon the whole more satisfactory than could at one time have been hoped for. Ever since the intelligence reached this country, of the rude assault which the French admiral had made upon the island, and of the protectorate over it which he had usurped in the name of his government, and which they immediately sanctioned, many prayers have been offered up on behalf of the missionaries there, and of the good work which they have been so long honoured to carry forward. The London Missionary Society, in their distressful perplexity, had the sympathy and the prayers of Christians of every name. And in such a case influence with Him who is made Head over all things to the Church is more availing than all influence with earthly governments whatever. In a statement which the directors of the London Society have this month published, they by no means exempt the government of this country from blame in the matter; but are persuaded that if they had spoken out as firmly to the French government at first as they believe them to have done latterly, that government would have as promptly declined the protectorate of the island as they have since done the sovereignty of it—recalling from his command that officer, who, emboldened by their previous approbation, had dared further to seize upon the sovereignty. The directors acknowledge it, however, to be a source of alleviation and hope, that “complete personal and ministerial freedom has been secured for their missionary brethren labouring in the islands. The British consul in the island is instructed by the Secretary for Foreign Affairs, ‘to watch closely the proceedings of the French authorities with regard to the Protestant missionaries, and to the liberty of religious worship enjoyed by English subjects established in the Society Islands; and to report to her Majesty’s government any deviation which may be made from the line of conduct which the French government have solemnly pledged themselves to pursue towards British subjects in those respects.’ The Secretary of the Admiralty is also informed, that “it appears to Lord Aberdeen to be indispensable, in the present state of affairs, that more fre-

quent visits than heretofore should be made by her Majesty's ships of war to the Society Islands, in order to keep alive in the minds of the rulers and natives of those countries the feeling of respect which they have always been well-disposed to pay to the British flag, and to support, by constant personal communication, the influence which the British name and character have acquired for themselves in that part of the world.' Hitherto our missionaries have enjoyed unrestricted liberty in discharging their ministerial duties, and, with the arrangements contemplated in these official documents, there is no strong ground to apprehend that their sacred rights will hereafter be infringed." The directors add,—“ It will be also additionally encouraging to the friends of Protestant missions to be assured, that the Popery of France has obtained no favour in the eyes of the people whose territory it has invaded, and whose liberty it has assailed. One of our missionaries writes, in September last, “ There are now only two priests in this group of islands, and they were here before our arrival (two years since.) They have a few adherents from Chili, Ireland, &c. ; but I cannot learn that they have yet made one convert to their system from among the natives.”

RELIGIOUS INTELLIGENCE.—DOMESTIC.

UNITED SECESSION CHURCH.

PRESBYTERIAL NOTICES.

Elgin.—The presbytery having met at Boghole on 6th Feb., a petition was presented from the congregation of Wick for the moderation of a call, for the purpose of electing a colleague and successor to their aged and esteemed pastor, the Rev. Mr Stewart. The presbytery having agreed to grant said petition, appointed the moderation of a call to take place on the 22d February, the Rev. Mr Stewart to preside. Appointed next meeting to be held at Elgin on the 12th March. 12th March.—The presbytery having met, a letter was read from the Rev. Mr Stewart, reporting his procedure in the moderation of a call at Wick on the 22d Feb., when Mr Andrew Key was elected by a large majority. The call was unanimously sustained. Appointed the moderation of a call to take place at Tain on the 4th April, the Rev. Mr Bisset to preside. Appointed next meeting to be held at Forres on Tuesday after the first Sabbath of April. *Forres*, 9th April.—The Presbytery having met, a letter was read from Mr Andrew Key accepting of the call from Wick. Mr Bisset having reported his procedure in the moderation of a call at Tain on the 4th inst., when Mr Ferrier, preacher, was unanimously called by the congregation, the call was unanimously sustained. Mr Ferrier being present, the call was presented to him, when he stated that he would take the matter into his serious consideration, and give an early intimation of his decision. Appointed next meeting to be held at Elgin on the 3d May.

Paisley and Greenock.—The presbytery met at Greenock on the 19th March, Rev. Archibald Baird, moderator. A committee having been appointed to examine the treasurer's books, Messrs Adam Thomson, and John Peden Bell, students in divinity, delivered discourses for improvement, and were encouraged to prosecute their studies. The clerk read a draft petition to Parliament for the abolition of the laws which require professors in the Scottish Universities to subscribe the Confession of Faith, and conform to the worship and discipline of the Established Church of Scotland, which was unanimously adopted, and ordered to be transmitted

for presentation to the Marquis of Lansdowne, and P. M. Stewart, Esq., M.P. for the county. Reports were then produced from sessions and managers on the subject remitted at former meeting (the report of a committee on congregational finance,) and after consideration, the following motion was unanimously agreed to,—that while there exists so much diversity of sentiment in the bounds respecting the measure recommended in the report (that of presbyterial visitation, without, however, the intention of pressing questions on pecuniary matters,) and, in some cases, such decided opposition to it, the presbytery agree that it would be inexpedient to proceed further with the measure in its present form; but reserve to the consideration of a future meeting what other measure may be adopted. Petitions for union with the Relief church from the congregations of Dunoon and Abbey Close, Paisley, were read and transmitted to the Synod. Next meeting was appointed to be held at Paisley, on the forenoon of Monday, the 6th of May.

Kilmarnock.—The presbytery met at Kilwinning, 26th March. A unanimous call from the congregation of Girvan to Mr George Hunter was sustained. Moderations were granted to the congregations of Tarbolton and Ayr, to take place 11th April, Mr Forrest to officiate in the former case, and Mr Elles in the latter. The call at Tarbolton has been unanimous for Mr Geo. Hunter. The call at Ayr has also been unanimous for Mr James Knox. Answers by several congregations to the queries of the liquidating board were read and ordered to be transmitted. Mr J. K. Millar, under call to the congregation of Catrine, delivered a lecture and sermon, which were sustained as parts of trial for ordination. The remaining parts of trial he is expected to give at the next ordinary meeting of presbytery, which is appointed to be at Kilmarnock, 23d April.

Arbroath.—The Presbytery met in Arbroath on the 2d April; the Rev. Andrew Wilson, moderator. A moderation was granted to the Second Congregation, Brechin, to take place on the 18th of April: Mr Forbes to preside, assisted by Mr Murray. On a petition from the First Congregation, Montrose, regular supply of sermon was granted to that congregation, with the view of choosing one to be colleague to their present esteemed and beloved pastor. A report was presented by a committee of presbytery, respecting the fulfilment by the congregations of this presbytery of the appointment of Synod of last year, that a special collection be made in each congregation on behalf of the Synod's Missions: from which it appeared that this appointment had been obeyed by all excepting one congregation, which was to make this collection on the 2d Sabbath of April. The same committee reported respecting the measures existing in the several congregations of the presbytery for the regular collecting of funds in support of missionary objects. They had found that all the congregations, with one exception, had some regular plan of contributing to such objects. The presbytery resumed conversation respecting the subjects of the overture on the present state of the Secession Church, presented to the Synod, at its meeting in May last, by the presbytery of Glasgow; and after a very interesting and profitable conversation on the various matters referred to, and recommended in the overture, the presbytery adopted the following resolution:—That, in order to give a more devotional and practical character and influence to the meetings of this presbytery, its ordinary meetings shall henceforth be opened with praise, reading the scriptures, and prayer, and shall also be concluded with praise and prayer: and further, that one meeting of presbytery annually shall have for its leading object to inquire into the state of religion in the congregations of the presbytery, when ministers and elders shall be expected to give a statement of the progress of religion in their congregations,—of any difficulties which may have arisen to retard them in their work, and of any encouragements they

may have received. It was also agreed, that the meeting which shall have this for its leading business, should be the meeting of presbytery which falls ordinarily on Tuesday after the first Sabbath of July : for which day this year next ordinary meeting was appointed to be held, at ten o'clock forenoon, in Montrose. A special meeting was also appointed in Brechin, on Monday the 27th of May.

Edinburgh.—The Presbytery met on 2d April. The affairs of the station at Aberlady were reported ; and as the people expressed a wish to receive another visit from the Presbytery, a committee was appointed with that view. The case of the congregation of West Linton was recommended to the favourable consideration of the Board for assisting weak congregations. The Presbytery, in accordance with deed of Synod, appointed a committee to converse with probationers residing within the bounds. After renewed consideration, it was agreed to overture the Synod at next meeting to adopt measures for the immediate consummation of union with the Relief church. The committee appointed to correspond with the session of Rose Street, at their request, on the subject of disjunction lines, gave in their report in the form of an overture to the Synod on the matter, which was transmitted unanimously. The resolutions on the subject of discipline, for submission to other evangelical churches, were again referred to the former committee, with addition of members.—The Presbytery then adjourned, to meet in Glasgow on Tuesday, 7th May next.

Glasgow.—The presbytery met on the 9th April. A unanimous call addressed to Mr Laughland, preacher, from the congregation of Newarthill, was presented by Mr Inglis of Hamilton, and sustained. A letter was read from Mr George Robertson, preacher, expressing his regret that on account of the state of his health, he was under the necessity of declining the call given to him by the congregation of Bushby. The presbytery then proceeded to the farther consideration of the case remitted to the presbytery by the last Synod—of persons meeting for public worship in Parliamentary Road Church, Glasgow (formerly composing the congregation of Mr Walter Duncan,) praying to be received into the communion of the United Secession Church. This case has been repeatedly before the presbytery of late ; and a committee had been appointed some months ago to meet with the petitioners. The report of that committee was read by Mr Burgess. The presbytery, after full consideration of the report, unanimously agreed that the whole case, with the various reports and documents, be remitted to the Synod for judgment. A petition was read from persons designating themselves “ the congregation of the Rev. Geo. Somerville of Airdrie,” praying to be received, along with their minister, as a congregation in connexion with the United Secession Church. In the petition it was stated, Mr Somerville cordially concurred. It was also stated, that application had previously been made for admission into the Free Church. It was agreed that the petition lie on the table till next meeting ; and that a committee, consisting of Professor Eadie, and Messrs M’Gill and Jeffrey, be appointed in the meantime to search the minutes of presbytery, in order to ascertain the circumstances in which Mr Somerville had left the Secession, that the whole case may be remitted to the Synod. It was reported by Mr Somerville of Dumbarton, that he and Dr Heugh had, by appointment of presbytery, congregated the station at Helensburgh, and admitted forty persons as members of that congregation. Appointed next meeting to be held on the evening of the 1st Tuesday of May.

Lanark.—The presbytery met on the 9th April ; the Rev. David Smith, moderator. After some private business of no public interest, a motion was made and seconded, that this presbytery overture the Synod at its ensuing meeting in Glasgow, to take immediate steps to bring the long

proposed union between our Church and the Relief to a consummation. This motion, after some remarks on the importance and desirableness of union among Christians, and especially between those churches, such as the Relief, which are already so closely assimilated in doctrinal sentiment, church government, and also in feeling, was unanimously adopted by a full meeting of the court. The presbytery agreed to hold its next meeting on Tuesday the 21st of May.

Coldstream and Berwick.—To the Editor of the *United Secession Magazine*.—Sir, In the Presbyterial Notices furnished in your number for April, the following appears under the head *Coldstream and Berwick*, of date Feb. 27 :—"Finding, in reference to the Protest and Appeal to the Synod, taken by the Rev. Mr Renton, against a decision of Presbytery at its last meeting, that reasons in support of his appeal were not forthcoming, the Presbytery concluded that this matter can be no further prosecuted." In consequence of this announcement, I beg to state, that when the meeting of Presbytery took place, I lay prostrated with fever, which was the sole cause why the reasons "were not forthcoming;" and as the Presbytery observed, most promptly and literally the general rule laid down in the Form of Process respecting the reasons of protest, I was cut off from any opportunity of afterwards prosecuting the appeal, as it was my resolution to have done, had providence otherwise enabled me. Your insertion of this will oblige, Sir, yours truly,
HENRY RENTON.

CONGREGATIONAL REPORTS.

Ayr.—The following is an abstract of the sums collected by the congregation during the past year, for pious and benevolent purposes, apart from what was required for the support of ordinances among themselves :

To Scottish Missionary Society, . . .	L.4	3	3
To Synod's General Fund, . . .	3	10	0
To Synod's Missions, Extra Collection, . . .	6	15	0
To Synod's Missions from the Missionary Society in connexion with the congregation, . . .	18	0	0
To New Fund in aid of weak congregations, . . .	32	9	2
To the Poor of the congregation, . . .	9	5	6
In the Treasurer's hands, . . .	0	3	1
	L.74	6	0

The annual meeting was held on the 6th March last, in Wallace Street Church, the Rev. Dr Schaw in the chair. Appropriate and eloquent addresses were delivered on the occasion, to an attentive and respectable audience, by the Rev. David Forrest, Troon, and by Messrs James Knox and Alexander Dalrymple. The meeting was opened and closed with devotional exercises.

Wigtown.—The following sums have been contributed by this congregation, for missionary and other benevolent objects, during the past year :—

In aid of New Fund,	L.5	0	2½
Synod Fund,	4	0	0
London Missionary Society,	3	16	6½
Scottish Missionary Society,	6	0	0
Synod Missions, extra,	7	13	0
Congregational Missionary Society Annual Meeting,	43	9	0
Extra effort, New Fund,	25	2	0
For Poor of the Congregation,	16	0	0
Halfpenny a-week Society,	11	0	0
	L.122	0	9

MONTHLY RETROSPECT.

Contemplated Unions.—We understand that a conference lately took place between a committee of the Free Church and one of the United Synod of Original Seceders with a view to the incorporation of the two bodies. It had been agreed by the Synod that the following articles should be proposed as a basis,—1st, Adherence to the Westminster standards entire. 2d, A refusal to acknowledge the principle of voluntarism. 3d, The exhibition of a testimony. 4th, The divine and scriptural authority of Presbytery. And 5th, The continued obligation of the public Covenants. The time of the conference, we believe, was chiefly occupied in hearing members of Synod on these points. A very kindly feeling is said to have prevailed throughout the meeting. Dr Candlish, in particular, seemed favourable to the views of the Original Seceders, and appeared to have been studying the subject. It was resolved that sub-conferences should, without delay, be held in several places throughout the country—that Dr McCrie's appendix to his sermons on the *Unity of the Church*, and anything else deemed useful by the Seceders, should be published, the Free Churchmen engaging to do their utmost to favour the circulation,—and that another conference should be held at the meeting of Synod in the end of April. Things look favourably towards the success of the measure, as we are well informed “that the Free Church committee exhibited a degree of favour to the principles of the Seceders which surprised into hope even the most suspicious and least sanguine of their ministers.” On the other hand, the spirit of union is manifesting itself with increased activity in a direction which more immediately concerns ourselves. At the time we write, at least six presbyteries of our church, including those of Edinburgh and Glasgow, have unanimously agreed to apply to the Synod for the immediate consummation of a union with the Relief synod. Several Relief presbyteries have done so likewise. On the probability of success it is needless to speculate, with the meeting of the synods so close at hand. It is obvious, however, that the principles of the two bodies are exceedingly similar, if not identical. They are not such, at least, as to warrant a schism in the body of Christ; and if a healing of the division could be harmoniously and scripturally effected, not only would it afford matter of rejoicing to all who enter into the spirit of our Saviour's prayer, but vigorous and much-needed measures might be adopted for increasing the purity and spiritual efficiency of both denominations.

The Residuary Establishment.—Ever since the disruption, the national church has been in a remarkably dejected and prostrate condition. The usual indications of might and mastery have been totally amissing. Of late, however, a few symptoms of rallying have begun to appear. All the religious newspapers which were wont to do battle in the cause of establishments having gone over to the Free Church, a new twice-a-week paper, *The Scottish Record*, has recently been started in Edinburgh, which sets forth in its prospectus that its “leading object will be to oppose the prevailing agitations both in church and state, and to plead the cause and defend the interests of our established institutions. In particular, it will be devoted to the strenuous support of the Established Church of Scotland.” It seems intended to antagonise the *Witness* and its class.—A series of questions has lately been sent to every parochial minister by the convener of the General Assembly's education committee, with the view of ascertaining—1st, Whether any additional schools be needed in his parish; 2d, What amount of fees might probably be received at such additional

schools ; 3d, How many scholars might be expected at the new erections, without interfering with existing schools ; 4th, How far the stations are distant from the parochial school, and whether within three miles of any other parochial school ; 5th, Whether the heritors or others would furnish school-room, dwelling-house, and garden ; 6th, What schools there are in the parish which, including everything, do not yield to the teachers, per annum, L.35 each ; and how much less each may probably receive. The declared object of the whole is, "to obtain from government a remedy in some form and degree for the existing deficiencies." In connexion with this, the following piece of intelligence is not insignificant :—About the beginning of this year an application was made to the education committee of the Privy Council for a grant of money to the Edinburgh Northern District Schools, which are chiefly in the hands of the Free Church, though other dissenters to some extent support them. The reply, dated 19th January, was,—“ My Lords do not consider themselves authorised, under ordinary circumstances, to depart from the practice of this department, —to distribute grants only to schools connected with the National School Society, the British and Foreign School Society, and the General Assembly of the Church of Scotland.” A second application was made, setting forth some peculiar circumstances, which were considered as giving the schools a claim. The reply, which is also before us, states, that these circumstances are not such as warrant my Lords to treat the case as special, “and, therefore, as the schools are neither in connexion with the Church of Scotland nor with the two societies referred to in the 9th regulation of the minute of the 24th September 1839, my Lords decline to make any grant in this case.” Whatever the terms of the above resolution may be, it is certain that grants have been made (by the preceding government, we believe), to schools in Scotland connected with dissenting congregations. It appears, however, that the present administration have resolved that henceforth all grants, to this part of the empire, for educational purposes, shall go to recruit the strength of the tottering establishment. We have already informed our readers of the magnificent sums the Free Church is raising for her schools. Of the achievements of the voluntaries in this momentous cause, we have nothing to relate. It is not for us to lecture them on the subject, which certainly is compassed about with difficulties. But surely if there be any truth in the proverb about bending the twig, the circumstances of the times call loudly on them to consider what ought to be done, and to do it with their might.—A considerable number of Town Councils have, this year, resolved to send no elder to the General Assembly.

Presbyterian Marriages in Ireland.—A considerable time ago, it was decided by the competent court in Ireland, that a marriage between an Episcopalian and a Presbyterian, celebrated in that country by a Presbyterian minister, is illegal. An appeal was taken to the British House of Peers, and the result is, that the decision of the Irish court is confirmed. This follows from there having been no judgment pronounced in the House of Peers, two of the law lords having voted on each side, Lords Brougham and Campbell, in favour of the validity of such marriages. The latter, himself the son of a Presbyterian minister in Fife, has given in a strong and elaborate dissent. A great sensation has been produced in Ulster by the withdrawal of a privilege which has been long enjoyed. In the beginning of March, while the case was still pending, a special meeting of the Irish General Assembly was held in Belfast, at which it was resolved that the last Wednesday of March should be observed as a day of solemn religious service by all the congregations, and that sermons suitable to the occasion should be preached—that petitions should be forwarded to Parliament from the congregations, and from as many public meetings as possible, praying

that the privilege of marrying, as heretofore, should be secured to the Presbyterian ministers—that a committee be appointed to correspond with evangelical dissenters throughout the empire, especially the Free Church of Scotland, soliciting their sympathy and support—and that a deputation be sent to London to wait upon the government and the leading members of the legislature. A number of large, enthusiastic, and almost formidable meetings have been held, and in all probability the matter will yet be pretty prominently brought before the attention of the public.

American Slavery.—We cannot doubt that most of our readers have participated in the shock which has lately been given to the feelings of the British public, by the intelligence that, in one of the States of America, a young man had been sentenced to capital punishment for aiding in the escape of a female slave. We have great pleasure in reflecting on the distinct and emphatic expression which has been given to the apparently unanimous sentiment of this country on the subject. Lord Denman, in the House of Peers, on the 18th of March, spoke the mind of the whole educated and reflecting part of the nation when he said, in language worthy of the Chief Justice of England,—“By executing the slave-liberator, they would be throwing back the cause of civilization, humanity, and Christianity, for centuries.” We fondly hope that the remonstrances, numerous and strong, transmitted from this country will contribute, with other causes, under Divine Providence, to prevent the Americans from perpetrating such an enormity against God and his creature man; and consummating their own national disgrace by carrying the sentence into execution. Our Synod, in 1836, passed a series of resolutions on the subject of American slavery, and addressed a memorial embodying them, to the Transatlantic churches; and, a year or two ago, it appointed a committee for urging the matter further on their attention. Recent occurrences may probably seem to demand some additional steps to be taken at the ensuing meeting. It is said, that in the United States there are 2,874,000 slaves, worth 1,000,000,000 dollars, or two hundred and twenty-five millions sterling. To say nothing of other obstacles in the way of emancipation, when will the worshippers of Mammon make such a sacrifice at the shrine of justice, humanity, and religion?

Vesting of Church Property.—We have much pleasure in learning that a series of able and valuable papers on this subject, which have just been reprinted from the *Scotsman*, have attracted a good deal of attention, and are likely to prove useful. Two things are plainly required. The first is to determine the principles on which titles of church property ought to be framed. This is for the consideration of churches themselves, either deliberating separately, or, if they choose, taking the benefit of united consultation. Some excellent remarks, on several of the points involved, will be found in a paper in the *Eclectic Review* for 1839. The second thing is, as we formerly said, an act of the legislature, extending to churches the privileges afforded to friendly societies, regarding the holding of real property. This, if reasonably applied for, we think would scarcely be refused. The subject, we believe, will be discussed at the ensuing meeting of the Free Church Assembly.

ERRATA IN NO. IV.

In our number for April, in the article “The Early Missions of the Secession,” page 178, line 48, for “it can be exerted,” read “through which it can be exerted;” in page 179, line 9, for “labours,” read “labour;” and page 182, line 11, for “has been served by the secession,” read “served by the secession, has been,” &c.

Also, in a number of copies, page 207, line 22 from top, for *civil* read *spiritual*.

THE
UNITED SECESSION MAGAZINE,
FOR JUNE, 1844.

MISCELLANEOUS COMMUNICATIONS.

LIFE OF GIROLAMO SAVONAROLA.

PART SECOND.

ON the death of Lorenzo, and the succession of his effeminate and reckless son, Pietro de Medici, the people of Florence were loud in their demands for the restoration of their ancient rights. Immediately after Pietro's accession to power, an event occurred which revealed his imbecility and unfitness for rule, and proved the occasion of the Florentines throwing off the yoke of the house of Medici. Charles VIII. having made at this time a successful invasion on the Florentine dominions, Pietro, feeling his weakness for defence, threw himself into the camp of the conqueror and negotiated a treaty of peace on terms dishonourable to his state. The citizens, on hearing that the honours and interests of their country had been sacrificed, flew to arms and drove him from the palace of his fathers, to seek an asylum in Bologna. And where was Savonarola? He had before met the victorious Charles, and pleaded before him the cause of his country, in an address of stirring eloquence. But now he was in solitude pleading with God in secret prayer, that he would still the tumult of the people. As he was known to have been all along a strenuous advocate of the just rights of the citizens, in opposition to the usurpations of the Medici, his influence was now earnestly sought to restore order in the state. He yielded to the voice of his bleeding country, imploring him through the lovers of freedom and peace, to grant her his powerful aid. Hence, on this occasion, we find him, now in the name of Florence, demanding an audience of Charles, and boldly warning him against that ambition of conquest that is based on injustice; and now we see him convening the people, and earnestly dissuading them from that anarchy, which is traced in the ruin of the many, and the elevation of the designing few. At one time he is seen in his cell writing out a proposed constitution for the state, embodying the ancient rights of all citizens; and, at another, he is beheld in the senate house enforcing on the signory the adoption of a system of government in unison with what he regards the claims of justice and the laws of religion. In these days Savonarola was more engaged in affairs of state than we would desire to see one whose proper business is with souls and immortality. Yet allow-

ance is to be made for extraordinary circumstances, in which, to follow common rules of action, would often be to neglect the leadings of providence, and to lose opportunities of well doing which occur but seldom in the course of an age.

But whatever opinion may be formed of Savonarola's efforts for the redress of what he regarded political wrongs in Florence, he will be accused by none of neglecting the great object of his embassy,—reform in religion. For this he sighed and wept, and laboured with much prayer night and day. He was, it is true, still in the Roman church, which he saw filled with abominations, and he was too exclusively intent on severity of monastic discipline, as the indication of the true life of God. Yet in his heart he fervently mourned over the ways of Zion then so desolate, and, according to the measure of his imperfect light, he struggled after reform in the church of Christ. Hence, bowed down in spirit at the daily sight of corrupt practices in the brotherhood of the monastery of San Marco, which a long course of indulgence had rendered too inveterate to be successfully resisted, he sought and obtained leave to erect another cloister in the neighbourhood, where the more severe regulations of the order, in poverty and fasting, might be strictly observed. By this time he had won the hearts of the people of Florence, and in his ministrations from the pulpit, while he unsparingly denounced prevalent sins, he enforced on their souls the great reviving truths of the gospel. His sermons on these occasions are often deeply affecting, for the touching expressions they contain of his feelings, in thinking of the sins by which he was surrounded, and the perils with which he was threatened in opposing them,—of the duty to which he was called, and the violent death to which, from the first, he seems to have looked forward, as awaiting him in the end. “Do you ask me,” he would say in moments of melting pathos, “in particular what shall be the end of this conflict? Then I answer death. But death is not extinction. Rather it serves to spread abroad the light which I tell you is already in many hearts. Rome cannot quench this fire, for though it may throw earth on the flame in one place, yet will it break out the more strongly in another.”

Pope Alexander VI., the infamous pontiff, who then occupied the chair of St Peter, soon heard of the bold words of the reformer of Florence, and resolved to follow the advice of the crest-fallen Mariano de Genezano, “Destroy, destroy, All holy father, this servant of the devil.” Alexander despatched a papal brief to Florence, commanding Savonarola not to preach there, but at Lucca during the lent of 1495. But, though Savonarola, as he thought he might do more good elsewhere, intimated his willingness to obey the mandate, the people fondly clinging to their spiritual guide, through the signory remonstrated against his withdrawal, and the papal brief was recalled. Frequently, however, had he to complain at this season that *his* Florence, as he affectionately called it, heard his exhortation to repentance and obedience only as the very lovely song of one that plays well on an instrument, and yet received not the love of the truth that they might be saved. “Yes, Lord,” he exclaimed, “I turn to thee, give me strength that I may patiently bear all insults, all disgraces, all calamities, that on thy account I may be called to suffer. We stand on the battle field, and

doubt not that we shall conquer at last, and even in death shall fight more successfully than in life."

A spirit like this is dangerous to the throne of iniquity. Can its voice of just rebuke not be silenced by promises of honours? Alexander having failed by threatening, now tried the effect of these arts of flattery which Rome knows so well how to use. One day he sent for a bishop of the Dominican order, and said, I desire you to answer these sermons of Savonarola. "Holy father," replied the sagacious prelate, "I am prepared to fulfil your demands, yet permit me to remark, if I am to vanquish, I must be supplied with arms." "Arms! what arms!" exclaimed the astonished pontiff. "This monk," responded the bishop, "says we ought not to keep concubines, commit simony, or be guilty of licentiousness. If in this he speaks truly, what shall I reply." "What then must we do with him?" inquired his holiness. "Reward him," answered the other, "give him a red hat, make him a cardinal, and a friend at once." With this advice Alexander was highly pleased, and employed the crafty Ludovico to carry into effect the stratagem on the integrity of the man of God. The wily messenger, clothed in the splendour and importance of the exalted personage he represented, sought out the humble monk, in his cell, in the cloister of Careggi. For three days he plied him with arguments to retract his hard words against the pontiff; and seeing the stern reformer still unconvinced by reasoning, he offered him, as the crowning inducement, the cardinalate. "Come," said Savonarola, "to my sermon to-morrow morning, and you shall hear the answer." What was the amazement of the time-serving diplomatist next day, when, instead of hearing a grateful acceptance expressed of the splendid offer, he heard Savonarola denounce more boldly than ever the sins of the church, and declare, in regard to the proffered cardinal's hat, "No other red hat will I have than that of martyrdom, coloured with my own blood." "Verily," said Ludovico, "this is a true servant of God," and returned to Rome.

Dull as the debased mind of Alexander was to the appreciation of anything noble in conduct, this self-denial and integrity of Savonarola, seems to have at first touched his cold heart. When Ludovico reported the result of his mission, the pontiff replied, "Yes, that is a servant of God, nothing will move him. *But let it be.*" The last words were full of meaning, and told that though his judgment was partly convinced, he was resolved not to follow the right. Henceforth, then, as the reformer will not bow to the image of corruption, there is to be in his history a contest between unrighteous power and holy truth. In the year 1496, Savonarola was cited a second time to Rome in terms of affected kindness, but as usual, in such cases, it was the wolf in sheep's clothing, and the order was disobeyed. These stratagems adopted at Rome, to wile him into the snare of his blood-thirsty enemies, opened his eyes in great part to the arrogance of the pontiff's claims to infallibility, and he boldly, in the lent of 1497, declared in his sermons "There have been many bad popes—all may err." Taking the decided step, therefore, of disclaiming the supreme authority of the Roman pontiff, he ventured on what was, in that age, a perilous measure, of suggesting, namely, the necessity of convoking a general council to deliberate on the reformation of abuses in the church. In the letters

he wrote to the princes of Europe for this purpose, he expresses freely his sentiments as one who "goes forth and weepeth, bearing precious seed." "God will," says he, "renew his church by many trials. I have, for eight years in the heart of Italy, called all to repentance and love, and laboured to set forth the christian faith in the fulness of its glory. Therefore I have come into many dangers and difficulties which increase daily, but they are sweet to me through the love of Christ, for I know that it is nothing new; but all who wish to live godly in Christ Jesus, must suffer persecution. Know, then, I most emphatically give you assurance that *this Alexander the sixth is no pope*, not only because he has bought the papal chair with scandalous simony, and because of his many public vices, but also on account of his many secret wicked actions, which, at fitting time and place, we will bring to light. Yes, I say to you that he is no christian, and believes in no Almighty God."

The effect which these stirring words produced on the proud pontiff may be easily conceived; but it was his policy to hide his deadly rage under the mask of dissimulation. At last the hour came when it was deemed proper to throw off all guise of friendship, and to declare open war, so that, in May 1497, sentence of excommunication was pronounced on Savonarola by the pope. For a time he desisted from preaching, that he might cut off all occasion of cavilling; and, though unanswerable defences were written of his conduct by warm friends, he addressed an affecting letter to his beloved flock, giving his reasons for present silence. Many of the worldly citizens, too, had been galled by his plain reproofs of their sins, and their love to him was waxing cold. He needed to be wise as a serpent, and harmless as a dove. The crafty Alexander meanwhile, eager to draw him into his toils, intimated his willingness to withdraw the censure, if Savonarola would appear at Rome to explain his conduct. The object of the proposal was so manifest and so base, that it decided the man of God as to his course. On the first Sabbath of February, in the year 1498, he again appeared in the pulpit, and dispensed the Lord's Supper to his flock, delighted to behold him again among them. Being now bolder than ever in tearing the veil from the image of the beast and revealing the sins which every where reigned, the pontiff, on hearing the tidings of his temerity, became frantic with rage, and threatened, unless effectual measures were taken to silence the blasphemer, as he was called, Florence would be laid under an interdict. In the signory, consequently, few were now in his favour, but he was not the less faithful to the truth. In March of this year, he sent a letter, professing entire confidence in Christ, the Chief Shepherd, and complaining of the bitter persecutions he suffered from Rome. He concluded with this remarkable language:—"O, would that your holiness would not delay to consider the salvation of your soul."

Savonarola was, however, now brought into new troubles by the misguided zeal of imprudent and ignorant friends. As early as 1496, some of his disciples, led on by fanaticism rather than by wisdom, had commenced a crusade against all works of art, and supposed sinful books in Florence, as fostering only the desires of the flesh. Unknown to their instructor, they had collected a large assemblage of children, and, walking them in procession, had raised their zeal to such a degree,

that they entered all the houses of the city where paintings were found, and begged to obtain them that they might be destroyed. Such was the enthusiasm awakened by the proceedings of these juvenile crusaders, that works of art, to the value of several thousand pounds, were collected, and, in presence of the magistrates and an immense assemblage, were committed to the flames. Savonarola was present on one of these occasions, and, though not meeting with his entire approval, we are not prepared to say that he might not have checked this outbreak of popular violence if he had been cordial in its opposition. But it is more pertinent to our purpose to remark, that these proceedings, as might have been expected, were followed by a violent re-action perilous to Savonarola and the interests of truth. The real cause, indeed, of a change of feeling towards him, was his faithfulness in reproving sins which many loved; but as men will seldom admit to themselves or others that it is truth itself, but only a faulty mode of advancing it that they oppose, this proved a defensible ground of opposition to the reformer.

But now his dangers from the same rash and fanatical friends were still greater. The adherents of Rome, well skilled in such tricks of spiritual legerdemain, demanded of the disciples of Savonarola a trial of their respective doctrines by ordeal. Dominico da Pescia, a zealous but most unwise friend of Savonarola, assented to the proposal. He heard of it with great grief and anxiety; but, as his mind was not yet clean escaped from the error of Roman portents, he lacked decision to say that truth is to be determined, not by signs from heaven, but by an appeal to the Bible alone. Preparations for the coming ordeal were therefore made, amid the most violent excitement of the multitude. The mode of trial was to be the passing through a large fire by an adherent of each system, and he who came out unhurt by the flames was to be declared the representative of the true doctrine. Many declared themselves willing to enter the fire, and at last two were chosen. Both monks stood prepared to take the decisive step, when the adherents of Rome—eager to find a pretext to avoid the perilous ordeal, and at the same time to turn the tide of popular feeling against their opponents as preventing it—raised a clamour that Dominico da Pescia should not be allowed to enter the fire with the crucifix which he wore, dishonouring thus, the sign of the Lord's humanity. The latter refused to part with the supposed precious symbol of connexion with Jesus, and the proceedings were stayed amid the sarcastic sneers of the Romanists, and the indignant shouts of the disappointed populace. In the whole of this affair Savonarola was rather acted upon, than himself the actor; his fault lay in allowing himself to be led by juniors, whose false zeal he ought to have wisely restrained. But his enemies seized on the favourable moment for turning the feeling against him into frenzy; and the multitude, urged on by the hostile monks, made a tumultuous assault on the cloister whither he had secretly retired; so that the signory, now opposed to him, ordered him to be dragged to prison. The day for which Rome had long panted had now arrived, and its instruments at Florence were straining every nerve to accomplish the ruin of their faithful reprovcr. Once and again he was examined by torture, that he might confess error which would afford a show of

reason for putting him to death. But it was in vain. Though in his paroxysms of pain, when he was rendered in a great measure unconscious of what he said, he uttered expressions which his tormentors eagerly construed into retractation, in his conscious moments he held fast the profession of his faith without wavering. On the 22d May, therefore, 1498, he, along with two others, was condemned to die, one councillor alone protesting against the unrighteous sentence by withdrawing, and declaring, "My house shall never be polluted with the blood of the just." Savonarola prepared to die on the following day in the true spirit of a martyr. Part of it was spent in affectionate intercourse with his brethren who were to suffer along with him, but most of it he was engaged in meditation and prayer. When being stripped of his priestly robes by the official employed for this, he continued in devout thought; but on the latter pronouncing the words, "I separate thee from the church militant and triumphant," he firmly said, "From the church militant thou mayest separate me, but from the church triumphant that thou canst not do." When asked, as he proceeded to the scaffold, if he went composedly to meet death, he calmly replied, "Should I not willingly die for His sake who willingly died for me, a sinful man?" With this spirit of christian submission and hope, he was bound to the stake, and the faggots were lighted. When the first cloud of smoke had cleared away, he was seen with his right hand uplifted, as was his usual manner in addressing the people, but his spirit had gone to God; and in a few hours more his ashes were flowing down the Arno. "Help, Lord, for the godly man ceaseth, for the faithful fail from the children of men."

Thus did Savonarola live and die. We trust this brief sketch of his life and labours will prepare the church to do more justice to his memory than heretofore. We are not blind to his failings and deficiencies as a reformer of the church. As a religious man, he was too much wedded to the false glories of asceticism; and as a reformer, he laboured too much to lop off the unsightly branches, instead of laying the axe to the root of the corrupt tree. These defects led him to give undue prominence to a mere outward reformation, and hence he preached down sins, that the life of Christ might be manifested, rather than held forth Christ on the cross, that the dominion of sin might be destroyed. But, though only in its morning dawn, the light of reformed truth shone in him. "Thou hast loved Jesus," says he in one of his prayers, "and in Him *alone* art well pleased. I am a great sinner; but thou hast pardoned my many sins, washing them away by the blood of thy Christ. I ask not, O Lord, that thou shouldest hear us for our merits, but for thy mercy, for the love of thy Son. Look on the face of thine anointed." Again, in his preaching, "People of Florence, give yourselves to the study of the sacred Scriptures. The first blessing is understanding the Scriptures, the light of which has been almost extinguished in these dark days." With such words as these did Savonarola approach the throne of God, and in such language he constantly addressed the people. And here have we not expressed the two ruling principles of the reformation,—justification by faith in the blood of Jesus alone, and the supreme authority of the Scriptures as the guide of men to salvation. These hallowed and holy truths of the gospel, which Savonarola was honoured to seal with his

blood, were afterwards in Italy held forth with still greater clearness by such servants of God as Flaminio and Carnasecchi,—Curio and Paleario,—Algieri and Olympia Morata,—Gabriele Valliculi and Peter Martyr,—by whose labours the pure gospel was extensively made known and felt over Italy, till the cruel Inquisition set up its horrid form in the way of advancing truth, chased many of the godly to a better world, and brought a darkness over all the land, as it is to this day. Arise, O God, plead thine own cause, remember how the foolish man reproacheth thee daily.

W. R.

PUSEYISM.—No. I.

OUR readers are familiar, we dare say, with the word Puseyism, which has appeared so often of late in the periodicals of the day ; but the greater number of them, we imagine, have but indistinct notions of the nature of the evil which, under this name, is invading so alarmingly the national Church of England, and devouring the small remainder of evangelical religion which still lives within her pale. We propose in this paper to give a short account of this new heresy, not troubling ourselves to append to our remarks any very careful refutation of its pernicious principles ; for we fancy that, however congenial to the views in which English prelacy has trained her children, its leading doctrines are so remote from the genius of Scottish Presbyterianism, that there are a hundred other *isms* against which more than against Puseyism our readers have need to be put on their guard.

We have designated it a *new* heresy ; and so it is, as known by the name of Puseyism. But the remark has often been made, that the errors, which have sprung up in different ages to alarm the fears of the pious and seduce the simple, may all be reduced to a comparatively small number ; and that what seem at first new productions of the father of lies, are in reality, for the most part, only altered forms of old doctrines with which our predecessors in the faith had, in their day, to contend. This is certainly true of the tenets of the Oxford or Pusey school. These are undoubtedly only a revival of errors which have long been cherished by a party within the Church of England, and which have, at different periods of her history,* been more or less prominently brought into view ; but which never were so systematically, nor, we are ready to allow, with so much learning and ingenuity, propounded and advocated as during the last few years ; certainly never before obtained so extensive an influence, or, in connexion with the other signs of the times, threatened results so disastrous to the Protestantism of the country.

The popular name of the new creed has been borrowed from Dr Pusey ; why we know not, unless the reason be, that of that series of publications called the “ Tracts for the Times,” issued at Oxford, which the party chose for disseminating their opinions, those numbers were perhaps the most able and erudite which came from his pen. But Newman, Keble, Palmer, Cary, and others among the university men, seem to have taken an equally prominent and active part with Dr Pusey, in teaching and propagating the system.

* See, in illustration, Bp. Burnet's History of his own time.—Vol. ii., pp. 603, 604.

And what is the system? Popery, we have no hesitation in affirming: modified a little, diluted a little, stripped of some of its more offensive characters, as these may strike the minds of some; but still essentially and really popery. Not one of the Oxford publications can you attentively examine without recognising painfully some of the odious features of "the man of sin." At first, these were exhibited in the tracts more cautiously and covertly; but as the series advanced, disguise was gradually suffered to drop, and at length the very image of the beast showed itself, as glaringly and boldly as did Jezebel when "she painted her face, and tired her head, and looked out at the window." We wish we could have added that this daring disclosure of Popery in a church of the Reformation proved as sure a precursor of destruction as did, in her case, the appearance of "that cursed woman." But we fear there may be many a zealous Jehu without the walls to cry who is on the Lord's side? who? before the well-affected within the English establishment have courage or strength to expel the party or their poison. Hitherto, every attempt of the kind has proved futile. Bishops have been invoked to check the growing heresy; chancellors have been petitioned on the subject; but in vain. The tracts were indeed long ago discontinued at the mandate of the Bishop of Oxford; but not until they had reached their ninetyeth number, and had travelled over the whole range of their peculiar theology: and then the party, instead of retiring from the field, only changed the mode of their attack, and have ever since carried on, through the columns of newspapers and the pages of pamphlets and reviews, a less direct, it may be, but not a less active or successful warfare against the doctrines of the apostles and the Reformation. The results, it is said, have been very marked. We have certainly always looked upon the English Episcopal Church as pervaded, both in its hierarchy, its liturgy, and the spirit of its clergy, by a Popish leaven. But we are afraid that it has now been materially changed for the worse, and drawn many degrees nearer to Rome. We remember a proposal being made, some twenty years ago, in all seriousness, by a beneficed clergyman of the English Church, and published with his name, for a solemn conference being held, in order to a union between the churches of England and Rome. The pamphlet, of course, fell dead from the press; it was at least premature: but we are really not sure that a renewal of the project in these days would meet with the same ill success; though certainly the objection which was once wittingly made to a jesting proposal for a marriage between the two churches might, after the events of late years, be more justly alleged than ever. "I forbid the banns," said the objector, "the parties are too near of kin."

It is but justice, however, to the Puseyites to admit that they refuse the charge of popery, and refuse it with some measure of resentment, as if they felt some grievous wrong were done them. Nor are we disposed to withhold from them credit for sincerity in their strong disclaimers on the subject. It is the church of the first centuries which is the idol of their admiration, and the model both of their doctrine and their discipline,—that is, the church as it existed after the apostolic age and the age of the apostolic fathers, but before the establishment of the papacy. They attempt to draw a distinction betwixt the system of "ancient Christianity" which they advocate, and the corruptions subsequently introduced into that system by the Church of Rome. But

this distinction, however clear and definite it may be to themselves, is not very palpable to others, and will not materially serve their cause. That person is but little acquainted with ecclesiastical history, who knows not that the light of pure christianity, which emanated from the teaching and writings of the apostles, and threw its rays over the times immediately subsequent to them, very soon waned, and long before the division between the east and the west, was well nigh extinct. The mystery of iniquity which was already working in Paul's days, and was then only repressed by the special providence of God, quickly gained an ascendancy. In truth, the kind of christianity which grew into power and prevailed in the Catholic Church many ages before popery appeared in its full-blown pride, contained the germs of all papal errors. Those, therefore, who resort for their religion to the writings of the fathers, seek it, we apprehend, on the very confines of popery. They recede alike from the Reformation and the Scriptures. Their system will have a marked tendency to popery; it will not be discriminated from it,—at least by the popular mind, and will not withhold the majority of its followers from embracing popery. It will be a *via media*, a middle way as it is in fact well called in a lately published sermon of one of the Oxford divines; and those who have gone half way, will soon have no hesitation to go farther; those who have imbibed the principles of Puseyism, and of “ecclesiastical catholicism,” will have little difficulty ultimately in subscribing the decrees and articles of the Council of Trent. In reconstructing his system of “ancient christianity,” Dr Pusey has “thrown a bridge,” as it has been well said, across the gulf between the churches of England and Rome, along which it will be found very easy to pass; and indeed the daily journals inform us, that his disciples are passing along it rather faster perhaps than he himself desires. These converts to Rome are only the advanced guard of the present movement in the English Church. They have perhaps less prudence and more honesty than their teachers; and they feel like the lady who, having turned papist, was asked by Archbishop Laud “Why she had changed her religion?” and who answered, “Because I have always hated a crowd,” and being required to explain her meaning replied, “I perceive your grace and many others hastening to Rome as fast as you can, and therefore to prevent a press I went before you.”

Quite in accordance with these observations we find the Puseyite writings thickly strewn with lavish expressions of affection for the Church of Rome. “The Saviour's holy home.” “Our Latin sister.” “Rome is our mother; it was by her that we were born to Christ.”* These are a few sentences taken at random from the Tracts. Surely none will reproach the mother of harlots with the ingratitude of her Oxford daughter. Mark, on the other hand, how the same writers allude to the Reformation and its principles, “The aim of the true children of the Catholic Church,” says an organ of the party, “is to unprotestantize the national church.”† “It is necessary,” says one of them,‡ “entirely to reject and anathematize the principle of protestantism, as being that of a heresy with all its forms, sects, and denominations.”

* Tracts, No. 66.

† The British Critic.

‡ Mr Palmer.

"I hate," says a third in his posthumous writings, "the Reformation and the reformers more and more."* Probably our readers are now of opinion that it is rather a stretch of charity to admit the Puseyite claim to occupy only *semi*-popish ground, and to stand, as they express it, "between the so-called reformers and the Romanists," nor will they be less inclined to this view of the matter by observing how the Puseyite movement has revived the hopes, and called forth the congratulations of the Papal Church. A distinguished Roman Catholic bishop, writes thus to an English peer, "we may depend upon a willing, an able, and a most zealous co-operation on the part of the Tractarians, with any effort which we may make towards bringing the Anglican church unto her rightful position in Catholic unity with the Holy See. It seems to me impossible to read the works of the Oxford divines, and especially to follow them chronologically, without discovering a daily approach towards our holy church, both in doctrine and affectionate feeling. Our saints, our popes, have become dear to them by little and little; our rites, our ceremonies, our offices, our very rubrics, are precious in their eyes, far, alas! beyond what many of us consider them."† May we not say to the Oxford men, after reading such paragraphs, "They of Italy salute you?" and is it not instructive and edifying to find Dr Pusey and his friends, amidst their protestations against papal corruptions, giving proofs of a forgiving and kindly spirit towards their Latin brethren? as, for example, when they candidly tell us, that considering the high gifts of the church of Rome, and her strong claims on their admiration and love, it is with great difficulty that they can "refrain from being melted into tenderness, and rushing into its communion;"‡ or when they say, "the tendency to Romanism is, as a whole, but a fruit of the deep yearning of the stirred church to be again what her Saviour left her—one."§

We could, indeed, conceive an agreement between Puseyism and Popery sufficiently marked, yet, though embracing a few doctrines and practices, generally discarded by the churches of the reformation, confined, upon the whole, to points of trivial, or, at least, secondary importance. In this case the admitted harmony might not justify much alarm, as threatening a relapse into the whole circle of popish error, or any real abandonment of the foundation of apostles and prophets. But the truth is, that what the divines of the Pusey school attack and subvert, are not any doctrines of subordinate importance; they are the fundamental principles of our holy faith,—those essential principles of the christian system and of reformed theology, which, in the language of the great Luther, constitute the "articles of a standing or a falling church;" and a denial of which must be held to stamp on any creed, or party, the character of anti-christian. Let us specify one. It will be granted that the question, What is the standard of religion? relates to a question of no ordinary importance. Plainly, this is a fundamental question; for if we come not to a mutual understanding as to the source from which religious truth is to be derived, and the standard to which, upon disputed points, we must ultimately appeal, it is evident there can

* Froudes Memoirs. † Letter on Catholic Unity, by Dr Wiseman, Bishop of Melipotamus. ‡ Tracts, No. 24, p. 7. § Dr Pusey's Letter to the Archbishop of Canterbury.

be no hope of agreement on any matters of faith or practice ; our several systems may in this case diverge asunder to an indefinite extent. Now, protestants acknowledge the scriptures alone as the standard of religious truth. But the church of Rome makes tradition the standard as well as the scriptures, and explains the latter by the former. Let us see, then, with which of the opposing parties Puseyism fraternizes on this most vital question. "Scripture," say the advocates of this new school, "it is plain, is not, upon Anglican principles, the rule of faith,"* (that is, the standard of truth.) "Catholic tradition," writes Mr Newman, "is a divine informant in religious matters ; it is the unwritten word. Scripture and tradition, taken together, are the joint rule of faith." Here, therefore, is an exact coincidence with Romanism—an explicit adoption of one of the worst errors, nay, of the capital error, of popery,—an error, which takes away the only means of detecting and refuting the other falsities of the system, as it refuses an appeal to the only rightful judge of controversies. "Tradition," we are told, "is an irrefragable argument, which supersedes the necessity of arguing from scripture ;"† and is, of course, invested with an authority greater than scripture.

This being their theory with regard to the rule of faith, it is only what might have been expected, to find the publications of the party teeming with language most derogatory to the holy scriptures. The inspiration of the bible seems occasionally doubted. Its sufficiency and intelligibility are broadly impugned. "The law of the Lord is perfect," said David. No, say the Oxford divines, "It is far from being a self-evident truth, that scripture must contain all the revealed counsel of God, rather the probability lies the other way at first sight." "We do not look into the scriptures for a complete history of the secular matters which it mentions ; why should we look for a complete account of religious truth ?" "Both the history of its composition, and its internal structure, are against its being a *complete* depository of the divine will."‡ What though it be the testimony of a Paul, that the holy scriptures are "able to make us wise unto salvation ;" nay, "to make the man of God perfect, thoroughly furnished unto all good works !" Dr Pusey and his friends know better. Listen to the Oxford professor of ethics on this point. "Wise men of old, wiser men than you or any of us in the 19th century, would have opened their eyes with as much contempt as holy men can feel towards ignorant fellow-creatures, if any one had proposed to make you a good christian, or a good citizen, by means of—A BOOK."|| It is certainly on this principle, strange that our Lord should have said,—“Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me ;” and that an inspired apostle should have left such an injunction as this, “Let the word of Christ dwell in you richly in all wisdom.” Searching the scriptures will be of little avail for the discovery of gospel doctrine, according to the Tractarians : for “the structure of scripture,” they tell us, is “such, so irregular and unmethodical, that either we must hold that the gospel message or doctrine is *not* contained in scripture, (and if so, either that

* Tract No. 90. † Lectures on Romanism. ‡ Tract No. 70, p. 28. § No. 85.

|| Sewell's Christian Morals, p. 3.

there is no message at all given, or that it is given elsewhere *out of scripture*); or, as the alternative, we must hold that it is but indirectly and covertly recorded there under the surface."* Tradition is, of course, necessary for eliciting and exhibiting much that is only covert in scripture *under the surface*. This, however, we are informed, respects christian *doctrine*: as to discipline, ceremonies, and christian practice, tradition is needed authoritatively to enjoin much that cannot be found there in any form; for "points of faith may be under the surface, but points of observance need not be in scripture at all."† Without tradition, therefore, the Christian revelation would be quite incomplete and useless. Tradition supplements all defects, and removes obscurities. "Tradition is infallible."‡ "Catholic tradition is a divine source of knowledge in all matters of faith. Scripture is only the document of appeal. Catholic tradition is the authoritative teacher."§

And what is Tradition which it is thus impiously attempted to exalt above "the oracles of God?" How are we to seek for it? where are we to find it? and by what marks distinguish it? These are questions which, however pertinent, we may safely assert, no Puseyite or papist ever answered, or ever can answer, to the satisfaction of any reasonable inquirer. We know what scripture is; it is already in our possession; and if we can only expound it, we shall ascertain what is the will of God and the truth to be believed. But for tradition, nothing of the kind can be said; "like Nebuchadnezzar's dream," remarks Dr Campbell in his Preliminary Dissertations, "we have first to find and then to interpret it."

We are aware of what is commonly pleaded for the authority of tradition. It is defined as consisting of two kinds, apostolic and catholic. The first comprises matters orally delivered by the apostles in their sermons and institutions, and handed down in the church for a time in an oral manner, till they were ultimately deposited in the writings of the fathers. Now, we are ready, of course, to allow that the oral instruction given by the apostles to the men of their time, was, no less than what is delivered in their writings, the pure truth of God, because they spoke and wrote by the same spirit. Being a part of revelation, it was binding on their hearers.|| The duty of their hearers was to believe, remember, and obey what they taught, and to communicate it to others.** Show us, then, any fragments of inspired truth in the very form in which it fell from the lips of Christ or the apostles, and give us incontestible evidence that it is indeed theirs, we agree, in this case, to revere it as such, though it has not come to us through the medium of the canonical scriptures. But it is well known that the fulfilment of the condition specified is impossible. There is no one, at the present day, who can authenticate a single syllable of instruction given by the apostles, except what is preserved in the scriptures; and though these divine records do not contain all that was spoken, so far as the number of words was concerned, yet they contain all that was taught in substance, and are declared sufficient for the faith and practice of the church, John xx. 31, xxi. 25.

* Tracts No. 85, p. 48. † P. 46. ‡ Keble's Sermon. § Newman's Lectures. || 2 Thess. ii. 15.; 1 Cor. ii. 2; 2 Thess. iii. 6. ** 2 Tim. ii. 2.

Tradition, it is evident, was a most perilous vehicle for the conveyance of truth, especially of divine truth, the integrity of which so greatly depends upon delicate shades of expression, and is so much endangered by men's prejudices and passions. However pure as it came from the lips of the inspired servants of Christ, yet, from the time that they were taken from the earth, it was necessarily exposed, in this world of sin, as it passed from one individual to another, to be gradually corrupted and destroyed. Accordingly, among the few traditions of which the fathers vouch that they are the relics of inspired men, some are so monstrously absurd or pitifully weak, that the fondest credulity would be altogether ashamed of imputing them to an apostolic source; while, with regard to others, we possess satisfactory evidence that they were not received in an earlier and purer age, and, consequently, that they are mere forgeries. So much for apostolic tradition. We may now with confidence appeal to our readers whether it be worthy of being regarded as a rule of faith and practice, of concurrent authority with the sacred volume. *There* we have the undoubted writings of the apostles of the Lord; there, consequently, the Spirit of God speaks. Let us not dare to place on a level with His Word what is at least suspicious, if not certainly altogether human in its origin, and false in its meaning.

Catholic tradition, if we rightly understand the Puseyite tenet on the subject, as distinguished from apostolic, consists in the doctrines of the fathers and councils of the ancient church; which doctrines, however, they are supposed to have received, by tradition, incorrupt from the apostles. Let us see, then, with what sort of rule of faith and practice we are here furnished. This tradition is scattered through some scores of Greek and Latin volumes, written by a variety of individuals in different ages. If you are an unlearned Christian, therefore, it can be no rule of faith to *you*. You may "deliver it to one that is learned, saying, Read this, I pray thee." The learned Christian, however, is equally puzzled. He expects to find a rule more simple than the thing which is to be ruled by it; but, to his surprise, soon discovers that it is in this case vastly more perplexing. He finds that the sense of these ancient writers is often most obscure and difficult, and that these authoritative interpreters of scriptures need one authoritatively to interpret them.* But obscurity is the least part of the difficulty which is to be surmounted. When the sense of these ancient documents has been satisfactorily extracted, it is ascertained that they are full of absurdities and palpable inconsistencies—that one Father contradicts another, and most probably also himself,—that one council overturns what another had established, and that this confusion continues without end. Amidst this Babel of theology where is the rule to be found? It is evidently impossible to believe all that the Fathers have said; some principle of selection must be adopted. "For this, we are directed to the famous maxim of Vincent, a writer of the fifth century, in equal repute at Rome and Oxford. He says that we are to believe what has been taught in the christian church *always, everywhere, and by all*. What has been the creed of Christians in all ages is binding on us;—so runs the rule. But it may here be asked, how is this catholic consent

* See Daille's *Use of the Fathers*, p. 8. Edit. 1841.

to be ascertained? For the first three centuries the paucity of christian writers precludes the possibility of ascertaining it, since the productions of not more than about sixteen authors belonging to that period are preserved, and hence the fact of their agreement on certain points is obviously insufficient to prove the catholic consent of the church at that time. Works of later date, it is true, are preserved in greater numbers; but even these, where they exhibit a coincidence of opinion, are not sufficient to prove *universal* consent. Moreover, when this rule is strictly applied to such writings as remain, it is found that nothing except the rudiments of christianity will stand the test. The terms of the rule, taken in their proper meaning, necessarily exclude its application to any doctrine that has ever been the subject of controversy. Nothing can be proved by this rule, except a few of the simplest doctrines of the gospel. Strictly taken, the rule leaves no merely traditional doctrines whatever binding on our faith. It explodes the system of Puseyism at once, and brings the controversy to an end."*

Such is but a tithe of the objections which can be alleged with resistless force against the Puseyite doctrine of tradition; for it could be further proved not only that, as a rule of doctrine, it is embarrassed by insuperable difficulties, but that it is condemned in the written word, and rejected by the most ancient of the Fathers themselves. We have deviated from our intention, in the commencement of this article, to exhibit merely a view of Puseyism without any refutation of its claims. Only one of its heretical doctrines has been expounded; that, however, is the corner-stone of the system. At present, we close with an acute remark of D'Aubigne, on the principal topic of this paper. "We reject," says this eloquent writer, "tradition as a species of *rationalism*, inasmuch as it only substitutes for the human reason of the present day, the human reason of past ages as a rule of christian doctrine."† This is undoubtedly correct. At the same time, here, as in many cases, extremes meet. Puseyism proceeds on the principle of rationalism; but it also conducts to abject superstition. For if tradition be our authoritative teacher in religion, if we must believe because the old Fathers believed a particular notion, is there any childish vagary, any "old wives' fable," for which we may not find the sanction of one or other of these venerated authorities? He who takes up this ground in religion, must be abandoned as a helpless prey to folly. He retreats to a stronghold where he may defy reason and scripture. W. P.

INDUCTION ADDRESS.‡

BRETHREN and friends, that I have been enabled to address you on this occasion, is an honour and privilege for which on my part gratitude

* Stoughton's Lectures, p. 20.

† D'Aubigne's Geneva and Oxford, p. 11.

‡ Delivered March 17th, 1844, by the Rev. Dr Kidston on occasion of introducing the Rev. A. McFarlane to the pastoral charge of the United Associate Congregation of Falkirk. This address has been sent for insertion in our pages at the unanimous request of the session, who feel persuaded that in the peculiar circumstances of the congregation, its publication will prove seasonable and useful.

is due to that God, whom, for more than half a century, I have served in the gospel of his Son. Unto me who am less than the least of all saints has this grace been given, that for a long term, I have preached among the Gentiles the unsearchable riches of Christ; and I have much satisfaction in prefacing, how feebly soever, the labours of my young friend as the pastor of this congregation. May grace, and mercy, and peace, from God our Father, and from the Lord Jesus Christ, be multiplied to him and to the people of his charge; and may the interesting transaction, of the middle day of the past week, be followed by those happy results, which shall be held in everlasting and grateful remembrance.

It may be expected, that when your minister is introduced to the people of his charge, some account should be given of his qualifications for the office of the holy ministry, that somewhat should be said, which may dispose you to receive him, with the affection and respect to which he is entitled. When under the law of patronage, a parish is supplied with a minister of whom the people know almost nothing, to whose name perhaps they were strangers, until he was announced as their destined minister; to enter into a full and particular statement of all that is favourable in his circumstances, may appear quite necessary. In reference to this congregation, in common with all those which are connected with the United Associate Church, it is impossible that any such necessity can exist. The man who is appointed to minister to you the gospel of the grace of God, must be previously known to you, and must be the object of your choice. It is your privilege not merely to express your disapprobation of one to whom the presentation has been given, and for whom a call has been moderated, not merely to impose your *veto* on his settlement, or to make the attempt, while in the origination of the business you have no concern; but every movement connected with the election, and ordination, or induction of a minister, does originate and must originate with the congregation, and the choice of the congregation forms the first and grand element in every call which can take effect. All this you know not in theory only, but practically. The call which you have given to my young brother who this day commences his labours as your minister, testifies that you are fully satisfied, "from good information, and your own experience, of the piety, prudence, literature, and other ministerial gifts, and endowments" of him to whom it is addressed; and with respect to him you were prepared to confirm by your signatures what the call states. I trust in God that your hopes will be fully realized in the diligent and faithful discharge of the duties of his office, and in the benefit which by the divine blessing you shall derive from his ministrations.

That to my young friend who this day begins his labours as the messenger of the Lord Jesus, to this congregation, your attention shall be directed, is a reasonable expectation, which it would be improper to disappoint. Of him I have nothing to state but what is favourable; and I would make myself an offender against his feelings and my own, were I in his hearing to give him the commendation of which I know him to be worthy. He derives honour from his parentage. When my ministry commenced, it was my privilege to be associated as a member of the Presbytery of Dunfermline with his grandfather and his father,

who were united in the charge of the same congregation ;—men whose piety, and talents, and usefulness, rendered them a blessing to the people of whom they had the oversight, and an honour to the church with which they were connected. With gratitude to God I call to remembrance the unfeigned faith which dwelt in his grandfather, Dr Husband, and his father Mr M'Farlane, and I am persuaded that in him also. Though deprived of a pious and amiable mother while an infant of a few days, and of his father while yet in his childhood, the loss of parental superintendence was compensated, as far as was practicable, by the kind and enlightened care of near relatives. From an early period of life his views were directed to the good work, to which, not a year ago, he was set apart by prayer, and the laying on of the hands of the Presbytery, and in which he is now to be employed as your pastor. He has received a regular and a more liberal education, than providence vouchsafes to not a few who desire and who attain the same honourable office. During the progress of his preparatory studies, he gave evidence that he was furnished with those endowments which enabled him to profit by the advantages which he enjoyed.

You must be aware that for some years past the decision in the case of competing and transporting calls has rested with the candidate, and not as formerly with the Presbytery or the Synod,—a change in the mode of procedure, which has its advantages, but which obviously devolves on the individual a much greater amount of responsibility. The preference which your minister has given to the charge on which he this day enters is the result of prayerful consideration, and of deliberate conviction. The step which he resolved to take was not a leap in the dark. He weighed well the opposition to be encountered, the difficulties to be surmounted, and the increased labour which must be performed if he accepted of your call. But he saw that a more extensive field of profitable labour was opened before him, and that by the blessing of God on his exertions, his external circumstances (a subject to which no man can be or ought to be indifferent), might, in process of time, be rendered more comfortable. A sense of duty prevailed over that affection for his late charge, which was growing up, but had not time to ripen. If you thought him capable of leaving without a shepherd the little flock of which he had the oversight, without painful feelings, you could not esteem and love him. While he will cultivate diligently the field of labour on which he now enters, his former charge he will not forget. In their peace and prosperity you will rejoice with him ; and I am confident that to you nothing can be more gratifying, than that from your beloved minister they shall receive every token of kindness which a due regard to your stronger claim will admit. The more that you gain by the loss which they have sustained, the more cordially you ought to love them, and the more fervently you ought to pray for them, that the Lord will soon give them a pastor according to his own heart, who shall feed them with knowledge and understanding, and under whose care they shall increase and be edified. The enlightened preference which your minister gave to the call from this congregation, is a proof of the interest which he takes in your spiritual welfare, which you cannot fail to appreciate ; and of reciprocal affection you must give evidence not in word only, but in deed and in truth, by complying with

the wholesome counsel which, in the name of the presbytery, was addressed to you by the brother who presided in his induction ; and be assured that the more fervently you love him for his work's sake, and the more zealously you co-operate in promoting the object of his labours, the greater will be your profiting by them, and the more abundant cause shall you have to bless God for sending him to break among you the bread of life.

There are two particulars connected with the induction of your minister which are worthy of notice, and to which, in a few sentences, your attention shall be directed.

The first is this : That as a fully organized congregation, your age was precisely one hundred years on Wednesday last, March 13th, when Mr McFarlane's admission took place. With mingled emotions of humiliation and of gratitude, you must look back on this long term during which you have been blessed with the ministry of reconciliation, and have, as a congregation, enjoyed much prosperity. In this hallowed spot, where your fathers and mothers, and ancestors more remote, have worshipped the God of their fathers ; where, with the children whom God has graciously given you, you have often worshipped the God and Father of our Lord Jesus Christ, we have reason to conclude that many have been the subjects of the new and the better birth, and are now worshipping in the heavenly sanctuary. By others the gospel must have been rejected, and how different now is their condition. This is a solemn and a deeply affecting thought. None of us shall witness the second centenary of this congregation. Before another hundred years shall have elapsed, every one of us, and a large proportion of a second and a third generation, shall have gone the way of all the earth. Let sinners in Zion be afraid. Rejoice in the Lord, ye righteous, for your redemption draweth nigh. Ere long you shall rest from your labours. Your pious relatives and friends who have died in the Lord are not lost. They have gone before ; you are soon to follow, and you know where to find them ; and of this you may be certain, that with joy they will receive you into everlasting habitations.

The second particular to which I refer is this : that in so far as the ministers of this congregation are concerned, you are deeply indebted to one of the earliest congregations of the Secession church, the name of which it is scarcely necessary to mention. You all know that I refer to Queen Ann Street, Dunfermline. The venerable Ralph Erskine, one of the Fathers of the Secession, was their first minister, and his son Henry was the first minister of this congregation ; and the grandfather and the father of your minister, who this day commences his labours in this capacity, were the successors of Mr Erskine in Dunfermline. May a double portion of the spirit which animated these departed Fathers in the discharge of the duties of their office, be poured out on him, and may the abundant success of his labours give you reason to remember with affection and gratitude a congregation which has supplied to you, your first, and your present minister. For aught that is known to us, the departed pastors of that congregation may frequently be present in this and in other churches to be witnesses of the ministrations and the success of the gospel, and to carry tidings to the better country. They

must take a special interest in congregations and individuals, with whom they were particularly connected.

The circumstances in which I am now placed, irresistibly carry back my thoughts to former times, and the ministers of this congregation who have finished their course, pass before me in review. Of the first, whose ordination preceded the induction of your present pastor by one hundred years, I can know nothing but by report, and that report is altogether good. My mother, who was a native of this place, and an infant at the time of his settlement, often spake of him, and bare testimony to the high esteem in which he was held by her parents, and by all who enjoyed the benefit of his labours during the short term of his incumbency. Your Erskine was succeeded by a father and his son, who have conferred honour on their family name. Some of you will remember, as I do the dignified appearance of the older Belfrage; and with the features, and the voice, as well as with the works of his colleague and successor, the bulk of you must be familiar. You have not forgotten, and you will not soon forget one whom you esteemed so highly, and loved so fervently. Several years have elapsed since the public was favoured with a memoir of the younger Belfrage, prepared by two of his brethren, who have proved themselves well qualified for the friendly office of embalming the memory of a man, whose holy life and exemplary diligence in the service of Christ are worthy to be remembered and imitated. In that memoir we have a correct outline of the father and a full-length portrait of the son. Dr Henry Belfrage has done honour to the Secession church, and has conferred a valuable benefit on the religious public by the pious and deservedly popular works which he has published; and by these, he being dead yet speaketh, and will continue to speak to the instruction, and comfort, and edification of many. His praise is in the churches, not of the Secession only, but also of Britain and Ireland, and, I believe, in almost all those parts of the world where the English language is spoken. To you who have known his doctrine and manner of life, who have enjoyed the benefit of his pastoral care, it would be superfluous to dwell on those qualities which recommend him to your affectionate remembrance. On the dark and stormy season which followed his departure, it would be equally painful and unprofitable to enlarge. I wish it had been nothing more than a blank leaf in your history. Although, so far as you are concerned, the storm has been changed into a calm, you must not flatter yourselves that the rolling of the billows shall immediately cease. May the spirit of your Erskine and your Belfrages animate your young minister,—on him may a double portion of the Spirit be poured out; and, after a long term of honourable, of successful, of comfortable labour, may he come to his grave in a full age, like as a shock of corn cometh in in its season, leaving behind him, as his predecessors have done, that good name which is better than precious ointment, and may his works continue to follow him long after he shall have entered into rest.

You are fully aware, my friends, that the duties of a minister of the gospel, and of the people of his charge, are reciprocal. You acknowledge, and I trust you feel, the obligation under which the law of Christ brings you, to give to your pastor all the assistance in the

work of the gospel, of which your circumstances can admit. His youth gives him a special claim to all the countenance and encouragement for which you stand pledged in your call, of which he has accepted. Your recent history, as a congregation, is well known. Your decided attachment to the Secession church, notwithstanding the disadvantages under which, for sometime, you laboured, the opposition which you were called to encounter, and the temptations to which you were exposed, has secured the universal approbation of that church, and of many without its pale. It gave me much satisfaction, when I was informed by one of your number, who has nobly stood forward in your defence, that you had made arrangements to obtain, without farther litigation, the peaceable possession of the church of your fathers, and that it was to be reopened for those who are now assembled. I trust that, in the whole of the afflicting process now terminated, you have acknowledged the Lord, and that, according to his faithful word, he has directed your paths. To your zealous co-operation, your pastor has an unquestionable title. Without the aid of your prayers and exertions, what can his arm be expected to accomplish? On the members of the session, and on those who are over "the outward business of the house of God," much depends for promoting the increase, the peace, and the prosperity of a congregation, in relation both to temporal and spiritual matters. Until the experiment be fairly made, the members of the church, and those who bear office in it especially, cannot know the extent of the power which they possess, and are bound to exert, for diffusing throughout the body the spirit of love, and zeal, and liberality. In this good work the females, as well as the males, may be honourably and profitably employed, and, like Tryphena and Tryphosa, and the beloved Persis (all the three, whose names are recorded in the inspired volume, are females), may deserve and secure the praise of labouring, and of labouring much in the Lord. We rejoice in our spiritual independence—our independence of state endowments and of state control. Our churches are erected, and kept in repair, and provision is made for the subsistence of our ministers, and for all the other expenses connected with the decent and regular administration of the ordinances of the gospel, by our voluntary contributions. It ought never to be forgotten, nay, it ought to be deeply impressed on your minds, and taught to your children, that the portion of our substance which is devoted to these sacred objects must not be regarded as what may be given or withheld, according to the pleasure of every individual. All that we possess of this world's goods is the property of God. What he requires for his special service cannot be withheld without directly transgressing his law. Every honest man must live by his profession. For the temporal necessities of those who serve God in the gospel of his Son, provision must be made by the people for whose best interests they labour; for so hath the Lord ordained, that they who preach the gospel shall live of the gospel. That the minister who faithfully discharges the duties of his station is worthy of, and has a claim which no enlightened conscience can resist, to a respectable maintenance, to a maintenance as liberal as the circumstances of his congregation will admit, that it is their duty and their privilege, to relieve him from anxiety with respect to his temporal support, and to enable him to contribute to pious and charitable institutions,

cannot be denied. And as, according to the apostolical delineation of the character of a bishop, he must be given to hospitality, and thus practically prove that he is a lover of hospitality, his people must furnish the means, without which this part of his duty cannot be performed. By the cheerful discharge of what is incumbent on you as to his temporal comfort, your love to him and to one another will be confirmed; and he must feel himself animated, not only by the regard due to the law of Christ, but also by gratitude for your kindness, to do the work of an evangelist with increasing diligence, and from his ministrations you will derive the greater benefit; you also helping together by prayer to God for him, that he may speak the mystery of Christ as he ought to speak, and that the word of the Lord may have free course and be glorified. Were your minister now to address you, he would express himself to the same effect with the apostle of the Gentiles to the church of Rome, and probably in the words which the Holy Ghost hath dictated,—and the Lord grant that the request which, on his behalf, I now present, may find a ready response in the breast of every one of you, and that your prayers for him may be graciously answered, when this day he begins his pastoral labours among you. Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for him; that he may come unto you with joy, by the will of God, and may with you be refreshed. Now, the God of peace be with you all. Amen.

CHAPTER FOR THE YOUNG.

A MOTHER'S PRAYER.

IN Ayrshire there dwelt a worthy couple, the parents of a numerous family, whom it was their care to bring up in the nurture and admonition of the Lord. It was their common practice to observe the great duty of domestic worship; and this, when the husband happened to be from home, was performed by the mother, whose solicitude for the spiritual welfare of her children existed in no common degree. Often did she call her family around her to tell them of the love of Jesus, while the tears of maternal affection streamed down her cheeks, a circumstance which made no small impression on the minds of her youthful audience.

Of the ten children of which this pious matron was the mother, the eldest, save one, whose name was Daniel, caused her, on one occasion, no little care and grief. Daniel was a boy of a frank and kindly disposition, and being unsuspicious and easily advised, was persuaded by a youth, two years older than himself, to leave the maternal roof and steal away with him to the east country, to a town several scores of miles distant from their native place. To this proposal Daniel consented, and the two set out in company, taking at first the least frequented paths for fear of discovery. As they journeyed onwards, it was found that the money they possessed amounted only to 5½d., and this sum was the exclusive property of Daniel. This matter, however, did not much disconcert them, for they were thoughtless and light-hearted, and recked little about the consequences of the step they

had taken. Night at length overtook them, and they resolved to ask lodgings at the first farm house on the road, and in this way to make their first attempt at quartering themselves on the public. On their first application they met with a ready welcome; the mistress of the house extended to them bounteous hospitality, and accommodated them with a warm and comfortable bed, and in the morning supplied them with a substantial breakfast before they marched on their journey; indeed the kindly mistress had her own suspicions that the boys, who were better habited than ordinary, had run away from their parents, and this suspicion she hinted to them pretty plainly. They did not, however, heed her remarks, but left the house with buoyant spirits to prosecute their way.

Meanwhile Daniel's parents were in great distress; no one could tell what had become of their boy; every place about the neighbourhood was searched, but in vain; Daniel was neither to be seen nor heard of. A dreary and disconsolate night was passed in the cottage, and when the morning dawned, whose light was eagerly waited for, the search was resumed, but with as little success as formerly. Daniel's mother, full of perplexity and affliction, went from house to house bewailing her condition and bespeaking the condolence and the prayers of her friends. Our worthy woman spent several hours of the morning in this way, and her sorrows awoke the sympathies of all her neighbours, and every one was more prompt than another in traversing the district in quest of the lost child. At length about mid-day, as she was returning with a bursting heart to her weary home, she retired into a wood, and knelt down beside a willow bush to pray, and there on her bended knees, and with a broken heart she prayed, and prayed in the fervency of her spirit for her strayed child. Part of her prayer, which she used frequently to rehearse, is still remembered; the words are these, "O Lord, thou knowest all things, thou knowest where my poor boy is, touch his heart, even now at this very moment, and send him home." Having thus, in confidence of prayer, poured out her heart before God, she proceeded to her house, leaving the result in the Lord's hand.

Daniel and his companion having been refreshed by the kindly entertainment they received in the farm house, moved on with great hilarity. Every thing was new to them, and all things were entertaining, and having, for the time being, forgotten friends, and home, and all, their minds were entirely absorbed in their blissful visions of the future. It happened that, a short time prior to his fugitation, Daniel had been furnished by his father with a pair of new shoes for church, with which he was mightily pleased, and by which he thought his feet uncommonly graced; in short, no gift had made him so happy for a long time. About twelve o'clock, so far as he could calculate by the light of the sun, he cast his eyes on his new shoes, and recollecting all in a moment, for what purpose they had been given him, his heart smote him when he thought he was now employing them to aid him in his flight from the home of his parents, whose affliction, as it now occurred to him, on his account could not fail to be very great. He was arrested on the spot, and stood immovable as a statue, and in one single moment formed the resolution of immediately returning home; with a quavering voice and full heart, he said to his associate, "I must

go home, and if you will not accompany me, I will divide with you my few pence, and then we part." His companion was thunderstruck at the sudden determination of Daniel, who had never appeared till that moment to swerve from his purpose, and he rallied him on his want of decision and on his faint-heartedness, but in vain; Daniel had taken his stand, and a foot further he would not move; on the spot he took farewell of his friend, who forthwith proceeded alone on his intended journey.

Daniel's anxiety was now to reach his father's house, and to throw himself into the arms of his sorrowful mother, and on he trudged, sometimes running and sometimes walking, being desirous of getting home before the day departed. The folly of his conduct now appeared in its full baseness, for he knew that he must have inflicted a wound on hearts that always loved him, and that cherished him with the warmest tenderness. At length, after many a weary mile, he approached his father's door, and with a throbbing breast and a faltering step he crossed the threshold, and in an instant stood before his mother. The good woman was sitting by the fire mourning like a dove, for her heart was with Daniel, and she wot not what had become of him; she raised her head, on hearing that a person had entered, and before her stood Daniel, her little Daniel, about whom her thoughts and her prayers were so intensely employed, "My dear boy!" she exclaimed, "O where have you been? Is this indeed you? And has the Lord restored you to my arms in answer to my prayers?" Daniel knew not well what to say, and putting his hand instinctively into his pocket, he pulled out his remaining pence, and, in his simplicity, presented them as a *solatium* to his mother, thinking that the goodly sum might, perchance, atone for his fault.

The anxious mother, who had now received her lost child, found, to her unspeakable surprise and satisfaction, that the first thought of returning entered Daniel's mind at the hour, so far as she could estimate, in which she was engaged in prayer by the willow bush in the wood. Her heart was now filled with a double comfort, with the comfort that her boy was restored, and with the comfort that this restoration was obviously in answer to prayer. The gladness of this pious household was now in proportion to their former sadness, and their gratitude to the Giver of all good was not wanting. Let parents then take courage, and let them not cease to pray for a wayward and thoughtless child, and the Lord will hear their prayers, and return an answer to their bosom. None can fully estimate the power of importunate prayer, of prayer persisted in, and of prayer poured forth in the simplicity of confidence before him who has said, "I will be a God unto thee, and to thy seed after thee."

This honest matron died several years ago, and left behind her a sweet memorial of her piety, but Daniel still lives an intelligent, worthy man, and a blessing to the district in which he resides. He is an elder in the Secession church, and relates with great precision and feeling the preceding incidents, and still laments that his conduct, on the occasion alluded to, gave so much uneasiness to parents whose honoured heads are now in the dust.

His companion, who wiled him from his home, and whose name we

have not given, entered the army, where he continued for a series of years, and became a *devout* soldier. He is now a minister in Ireland.

R. S.

THE LAST OPPORTUNITY.

On a part of the British coast, where beetling cliffs, from three to five hundred feet in height, overhang the ocean, some individuals, during a certain season of the year, obtain a solitary livelihood by collecting the eggs of the rock-birds and gathering samphire. The way in which they pursue this hazardous calling is as follows: The man drives an iron crow-bar securely into the ground, about a yard from the edge of the precipice. To that crow-bar he makes fast a rope, of which he then lays hold. He next slides gently over the cliff, and lowers himself till he reaches the ledges and crags where he expects to find the objects of his pursuit. To gain these places is sometimes a difficult task, and when they fall within the perpendicular, the only method of accomplishing it, is for the adventurer to swing in the air, till by dexterous management he can so balance himself as to reach the spot on which he wishes to descend. A basket, made for the purpose and strapped between the shoulders, contains the fruit of his labour; and when he has filled that basket, or has failed in the attempt, he ascends, hand over hand, to the summit. On one occasion, a man who was thus employed, in gaining a narrow ledge of rock, which was overhung by the higher portion of the cliff, secured his footing, but let go the rope. He at once perceived his peril. No one could come to his rescue, or even hear his cries. The fearful alternative immediately flashed on his mind; it was being starved to death where he stood, or dashed in pieces four hundred feet below. On turning round, he saw the rope he had quitted, but it was far away. As it swung backwards and forwards, its long vibrations testified the mighty effort by which he had reached the deplorable predicament in which he stood. He looked at that rope in agony. He had gazed but a little while, when he noticed that every movement was shorter than the one preceding, so that each time it came the nearest, as it was gradually subsiding to its point of rest, it was a little further off than it had been the time before. He briefly reasoned thus. "That rope is my only chance of life. In a little while, it will be for ever beyond my reach. It is nearer now than it will ever be again. I can but die. Here goes." So saying, he sprang from the cliff as the rope was next approaching; caught it in his grasp, and went home rejoicing.

Sinner! you tremble at this incident. Believe me, yours is greater peril! Beneath you yawns the lake that "burneth with fire and brimstone." Stand where you are you cannot. Time will force you thence. Salvation is set before you. It is nearer now than ever it will be again. Lay hold of it. Cling to it with the firmness of a death-grasp. This is your only chance of safety. And it is not a chance alone. It is a certainty, a glorious certainty: and the only danger is, that, refusing to embrace it, you will defer escape until it becomes impossible. Then make that plunge at once. Beneath are everlasting arms.

In one word:—quit all self-dependence, throw yourself on Christ, and even you shall find that he is able to save unto the uttermost; Heb. vii. 25.

REVIEW.

The Perils of the Nation,—an Appeal to the Legislature, the Clergy, and the Higher and Middle Classes. Seeley, Burnside, and Seeley. London. 1843.

“THE Perils of the Nation” have now become so imminent and alarming, that it is the duty of every lover of his country to endeavour to know their cause and their cure. The vessel has been brought by her rowers into deep waters, and it will require wise heads and strong hands again to bring her into the calm sea, without damage and loss. The evils which press on us are all the more perilous, that they assail us not from one only, but from all sides; and they are the less easily remedied that they are the growth of ages, in which corrupt legislation and self-interest have been daily preying on the public weal. We have inherited from the feudal era much of the unnatural feeling between superior and serf which it cherished,—from the period of a half accomplished reformation in England, when there was next to a drawn battle between popery and protestantism, we have entailed on us the dangers induced by a sacrifice of truth to policy and caprice,—and from the sad years of continental and colonial wars, for the pride of reckoning a few victories in our annals, we have brought on us immense national debts, and we groan under the burdens of a grievous taxation. Hence the perils of the nation, which every true patriot must deplore. The voice of complaint is loud, bitter, and almost universal. It is heard from great cities, where scenes of former bustle and joy are changed into desolation and silence, over which, in many cases, are brooding the gaunt forms of starvation and despair. It comes, too, from rural districts, the wonted abode of competence and cheerfulness, but now the scene of the farmer's losses, the labourer's wants, and the incendiary's destructive fires. What is the consequence? No attentive observer can fail to perceive that the breach, between the poor, who have no bread, and the rich, who have enough and to spare—is daily widening, and that a dire contest is going on, all the more perilous that it is between class and class—the one party looking down on their assailants with neglect or scorn, and the other looking up with a deep feeling that they are injured, and that the endurance of wrong has its limits with the oppressed and the free.

The object of the volume before us is to draw attention to the present perils of our nation, and to point out the peculiar duties of several influential classes towards removing them. The prosecution of this object with usefulness and success, does not require so much great talents, as unwearied perseverance in gaining a knowledge of facts, a strict impartiality in exposing the wrongs of all the oppressed, and honest dealing with every class who have it in their power to avert the dangers which threaten the national well-being. To us, the work under review appears to come very far short of these qualities. The author evinces some little acquaintance with the facts bearing on the state of the manufacturing and mining classes, but the information he thus gives is partial, not always correct in its impression, and often ill

arranged. The sympathy he professes for the poor is certainly strong in its expression; but as it is generally, if not always, loudest in complaint when it approaches the factory and workshop, and soft in its murmurs when it reaches the cottages of the peasantry, we cannot but regard it as sentimental, if not one-sided. His general views, too, of social economics, and many of the opinions he expresses respecting the sources and remedies of our national dangers, seem to us to be utterly fallacious. He holds that one great cause of misery among the agricultural poor, is their not having allotted to them small plots of ground which they might cultivate with the spade as of old, and thus aid in supporting their families. Were these few acres (*pauca jugera*) only granted to our suffering peasantry, our author seems to anticipate a speedy return of Arcadian delights! The theory may be pleasing and harmless for a man to indulge in his study, but in regard to its practical effects we have only to express our decided conviction, founded partly on observation, that, were it acted on to the fullest possible extent immediately, and were the author permitted to look on the scene of promised bliss rising out of it, he would find himself in a plight somewhat like that of honest Bunyan, when he says, "So I awoke, and, behold, it was a *dream*."

Having made some remarks on the subject of our nation's perils in his introduction, the author proceeds, in the first seven chapters, to give illustrations of the wrongs of the poorer classes from over-tasked and ill-paid labour. First, he presents a detail of facts regarding the condition of the manufacturing poor. These have many grounds, it will be admitted by almost all, for complaint. The nature of their employment necessarily confines a large number in one place, in an unhealthy atmosphere, and in many cases calls them to an irksome and exhausting labour. Engaged in this department of toil there are vast numbers of women and children, and, considering the nature and place of their labour, the hours of daily work are for the young at least much too protracted. When we think that they are immortal beings, and are living here just to prepare for an undying state of happiness or woe, we cannot but deeply feel for the young boy or girl, hurried early from rest in the morning, confined to a monotonous and wearisome employ through the day, sent home completely exhausted in the evening, not for improving the mind for life's great end, but only to drop into sleep, that the body may be recruited for similar toil on the coming day. We have certainly no sympathy with the cheap humanity and false philanthropy of those, who vociferate for shortening the hours of labour in factories, while they refuse to undo the heavy burdens which make the poor man's leisure to be spent in the pining of hunger, or in hearing the cries of his children for bread. Nor do we think it compatible with sound legislation in a free state, that any class of the community, who are of age to judge for themselves, should have their hours of daily labour appointed them by the sovereign voice of public law. Nay, farther, as a general principle, and in ordinary cases, we should deem it the wisest course in the legislature not to interfere with the natural and immediate guardians of the young, in their employing them in juvenile labour. But, as the state is the public guardian to all classes of their natural and social rights, if cases shall occur, and be satisfactorily proven, where parents are guilty

of generally allowing their children to be over-tasked in toil, we hold it clear that the legislature may and ought to see that the weak be not oppressed.

The question, however, may now be put, Have we actually in our country at present a call for legislative interference in behalf of the young employed in public works? In reply to this, candour compels us to admit, that considerably exaggerated statements have been made on this subject in the declamatory harangues recently delivered in different parts of the country. At the same time, we cannot help thinking that, on the other side, sentiments have been expressed, regarding the rights of parents to employ their children as they choose, and also regarding the nature of the occupations of juvenile labourers in factories, and the healthful glee with which they close their daily work,—not accordant with truth, or with manly affectionate feeling towards the rising generation. We ask any candid christian man, who “loveth our people,” to examine the parliamentary reports on juvenile labour, let him look at the statements of witnesses respecting the length of hours, the nature of much of their employment, and the appearance of many of the youthful children of toil, and say, are the facts thus recorded on the condition of those who shall, in a few years, be fathers and mothers in the nation, just those which a healthy state would desire. Or let the same observer change his position, and take an actual survey of these labourers in their employ, let him mark the position in which they are placed, often in a very impure atmosphere, bound to a close and frequently fatiguing toil through the day; let him notice what pictures of exhaustion many of them are at the close of their labours in the evening, and how unlike the buoyancy of youth they drag along to their task again at early morning,—and say is this the proper manner of immortal beings spending the early and best days of life? Now, we concede, if such were rare instances or obviously of temporary continuance, it might be difficult to apply legislation to them; but, seeing that thousands of the young are thus employed through the country, we think the legislature is called on to consider their case, and cut off occasion from unnatural or imprudent and avaricious parents, from over-tasking their children in toil. Of course, the moral effect of any measure of relief and protection, will depend on the degree of its freedom from party considerations in its formation, and the extent of good faith with which it is acted out, by those who have much in their power in its practical application.

In regard to our author's statements respecting the extent to which women in the south are employed in heavy metallic labour, the proper work of men, we are convinced they are considerably exaggerated.*

* We are not aware that any authorized statistics exist to a great degree showing the actual facts in this case, and we are not able to state what these are. But we will give a parallel case, proving how fallacious it is to depend on newspaper paragraphs, or private letters, as the author has sometimes here done, for accurate statistics respecting large manufactories. It has been often of late stated, that women were to a very great extent employed in the factories, while their husbands were going idle. But what is found to be the fact from recent inquiry? 421 factories have been examined, at which 116,281 persons are employed. Of these there are, above twenty-one years of age,—males, 28,459—females, 26,710; males, married, 18,780; females, married, 10,721,—of whose husbands, 5314 are employed in factories, 3927 in other trades, and

We make the same remark on his observations in reference to the extent of demoralization in factories. Let him examine the different reports of Commissions who received evidence on the subject, and he will find, from a comparison of the state of morals in rural and manufacturing districts, that the latter are superior to the former, and we are quite sure his description is devoid of anything like accuracy when applied to Scotland. We cheerfully bear our testimony to the fact, that here many rise above the disadvantages which, from their circumstances, beset them. Some of the best *thumbed* bibles we have ever seen have been in factories, where, when permission was granted, moments that could be snatched in time of work were eagerly seized to prepare the scripture lesson; and many teachers of youth can witness, that many of the most intelligent and pious of their classes are young persons employed through the week in factory labour. In looking to the spiritual diligence of many of these, in connexion with their temptations from wearisome toil to indolence, we have often been reminded of the scripture—"The kingdom of heaven suffereth violence, and the violent take it by force."

We are next led by the author to survey the condition of the mining poor, and here we trace a still darker page of suffering only recently laid open to the public eye. We give the following extracts in illustration :—

"The position of the miner is inevitably one of unnatural gloom, discomfort, and peril. The interior of a coal mine is a region of darkness and fear, sufficient to daunt the boldest spirit, and to sadden the most mirthful. At certain depths, passages or galleries run off, intersecting each other, like streets in a city, but often exceedingly low roofed, hewn out in the solid bed, of which immense masses are here and there left, like huge misshapen pillars, to support the roof. Some of these seams are ten yards in thickness, others ten inches, and in many of the mines now working, the passages do not exceed *eighteen inches in height*. The nature of the ordinary employment in coal mines is to the stout man appalling, to his vigorous intellect debilitating, to his sinewy frame, in its full maturity, exhausting. But of man we will not now speak, except to individualize one, the head of a family. From the insufficiency of his own labour to provide for them, ere his wife and babes can eat, they must be immersed into the untold horrors of these subterraneous hells, they must labour in these abodes of darkness and the shadow of death. The coal having been broken off by the men, who are often obliged to lie on their backs, and in that position to knock it away, it must be collected and carried to the bottom of the shafts. A loaded corve, perhaps about eight hundred weight, is usually drawn, on an average, from three to nine miles a day; how terrible the exertion must this be to a delicate girl, or to a woman. And this in darkness, in damp, in extreme cold and extreme heat alternately, under the control of men whose discontent and discomfort can vent themselves in any measure of cruelty on the poor harnessed slave, who works at their back. But one more branch of mining occupation remains to be noticed. To open and shut the doors placed in the passages to regulate ventilation, a helper, called a trapper, is required. For this purpose, little creatures of eight, five, yea, four years, are chosen, whose fathers carry them down to the pit, place each little babe behind a door, and leave it crying with cold or terror for twelve or fourteen hours. This has been done by christian parents, with the complacent acquiescence of christian gentlemen, noblemen, and legislators, and, in fact, of the whole country; and we challenge the universe to outdo it in cold-blooded barbarity. A little girl said to the Commissioners,—'I have to trap without a light, and I'm scared. I go at four, and sometimes half-past three, in the morning, and

the whole number of husbands having no regular employment, 821.—*Statistics prepared at Manchester to be presented to the House of Commons, April 1844.*

come out at five and half-past six. I never go to sleep. Sometimes I sing when I've light, but not in the dark ; I dare not sing then.'—Pp. 30-42.

In regard to these most flagrant and painful instances of human suffering, the very thought of which must chill any feeling soul, we could have wished our author had been much less *general* in his denunciations, and pointed his rebukes somewhat more *home* to the quarters to which they apply. Do not many of our titled nobility possess mines, and wink at the oppression which they could, without difficulty, prevent ? A similar observation might be made regarding the strain of the author's remark, in his chapter on the sad condition of the agricultural poor. In this there are facts detailed, bringing to light the present *exterminating* process followed by many landowners in the country—a process, the heartlessness of which cannot be too severely condemned. Not only are our poor labourers tasked through the vigour of life, with wasting toil, in all varieties of weather—not only are they provided, in a vast number of cases, with cottages far from comfortable—not only are their wages so low, that, with a rising family, a little saving for the time of need is almost entirely out of the question ; but when the strength of their once robust frames has been drawn out of them, all manner of plans are often tried by those who have profited by their faithful services, to “get rid of them,” and to cast them on some neighbouring town to feel, till they die, how cold is the charity of strangers. And as a proof of the utter want of sympathy from those in high places towards the poor, do we not see the lords of the soil,—with some honourable exceptions,—as they get them under their power, engaged, and glorying, in levelling the homes of the peasantry with the ground,—lest starving children, whose fathers served them and their ancestors, should have claims on them for bread. We can go through now almost no part of rural districts, where, in days gone by, little hamlets, smiling in the sun, greeted the passing traveller, and were the centre of home feelings and family loves to many hearts, but now we are pained to see the unroofed cottage walls crumbling to ruin, or the ploughshare passing over the ground where they once stood, and the old garden trees the only witnesses of the ancient happy homesteads. And meanwhile the soul is saddened by the story of those who dwelt there being driven forth to end their days somewhere among strangers in penury and neglect. “For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord ; I will set him in safety from him that puffeth at him.”

In chapters 8th, 9th, and 10th, the author gives illustrations of the perils of the nation arising from the prevalence of the selfish principle, the want of sanitary regulations, and the errors of the day. The selfish principle he states truly to be lamentably prevalent in commercial transactions, in the disposition shown by one to take advantage of another, in the want of stern integrity in mutual dealings, and in the recklessness frequently evinced in driving a trade. It is manifested also, at a most deplorable expense of comfort and life, in the most inadequate wages given to many of the labouring poor, and here particular attention is directed to a numerous and greatly injured class—*young females engaged as sempstresses, especially in large towns.* Who can read the accounts of their close employment, their pitiful remuneration for labour, and their fatal failures of health consequent

on their protracted toils needful to a scanty supply of the necessaries of life, without weeping over their woes? Among the foremost of the errors of the day, indeed the only one here specified, the author places Malthus's opinion on population, to whose "preventive check" system he shows no mercy. Most persons who have thought maturely on the subject are, we believe, of a different opinion from the author; others, whatever be their views on the question itself, will think some of his expressions here so very near the edge of the improper that they had better been erased before going to press; as for us, we earnestly wish we had no greater errors of the day to deplore than Malthus's theory of population!

We have in chapters 11th and 12th our author's views regarding "Pauperism and Education," in which he speaks so strongly as the churchman and conservative, that it will not be supposed we can, to any great extent, agree with him. He has great faults to find with the English new poor law. We do not say the measure is absolutely perfect, no wise man thinks it so. But that it is a decided improvement on the former system we firmly believe, and something like it we are convinced would be greatly superior to the present scanty and most partial mode of providing for the poor in our own part of the island. We give to the writer under review credit for sincerity, in the sympathy he expresses for the poor being taken from their homes and collected together in the workhouse, but reason and common sense demand some more powerful argument, than one founded on pity believed to be at best not according to wisdom, for setting aside a measure which remedies many former evils, and evinces to a great degree the union of judgment and benevolence in its provisions for the objects of public charity. Nay, though the argument here urged is doubtless used honestly by some, many are disposed to think that it is often employed *ad captandum vulgus*,—put forth as a foil by the clergy to cover their chagrin, in possessing so little power in distributing the nation's bounty. On the subject of education we join with our author in lamenting the miserably limited provision made for instructing the children of the poor. We agree with him farther, that education is a fit subject for legislative enactment, and that a portion of the public treasure ought to be devoted to this most necessary thing. But we ask who have prevented this from being done long ere now? Is it not the Church of England, by the absurd claims of her bishops for such control over schools, that their fellow countrymen had been sacrificing all the religious principles which they hold dearer than life, if they had conceded them? Arguing on this the author gives us a rare specimen of the logic of Church of England christians, "Is it not lamentable" says he, "that after all these fearful details had produced their natural effect on the House of Commons (last year), after the Government had been impelled to attempt the application of a remedy, all was frustrated by a miserable squabble about the appointment of trustees, and some other matters of detail, in which the dissenters conceived that some undue advantages was given to the church. Surely if even an inspired apostle could rejoice at sectarian teaching, and say 'some preach Christ of envy and strife,' &c., it must have been a spirit far removed from the primitive which roused itself to oppose an effort to supply education to

the people."—P. 223. Yes, indeed, how *unchristian* and *un-apostolic* a thing it was in factious dissenters not to bend the neck to the heel of dominant episcopacy! But if it was *so* bad to withstand the undue advantage claimed, by what name are we to call that spirit which "roused itself" so imperiously to demand the injustice,—if it was so un-apostolic not to rejoice in the *envy and strife*, are they in reality the true successors of the apostles, from whose ambition the envy and strife sprang?

Another chapter follows on parliamentary interference to remedy the evils previously delineated. Our author here, as elsewhere, shows himself no great friend to extending machinery and manufactures, and speaks loudly of reckless speculation, and glutted markets by over production. These are symptoms of day-dreaming which will vanish when the shadows flee away,—till then argument seems to be vain. In speaking of accidents in factories we are persuaded the author does the owners of these great injustice, by attributing them to their culpable negligence, in their not boxing in dangerous parts of the machinery. We will not say that no accidents ever occurred from this cause, but we believe them to be extremely rare indeed, and no writer should make such broad assertions as to leave the impression, that the lives of a part of the community are needlessly thus exposed to save a small expense. It is written, "Thou shalt not bare false witness against thy neighbour."

The remaining chapters of the work are occupied with addresses to the various classes indicated in the title. The address to the bishops contains some plain things to their lordships regarding their preferring the rich to the poor in the choice of the clergy. Still, the subject on which greatest plainness of speech was needed here, the author touches with a timid hand, and dismisses with some general hints. Does he not know that Puseyism is at this hour perilling the protestantism of the Church of England, and threatening to turn over her immense ecclesiastical power to restore popery in these lands? If so, why does he not speak boldly on this as he has done on other subjects? He can lift up his voice, and we hope not in vain, against oppression of the bodies of children, why does he not cry aloud to the overseers of the house of God, that they betray not their trust by allowing wolves in sheeps' clothing to creep in unawares, to destroy souls by "damnable heresies?" This we cannot but regard as one of the most imminent perils of the times, to which a certain class of our countrymen are exposed, and surely the great duty of every servant, especially in that church in danger, who would deliver his own soul, is to warn those in peril against being "led away with the dissimulation." "Remember, therefore, how thou hast received, and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come unto thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names, even in Sardis, who have not defiled their garments, and they shall walk with me in white, for they are worthy. He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

RELIGIOUS INTELLIGENCE.—FOREIGN.

SURVEY OF MISSIONS.—Persia.—The American Board occupies one station in Persia, at Ooroomiah, on the western confines of that empire ; and another to the south-west of it, at Mosul, within the borders of the Turkish empire ; both of them with a view to the Nestorians, who occupy, in considerable numbers, the adjoining country. The history of this people has already been given in this Magazine for the present year ; and also the melancholy tale of the recent calamities with which the Independent portion of them, in the neighbourhood of Mosul, has been visited, in the barbarous attempt of the chief of a neighbouring Koordish tribe to extirpate them from these mountains, or to reduce them to subjection, and to a submission to Mohammedanism. It remains to be seen what effect this massacre will have upon that branch of the mission which had reference to this ill-fated tribe. But, prior to that event, the general prospects of the mission on behalf of the Nestorians was so encouraging, as to have induced its friends to reinforce it considerably ; so that the number of their missionaries in that field are in all about twelve or fourteen. At Ooroomiah they have had a seminary in operation since 1836, the object of which is to afford facilities for a christian education of a much higher order than had been previously known among that people ; and it is interesting to remark, that a considerable number of their priests and deacons, have already availed themselves of its advantages. The number of scholars, by the latest accounts, was about seventy-five ; among whom are six priests, and eight or ten deacons. “Most of the priests attending are far advanced in life ; some of them decrepit, and their locks whitened by threescore winters ; but they are always in their place. They present an interesting spectacle, as they stand in a class with the lads to read the tracts which we have published in the modern language, and are seen by hours together bending over the Scriptures. The scholars are gathered from all parts of the plain, and several districts of the mountains. They will carry to their homes the truths which they learn here ; and most of them will probably ere long sustain ecclesiastical offices. Many who have been two or three years in the seminary have been sent to the villages to teach schools.”

Syria and Palestine.—The American Board has two missionaries stationed in Jerusalem, six or eight at Beyrout, and two at B'hamdoun at Mount Lebanon. The Jews society has four missionaries, with other functionaries, in Jerusalem ; two at Safet, about eighty-five miles north of it ; two at Beyrout, and they have resolved to occupy as a missionary station what was the ancient Hebron. It is well known also, that a bishop of the English Episcopal Church, with his usual attendants, has been settled in Jerusalem. The mission of the American Board has been severely tried, by the death of some of the mission family, and by the ill health of others (such as to have compelled them to return home,) and still more by those recent circumstances in the condition of the country which have proved so adverse to the object of their labours. The warfare, by which the Sultan was re-established in the government of Syria, was succeeded in the following year by a civil war, in which the Maronites and Druses, the two principal tribes, occupying the mountains of Lebanon, contended for the ascendancy ; and which resulted in the triumph of the Druses. The latter tribe are a mongrel Mohammedan sect, followers of el Hakim, a pretender to the Caliphate, who made a noise in Egypt about the close of the tenth century. The Maronites are a sect of Syrian christians, who, retaining by express stipulation their own ritual and religious opinions, own the spiritual jurisdiction of the Roman Pontiff.

Like all the corrupted sections of christianity, they have that intolerance of spirit, and hatred of the light of the pure gospel, which would make them look with great jealousy on any bible missions at work in their neighbourhood. "Their patriarch had been concerting measures, and, for a time, with appearance of success, by which he might be enabled to domineer over the whole of Lebanon, and expel the American mission in that quarter from the country. But just when it seemed as if he was to carry all before him, the Druses, impelled to desperation, rose in arms, and broke down his power. And now, both parties being weakened by the struggle, the Turk comes in, but with what precise ultimate design is not yet known." "The present effect upon our mission," say the directors, "of so much revolution and uncertainty, anarchy and misrule all round about, has been very unhappy. The older missionaries ride out the storm by the anchor which is cast within the vail. The prevailing opinion is, that valuable experiences will come out of this fiery trial of our faith. One thing is certain, the providential interpositions in behalf of this mission, within the two past years, demand the thankful remembrance of the Board, and should animate our faith. The mission has ten small schools, containing nearly 300 pupils. The seminary at Beyrout has twenty-two boarding scholars, and as many day scholars; and eleven female boarding scholars are in the families of the missionaries. The press has sent forth nearly 650,000 pages." One of the missionaries writes, "Hitherto we have reason to bless God for the toleration afforded us under the laws of Mohammed, a toleration which would vanish at once if the reins of government were put into the hands of any one of the Christian sects of the country." In reference to the Jewish mission, their report states, that "baptism has been administered to eight Jews within the year. The missionaries have received information of thirty-six individuals being secretly convinced of the truth of Christianity, who were kept back from making a public profession by the severe measures adopted by their rabbies; who, well knowing that Judaism has no longer any hold on their hearts, seek by the most unjustifiable means to prevent their open defection. Three rabbies are now receiving regular instruction from the missionaries, preparatory to baptism." At the same time the missionaries have had to encounter opposition, which at times assumed a somewhat formidable aspect. The building of their church at Jerusalem was stopt by order of the Pasha; and permission to resume the building of it had not, by the latest accounts, been obtained. The persons of some individuals connected with the mission have been exposed to danger: their medical man was nearly killed by a number of soldiers, who assaulted him while riding on horseback in the city, dragged him from his horse, and beat him with severity: their Italian maid-servant was so unmercifully beaten by some ferocious soldiers, that she was confined to bed for two months; and one of the missionaries was twice assaulted, and roughly handled; "but amid all these storms and tempests," they remark, "the word of God makes way for itself."

Egypt.—The Church of England Missionary Society has one missionary at Cairo, with a female teacher. In direct missionary labour they can have access only to christians of the Coptic church; among whom, as in all the other oriental churches, there remains almost nothing of christianity but the name. An educational institution is formed in connexion with the mission, which has been recently remodelled, in order more especially to adapt it to the wants of Coptic youths, intended for the ministry of that church. And it is the hope of the committee that this institution may be instrumental in diffusing through the Coptic church, such a measure of scriptural truth, that by means of the Copts themselves, it may eventually be purified from its errors. In this institution there were

at the last date seven students ; in the school were eighty one boys and 130 girls.

Abyssinia.—The same society had three missionaries destined for Abyssinia ; but after repeated attempts to enter the country, in which they had to endure both suffering and peril, they have found themselves foiled in their endeavours to re-establish themselves in that country, and have been obliged to quit it. One of them has gone to Aden, agreeably to previous arrangements, with a view to reach the Galla tribes of South-Eastern Africa from the Indian Ocean.

RECENT INTELLIGENCE.—*Sandwich Islands*.—The pastor of the second church at Honolulu, the chief town of one of the lesser islands, gives in a letter the following interesting particulars respecting his own church and labours. “ My average congregation on the Sabbath has been 1500, and sometimes 2000. For months together I have entered upon my every-day work at sunrise, and laboured till nine or ten o'clock at night, with scarcely time to take my necessary food. Since the first organization of my church, in April 1838, there have been enrolled in it, in all, 1905 members. Of this number, 136 have died ; 79 dismissed to other churches ; 105 excommunicated ; 22 are now suspended ; which leaves in regular standing now 1563. About 2000 of my congregation have joined the temperance society, including about five hundred children and youth. We have five district schools, embracing more than seven hundred children, taught by nine native schoolmasters, most of them very efficient teachers. The Sandwich Island Christians are very poor, and little can be expected from them at present as respects benevolent contributions. During the last four or five years they have raised, for various religious purposes, 3670 dollars. I hope the time is not far distant when they will feel it their duty and privilege to undertake the entire support of their pastor. Popery has established herself here, as you are aware, by the aid of a man-of-war. The priests are very industrious, and have gained proselytes among those who prefer darkness to light, because their deeds are evil. Still their progress is comparatively slow ; and at present the king and chiefs are decidedly Protestants, and they have taken a good stand on the subjects of education and temperance.”

It is known that these islands were taken possession of by a British officer, commanding in the Pacific, in name of the British government, in February 1843 ; and in July following, were, by the British commander-in-chief in those seas, restored to their rightful sovereign. Prior to this usurpation, licentiousness, which, by the visits of corrupt seamen to these islands, had prevailed to an awful extent, had been made punishable with imprisonment. This law had been rigidly enforced ; and profligate seamen, attributing the passing of it to the influence of the missionaries, had raised loud outcries against them in England and America. It is humiliating to think that no sooner was a British commission established under the temporary occupation of these islands, than an order was issued repealing this law of the native government.

Death of Missionaries.—The London Missionary Society have again had to mourn over the death of tried and eminent missionaries, the Rev. Samuel Dyer, of Singapore, who, during a period of sixteen years had laboured devotedly on behalf of the society, and had gone on a voyage to China, with the view of entering upon more direct operations on behalf of that great empire ; and the Rev. D. John, formerly missionary in Madagascar, and latterly residing in the Mauritius, with the view of still watching every opportunity of promoting the interests of christianity in the island, which they had been compelled to quit, after a period of so successful labour in it. At the time of his death, he was at Nosibe, a small island on the north coast of Madagascar, whither he had gone in prosecution of that object ever nearest to his heart. He was cut off by a relapse

of the Malagassy fever. The United Brethren have also been bereaved of another youthful missionary in Jamaica, Br. Will. S. Blandford, cut down by yellow fever, on the 1st of November last, in the twenty-seventh year of his age. These three missionaries have all fallen by the fever of their respective climates, thus sacrificing their lives in the work of the Redeemer, and from love to the souls of men. Among several female missionaries who have recently been cut down, the latest accounts from India mention the death of Mrs Clerkson, at Surat, who, on the 7th of February, was attacked by cholera, and died on the 8th. "The summons was hasty, but she was prepared: her lamp was trimmed."

EXTRACT OF A LETTER FROM REV. P. ANDERSON, JAMAICA, TO THE
REV. DR HEUGH.

"Bellevue, March 4, 1844.

"MY DEAR FATHER,—We arrived here on the 20th of February. Our voyage was, in many respects, pleasant, and I trust in some degree profitable. We had an opportunity of worshipping God every morning, when the passengers attended, and every evening, when the sailors, as well as the passengers, assembled around the family altar. On Sabbath also, we had an opportunity of making known the gospel, either below or on the deck of our floating sanctuary, in the midst of God's wonderful works. And it may be that the seed of the word thus sown from day to day among these simple-minded hardy Britons, who go down to the sea, and do business in the great waters, will spring up, and bear fruit in some, to the honour of a gracious redeeming God. At all events, I accounted the liberty of meeting my fellow-men, in such circumstances, a great privilege, and I endeavoured to improve the privilege to the best of my ability. And now that we are brought in safety and peace to the land of our adoption, anew would I erect the stone, and say, "hitherto hath the Lord helped us." There were upwards of forty souls in the vessel; and for the Lord's goodness to all, amid the perils of the mighty ocean, in our preserved lives, and continued health, and other temporal comforts, I bless him, and especially for the privilege, not only on the Sabbath, but on the other days of the week, of bringing before them the great Saviour, and the adequate salvation. And now, in relation to the beloved infant flock from whom I have been so long and so painfully separated, I trust I can say, in the language of an apostle, and in the hearing of him who searches all hearts, "I am determined to know nothing among you save Jesus Christ, and him crucified." This brief letter is all that the bustle of landing, getting up things from the wharf, meeting friends, setting the church in order, will allow at present; but you may possibly have a longer and fuller account of things, upon the recurring of a subsequent opportunity.

RELIGIOUS INTELLIGENCE.—DOMESTIC.

UNITED SECESSION CHURCH.

PRESBYTERIAL NOTICES.

Wigtown.—The congregation of Kirkcowan, on the 5th March 1844, presented a petition praying the presbytery to take the steps necessary for the formation of the pastoral relation between the Rev. Thomas Smail, and them; but, owing to an informality in the congregation's procedure, the prayer of the petition was not granted, and the congregation were instructed

how to proceed in the matter, according to the forms of procedure. Messrs Pullar and Fleming were appointed to examine the clerk's missionary account for the past year, and reported that they had found it correct. Mr Towers having resigned the office of treasurer, Mr Pullar was elected as his successor. Agreed to ask from the Home Mission Fund L.10 for the congregation of Gatehouse. Enjoined the congregation of Kirkcowan, and the Rev. Mr Smail, to present a statement of their accounts at next meeting. 23d April 1844, Heard Mr James M'Crackan deliver an exercise and additions on Heb. ix. 13, 14, which was approved of, and he was encouraged to prosecute his studies. The congregation of Kirkeowan presented a petition praying for a moderation, which was granted. Mr Towers was appointed to preach and preside on the evening of the 28th of May, at six o'clock. The clerk intimated that the people about the House-of-the-Hill wished occasional supply of sermon from the presbytery, and Mr Hannay was requested to visit them as soon as convenient. An overture to the synod, respecting a union between the Relief and United Secession churches, was adopted unanimously, to the effect that the synod resume the negotiations formerly begun, with a view to bring about a union between the two churches as soon as practicable. Engaged in devotional exercises, which were conducted by Mr Smellie. Fixed the roll of presbytery for the synod, and appointed the next meeting to be held at Wigtown, on the 13th of June next.

Selkirk.—The presbytery met at Melrose, on the 16th of April. Mr Robson reported that the mission committee had fulfilled the instructions of the presbytery, having drawn up an address to the several congregations on the subject of the Trinidad mission, of which they had caused 2000 copies to be printed, and that the copies sent to each congregation were, as nearly as possible, in proportion to the number of families. The presbytery then proceeded to consider the various matters sent down by the synod to the presbyteries. In reference to the report of the committee, on the best means of aiding weak congregations, the presbytery declined giving any report as a presbytery, reserving to its members the right of stating their opinions when the subject comes before the synod. In reference to the proposal to have a salaried agent for the synod's mission business, the presbytery agreed to state that, inasmuch as the joint-committee have not sent down the reasons for this proposal as directed by the synod, and as the matter, in consequence, has not been submitted to the sessions, the presbytery, though favourably disposed to entertain the proposal, declined giving any report at present. In reference to the overture from the presbytery of Edinburgh, to revise and alter a portion of the Summary of Principles, the presbytery, after some reasoning, unanimously agreed that it should not be adopted. The presbytery then resumed the consideration of Mr Lawson's overture for the revision and abridgment of the subordinate standards; and, after deliberation, agreed to transmit the overture to the synod with an expression of their cordial approbation of the object which it has in view. All the students within the bounds were enjoined to appear at the next meeting, and deliver their discourses; and subjects were assigned to them for examination before their return to the hall. The next meeting of presbytery is to be held at Melrose on the 11th of June.

Newcastle.—The Presbytery met on the 23d April. Mr Muir reported his proceedings with the persons now worshipping in the Close Chapel, with the view of their being congregated. His proceedings were approved, and the persons recommended by him were received accordingly. Mr Lawson was appointed to preach and preside at a meeting for the election of elders among them on the 8th May. Mr Bell was appointed to preach and preside in the moderation for a call by the congregation of

North Middleton, for a fixed pastor, on the 19th May. It was agreed to continue, as formerly, the supply of Mailing's Rigg, till next meeting of the Presbytery; and, under certain conditions, to apply for aid from the Synod's mission fund, to meet the expense of a preacher being located there for three months. Against this decision Mr Bell protested, and appealed to the Synod, and to his protest Mr Douglass adhered. Read a memorial from some persons in the congregation of Blackett Street, upon the subject of missions, which it was agreed to transmit to the Synod's committee for missions. After some conversation as to union with the Relief Church, it was resolved to recommend to the Synod the adoption of the best practicable measures for the attainment of that object. The draft of a circular for obtaining the appointment of a provincial synod, with the view of promoting a union with other evangelical Presbyterians in England, was read and approved; and the committee who prepared it, with Mr Boyd, were instructed to have it forwarded to the parties for whom it is intended. Finding that important business is often impeded by members withdrawing from the Presbytery at an early hour, it was now agreed to urge on all the propriety of arranging matters so as to have the opportunity of attending to their duties in the Presbytery at the appointed times of meeting. Next meeting to be held here on Tuesday, 4th June, at ten A.M. The committee appointed to visit Allendale reported their proceedings, which were approved. Upon that report it was agreed not to resume that place as a missionary station, under present circumstances.

PROCEEDINGS OF THE UNITED ASSOCIATE SYNOD.

THIS Court met in Glasgow on the evening of Monday the 6th of May. After a very appropriate sermon by the Rev. Thomas Struthers of Hamilton, moderator, from Isaiah xxvii 6, (which we are happy to state has since been published) the Synod proceeded to make choice of a new moderator, when the Rev. Thomas Stark of Forres was elected, and took the chair accordingly. We shall endeavour, under various heads, to give an outline of the business which has been before the meeting.

Union of Secession and Relief Churches.—A number of overtures and petitions from various Presbyteries and congregations were presented and read, urging upon the Synod the propriety of consummating, as speedily as possible, this long contemplated union; and a committee was appointed to consider what steps should be taken by the Synod to accomplish this object. The committee reported at a subsequent sederunt, when the Synod unanimously adopted the following resolutions:—

"1st, That this Synod entertains towards the Relief Church the warmest sentiments of esteem and affection.

"2d, That the Synod rejoices in the steps which have been already taken to effect a union between the Secession and Relief Churches.

"3d, That in the opinion of this Synod there are no sufficient reasons for long delaying such a union, and very powerful reasons why it should be speedily consummated.

"4th, That the proposed union, to be happily effected, must have the cheerful and zealous concurrence of our people, and as a free interchange of ministerial services has already received the full approval of both Synods, this Synod recommends that its approval be more extensively acted upon; and that it be followed up by such devotional meetings, and other demonstrations of fraternal regard, on the part of the churches, as to leave no doubt of the friendly interest everywhere felt upon the subject.

"5th, That a committee be now appointed to use their best endeavours in carrying out the design of these resolutions, and more especially to meet with any committee that may be appointed by the Synod of the Relief Church, and consult with them, whether it may be thought advisable that the Synods appoint commissioners to each other to take part in their respective deliberations as corresponding members, and whether the scheme of union, which was generally approved of by both churches, should be reprinted and circulated."

The following committee was then appointed to meet with a similar committee from the Relief Synod, for the purposes specified above, viz. Drs Heugh, Beattie, King, Hay, Robson, and Ritchie, and Messrs M'Kelvie, William Johnstone, and M'Gill, ministers, with Messrs David Anderson, Andrew Mitchell, and James Peddie, elders.

Dr William Peddie, Mr M'Kelvie, and Bailie Gray, were appointed a deputation to communicate the above resolutions to the Relief Synod, at its meeting in Edinburgh on the 13th inst.

Revision of the Standards.—At an early sederunt, an overture was introduced to the effect, “that the Synod institute a general and careful revision of the subordinate standards and formularies of the United Secession Church, with the following views—1. That it may be ascertained whether there are not certain positions in them which may be properly expunged, as not entitled to hold the place of articles of Christian or ministerial communion. 2. That it may be ascertained whether there are not other positions which may admit of a plainer and more distinct statement. 3. That it may be ascertained whether it is not practicable to abridge those formularies to a very considerable extent, and thus render them more easily understood in their various bearings; and by this means more thoroughly gain the end of ascertaining and preserving such a uniformity of views as is desirable and necessary to comfortable and edifying ministerial fellowship.” It was moved and seconded, that “the overture lie on the table.” It was also moved and seconded, that “the Synod appoint a committee to take the subject into consideration, and report.” On a division, the latter motion was adopted. At the close of the proceedings of Synod, the committee had not given in any report.

Missions.—According to custom, the evening sederunt of Wednesday, and the forenoon sederunt of Thursday, of the first week of the meeting of Synod, were devoted to missionary business. Interesting reports of the home and foreign missions of the Secession were read by Mr Thomas of Mauchline, and Dr M'Kerrow, the secretaries; but as these will speedily be in the hands of our readers, we do not consider it necessary to enlarge at present. Mr David Anderson and Mr Greig also gave a variety of statements regarding the fund for aiding weak congregations in the liquidation of debt, from which it appeared that the subscriptions and collections recently made throughout the Secession in behalf of this fund, had amounted to about L.8000. The propriety of obtaining the services of a salaried agent to act as secretary to the home and foreign missions was again before the Synod, when it was agreed that the present secretaries shall receive a small salary to enable them to provide occasional supply for their pulpits for the next year, and that Presbyteries be enjoined to report, prior to the first of November, to the secretary for foreign missions, as to their approval or disapproval of the proposition for a salaried agent.

Psalmody.—The committee on psalmody appointed by the Synod some time ago, gave in their report, and laid upon the table a copy of a volume of hymns, compiled by them for the use of the United Secession Church. Copies were ordered to be sent to every session to afford an opportunity of stating any suggestions or amendments in order that the volume may be sanctioned by the Synod at its next meeting.

Case of Mr Walter Duncan, Glasgow.—With this case our readers are nearly all acquainted. Mr Duncan was some years ago deposed for immorality by the presbytery of Glasgow; and subsequently, at the solicitation of several persons, while still under deposition, resumed the exercise of the ministry in Glasgow. His petition was for restoration to the office of the ministry; and a separate petition had been remitted to the presbytery of Glasgow, at last Synod, to be proceeded in according to the rules of the church, from persons composing his congregation, praying for admission, as a congregation, into the Secession church. Mr Duncan's application was first considered, when it was moved and seconded, “That

the Synod, having heard Mr Duncan, and considered the case, and finding that, about ten months ago, he gave up unconditionally his connexion with Parliament Road congregation, and ceased to exercise the ministerial office, thus placing himself in a position of practical submission to the decisions of the Synod in this case; and farther, that, as he has at this time renewed his former expression of deep regret for his sinful conduct in resuming the exercise of the ministerial office, the Synod agree that he be now rebuked for that part of his conduct; restored to the exercise of his office, as a minister of this church, and his name placed upon the list of supplies." It was also moved and seconded, "That the Synod do not at present restore Mr Duncan to the exercise of the ministry." On the two motions, restore or delay, being put, the latter was adopted by a large majority. Immediately after this decision was announced, Mr Duncan rose, and stated that he could no longer profess submission to the authority of the Synod. The case of the congregation formerly under Mr Duncan was remitted to the presbytery of Glasgow, to be proceeded in as they shall see cause.

Deputation from the Free Church.—The Synod, on the evening of Thursday the 9th, presented a very interesting spectacle. A deputation from the Free Church, consisting of Dr Brown, moderator of the Free Church assembly, Drs Candlish, Smyth, Henderson, and Buchanan, with two elders, appeared before the Synod; and, in eloquent speeches, expressed their fraternal affection, and inculcated christian unity and co-operation. Drs Heugh and Young (Perth,) on behalf of the Synod, replied; and the moderator of the Free Church assembly (Dr Brown) concluded the interesting proceedings with a most impressive prayer.

Memorial and Remonstrance of Mr Balfour of Lethendy.—This was a dissent against the resolution of last Synod, when the subject of the atonement was under consideration, and a petition that the Synod would reconsider the decision then adopted. After much reasoning, the matter was remitted to a committee, who subsequently gave in the following report:—

Greyfriars Session-house, 13th May 1844.

The Committee appointed to prepare a motion on the petition and remonstrance of the Rev. A. Balfour, Lethendy, met, and was opened with prayer by Dr Heugh, convener. After considerable deliberation, the committee agreed to propose the following motion.

I. That the Synod allow the petitioner to accede to the dissent of Mr Wilson and his adherents.

II. That the Synod adhere to the doctrine asserted in the deliverance of the ninth sederunt of its last meeting, viz. :—That, in making the atonement, the Saviour bore special covenant relations to the elect, had a special love to them, and infallibly secured their everlasting salvation; and that his obedience unto the death afforded such a satisfaction to the justice of God, as that, on the ground of it, in consistency with his character and law, the door of mercy is opened to all men, and a free and full salvation is presented for their acceptance.

III. That the Synod think it necessary to declare that, on the atonement, the main subject involved in the petition and remonstrance before the court, the doctrine of this church is—Confession, chap. iii., sect. 6.—"As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will, fore-ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, and sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed in Christ, effectually called, justified, adopted, sanctified and saved, but the elect only." Chap. viii., sect. 8.—"To all those for whom Christ hath purchased redemption, he doth certainly apply and communicate the same; making intercession for them; and revealing unto them, in and by the word, the mysteries of salvation: effectually persuading them by his word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation." As illustrated in the Testimony, chap. ii., sect. 7.—"It is a deviation from the truth to hold, that although all men shall not be saved, yet Christ, according to the purpose of God and his own intention, died for all men, actually expiating the

guilt even of those who eventually perish." The third, and apparently the least erroneous, form of holding the doctrine of universal redemption, but still not accurate in its terms, and, as usually explained, inconsistent with Scripture, is, "That Christ by his death placed all men in a salvable state." If by placing us in a salvable state, were meant that the anger of God is appeased by a true and complete satisfaction to justice, so that without reference to decrees which regulate intention, and determine the effect, salvation is open to all men; then doubtless, it is true that so far as *the requisitions of law and justice* are concerned, all obstructions are removed, and every one may be called as welcome and warranted to claim salvation on the ground of Christ's finished work."

The adoption of this report having been moved and seconded, the following amendments were severally proposed:—

I. That the Synod grant as much of the prayer of the memorialist as respects the entering of his dissent from the decision complained of, but see no reason for disturbing that decision. Inasmuch, however, as there is reason to fear that the meaning of the decision has been misapprehended, the Synod think it proper to say that it was not intended as an alteration of the standards of our church, but rather as a declaration of the existence of harmony in regard to the system of divine truth which these standards contain.

II. That the Synod agree that liberty shall be given to Mr Balfour to record his dissent, and that the Synod sympathize with him in his present circumstances; but inasmuch as he was absent necessarily from the discussion that took place at last meeting, the Synod hereby agree that the second part of his petition be not acceded to.

The two amendments having been put to the vote against each other, the first was carried by a majority of seventy-eight to sixty-six. On another vote, putting the successful amendment against the original motion, there appeared for the resolution of the committee seventy-five, and for the amendment seventy-nine, which was consequently adopted.

Alleged Charges against Drs Brown and Balmer.—After some discussion on the object and extent of the inquiry, it was agreed that "a committee be appointed to take into consideration certain statements in the appendix to a publication by Dr Marshall, entitled, 'The Catholic Doctrine of Redemption,' said to affect the reputation of Professors Brown and Balmer, and other parties, and to report; and that they should be authorized to take into consideration the pamphlet published by the two senior professors, as having induced Dr Marshall to write and publish the pamphlet referred to." The report of the committee was as follows:—

"That Dr Marshall did not mean to insinuate that the two Professors, or any other of the parties referred to in the concluding pages of his book, taught what they did not believe to be true, or that they taught what they did not believe to be in accordance with the standards of the church; and farther, spontaneously intimated his purpose to suppress the appendix altogether. Hereupon the two senior Professors expressed their satisfaction with the statement of Dr Marshall disclaiming any intention of ascribing moral blame to them, and took the opportunity to add, that in their own apprehension, no language ever used by them countenanced any pelagian error, and in particular, that the expressions 'opening the door of mercy to all,' 'removing legal and external barriers to salvation' and the atonement, having 'a general as well as a special reference,' are not understood by them to mean, 'that the atonement, in the order of nature, precedes election, or that it opens for all a way to salvation without securing the salvation of any, and that then sovereign love comes in to complete the arrangement by ordaining the elect to life.'

"In these declarations of Dr Marshall on the one hand, and of the two Professors on the other, the committee cordially acquiesced as a satisfactory termination of the matter remitted to them, and agreed to report to the Synod."

Case of Mr Scott of Leslie.—This was a protest and appeal by Mr Scott of Leslie, against a sentence of the presbytery of Cupar, suspending him from the ministry on account of certain charges which he had brought against the presbytery, in a letter published in the "Fife Herald" newspaper, and at a meeting of presbytery. A paper was given in by Mr Scott, retracting the offensive statements referred to; which being satisfactory, the Synod agreed to remove the sentence of suspension, and to transfer Mr Scott, and his congregation, to the presbytery of Perth.

Case of Mr Watson of Methven.—This was a protest and appeal against a decision of the presbytery of Perth, and a committee appointed to act along with them, dissolving the connexion between Mr Watson and the congregation of Methven. It was ultimately decided, by a considerable majority, that “the Synod dismiss the complaint, and protest thereon, and affirm the sentence of the presbytery of Perth, dissolving the connexion between Mr Watson and the congregation of Methven.”

Missionary Collection.—A special collection in aid of the missions of the United Secession Church was appointed to be made, throughout all the churches, on the first Sabbath of December; and it was agreed that the Synod should sanction the adoption of measures for extending missionary operations to Africa, under the direction of the committee on missions, and the presbytery of Jamaica.

The Synod, after engrossing in the records a minute expressive of their sense of the high character of the late Dr Mitchell, and of the efficient services which he had rendered to the church, as a minister and professor, dismissed, to meet in Edinburgh, on the first Monday of May 1845.

CONGREGATIONAL REPORTS.

Alloa.—On the 4th March last, the annual missionary meeting of the first congregation of Alloa was held—the Rev. P. McDowall in the chair. The meeting was numerous attended, and able and effective addresses were delivered by the Rev. Dr Heugh of Glasgow, and the Rev. James Gilfillan of Stirling. The following is the account of sums collected by the congregation for missionary and other benevolent purposes during the past year :—

For Presbytery's Missionary, Jamaica,	-	-	£40	0	0
--- Synod's Home Missions,	-	-	15	0	0
--- Synod's Missions, (extra collection),	-	-	8	10	10½
--- Scottish Missionary Society,	-	-	8	6	2
--- Schools in Orkney,	-	-	8	0	0
--- Alloa Charity School,	-	-	6	0	0
--- Glasgow African Mission,	-	-	5	0	0
--- Moravian Missions,	-	-	5	0	0
--- Alloa Tract Society,	-	-	4	0	0
--- London Missionary Society's Ship,	-	-	3	0	0
--- Jewish Institution, Dusselthal,	-	-	3	0	0
--- Articles for box to Mr Niven,	-	-	2	0	0
--- Congregational poor,	-	-	13	0	0
--- Parish Poor Fund,	-	-	6	0	0
--- Coals to the Poor,	-	-	6	16	0
--- Clothing to Children of Charity School,	-	-	12	2	3½
--- Glasgow Emigration Society,	-	-	5	7	0½
--- Alloa Soup-Kitchen,	-	-	7	2	6
--- Minto-House Hospital, Edinburgh,	-	-	5	8	4½
--- Synod's General Fund,	-	-	3	17	0
--- Synod's New Fund for Debt,	-	-	50	0	0
--- Printing Report, &c.,	-	-	2	11	6
			£220	1	9

Alnwick.—The anniversary of the Auxiliary Missionary Society, connected with this congregation, was held on Friday, 5th April. The missionary discourse was preached by the Rev. Thomas Pearson, Eyemouth, at the conclusion of which the chair was taken by the Rev. Dr Thomson, Coldstream, and the meeting was addressed by the ministers of the various dissenting denominations in the town, and other gentlemen. The report showed the missionary contributions for the past year to be L.49, 14s. 2d.

Cupar-Angus.—The Society for Religious Purposes in the United Secession Church here, held its ninth annual meeting on the 18th March. The funds realized during the year amounted to L.82, 11d., which have been distributed as follows :—

To the Synod Fund,	L.5	5	0
To the Synod's Missions,	21	0	0
To the Fund to aid weak Congregations in liquidating Debt,	42	9	6
To the Glasgow African Mission,	3	4	0
To the Poor of the Congregation,	7	10	6
To the Rent of a Week-day School in Cupar,	3	2	0

L.82 11 0

Lerwick.—The sum raised for religious purposes in this congregation during the past year is L.34, 1s. 10d. It has been thus distributed :

1. Synod's Home and Foreign Mission Fund (equally),	-	-	1.21	2	3
2. China Mission,	-	-	-	1	0 0
3. Jews Mission,	-	-	-	2	2 0
4. Synod's New Fund,	-	-	-	7	3 11
5. Sabbath School,	-	-	-	2	0 5½
Expenses,	-	-	-	0	13 2½

£34 1 10

Portobello.—The sixth annual meeting of the Missionary Society of the United Secession Congregation here, was held on the 19th March. The report stated, that the sum of L.21, 12s. 11d. had been collected during the year. The distribution is as follows :—

Synod's Foreign Mission,	-	-	-	L.4	0	0
Do. Home Do.,	-	-	-	4	0	0
London Missionary Society,	-	-	-	2	0	0
Scottish do. do.,	-	-	-	2	0	0
Moravian, do. do.,	-	-	-	2	0	0
Ladies' Society for the Jews,	-	-	-	1	0	0
Collected for Synod's Mission,	-	-	-	1	12	0
Home purposes,	-	-	-	5	0	11

L.21 12 11

The congregation have also collected for liquidating debt on weak congregations,

ing debt on weak congregations,	-	-	21	0	0
Donation to station at Aberlady,	-	-	4	17	6
Sabbath School for purchase of Missionary Ship,	-	-	0	16	10
Bath Street School for sending Gospel to China,	-	-	0	2	6

L.48 9 9

Stranraer First Congregation.—The annual Missionary and Sabbath School soiree of this congregation, was held in their church on the evening of 8th April, and was conducted throughout to the entire satisfaction of a numerous and respectable audience. The Rev. R. Hogarth occupied the chair. After the repast, Mr J. M'Douall, secretary to the Missionary Society, read an excellent report, giving an account of the missionary operations under the direction of the Synod, and showing what the congregation had been doing during the past year for the extension of the gospel. From this, it appeared, that they had contributed for missionary and benevolent purposes the sum of L.38, 12s., which has been appropriated as follows :—

Synod Fund,	-	-	-	-	L.2	2	0
Belfast Station,	-	-	-	-	2	0	0
Scottish Missionary Society,	-	-	-	-	2	9	0

Carry over,

L.6 11 0

	Brought forward,	L 6 11 0
Extra Collection Synod's Mission Fund,	-	9 10 0
London Missionary Society,	- - -	2 13 6
Sabbath School,	- - -	3 6 0
To the Poor,	- - -	3 11 6
Synod's Foreign Missions,	- - -	13 0 0
		<hr/> L.38 12 0

Besides this, and supporting ordinances among themselves, the congregation have, during the past year, raised L.194 for the liquidation of the debt on their church.

Stranraer Second Congregation.—The following is an abstract of the sums collected by the congregation during the past year, for pious and benevolent purposes, apart from what was required for the support of ordinances among themselves :—

For Poor of the Congregation,	L.5 9 2
Synod Fund,	2 0 0
Extra Missionary effort,	6 0 0
Synod's Liquidation Fund,	19 0 0
Congregational Missionary Society,	10 13 6
Juvenile Missionary Society,	3 0 0
Chinese Mission,	1 0 0
London Missionary Society,	1 0 0
Bibles and Tracts for the Poor,	1 5 0
Education of Poor Children,	3 7 6

L.52 15 2

The annual meeting was held in March last—the Rev. Mr Smellie in the chair ; and addresses were delivered by the Rev. James Pullar, Glenluce, and the Rev. John Sprott, from Nova Scotia.

Whithorn.—The annual missionary meeting of the United Secession congregation of Whithorn was held on the evening of 11th March ; the Rev. Mr Fleming in the chair. Addresses were delivered by the Rev. Mr Falconer of Gatehouse, the Rev. Mr Towers of Wigtown, and the Chairman—who read an abstract of the treasurer's accounts for the past year, from which it appeared that the following sums had been raised by the congregation during that period, viz. :—

From ordinary sources for Synod Missions,	L.27 10 2½
Extraordinary collection for Synod Missions,	8 8 0
Contributions to fund for liquidating debt of weak Congregations,	20 0 0

L.55 18 2½

Besides the above, this congregation has contributed liberally during the past year for the support of various religious institutions, such as the Scottish Missionary Society, the Bible Society, &c., &c.

PROPOSED FINANCIAL SCHEME FOR THE CONSIDERATION OF THE UNITED SECESSION CHURCH.

The following Scheme originates with a public-spirited member of the United Associate Congregation of Annan, where, we understand, it has been attempted with an encouraging measure of success. It is, at the request of the author, submitted to the consideration of our readers :—

There are few congregations in the United Secession Church, it is believed, altogether free of debt, a burden as harassing to communities as it is to individuals. Any

honourable expedient, therefore, which can be suggested for the entire removal, or even the reduction, of such an incubus, is deserving of consideration at least, with a view to an immediate and fair trial, if deemed worthy of it.

The following plan having suggested itself to a member of one of the Synod's local committees for reviving the Liquidating Fund, is respectfully submitted to the Churches.

It is proposed, by a bold effort, gradually to shift the debt out of the books of congregational creditors, by raising the amount in and for the congregation, on the sole condition, that the yearly interest be in future guaranteed by the congregation for purposes of benevolence,—such as supplying the wants of the aged, infirm, or widows, educating the children of the poor, promoting missionary operations, or any other philanthropic pursuit that may be resolved upon by the donors.

Suppose the debt of a congregation to be only £200, the interest of which at four per cent. per annum will be £8. Let, then, a private preliminary meeting of the minister, elders, and managers, be held, for a free conversation on the whole bearings and workings of the project; thereafter a suitable address or addresses delivered at a congregational meeting or social soiree, so as to excite due attention to the subject and especially to the importance of the benevolent purposes to be served by the movement. Let the principal sum to be raised be divided into shares of £1 each; and supposing that the £200 is agreed to be made up in two years, there would be £100 for the first year, or one hundred shares in all.

The wealthier members and friends of the congregation might take, some ten shares some five, some three, some two, while many would take one share; the less able could severally unite in making up a share; and thus, by a simultaneous determined effort, would the whole shares, without much difficulty, be taken up.

Let trustees be appointed by the donors to wait upon the managers with the £100, as soon as it is raised, for the purpose of at once paying off so much of the congregation's debt;—tendering the money on the simple condition, that the congregation bind themselves to raise, by collection, or in any way they deem proper, the yearly interest of such advance, for the benefit of the objects to be relieved. These trustees might be enjoined annually to report to the donors that the condition had been faithfully fulfilled.

If judged expedient, the patronage, as regards the selection of objects worthy of being relieved, might be entrusted to donors to the extent of their respective subscriptions, when such reach £5.

Next year, or even the year following, the same good work might be gone through, and thus the debt gradually liquidated, under the yearly burden only of appropriating to charitable purposes the interest of the money raised.

Strangers also, connected in various ways with the several districts, who would not otherwise aid in reducing the debt, might be expected readily to contribute to such a fund; and legacies would be left to congregations for such purposes, that would not be got otherwise. The poor would become more and more attached to the Church, and the blessing of the Lord might be expected to rest upon it in consequence.

Many local circumstances may occur to prevent a cordial co-operation in the reduction of debt; all which, however, should instantly disappear, when a scheme like this is in operation.

The principle of the Scheme is capable of extension, too, so as to embrace every congregation, whether in debt or not, willing to raise a fund for purposes of charity, on the simple condition above referred to.

In this way would our congregations ere long be converted into philanthropic institutions, instead of being crippled and sickly in their pecuniary resources, as at present. The heart of many a devoted servant of the Lord would be gladdened and emboldened in his work, by being surrounded with public benefactors, as well as by the objects of his people's beneficence. The hearts of the aged, the widow, and the fatherless, would also be made to rejoice.

In fine, the project seems worthy of a trial at least, and is thus brought forward by way of suggestion merely.

JAMES SIMPSON.

RESOLUTION OF THE CONGREGATION OF ANNAN.

Secession Church, Annan, 5th March 1844.

At a meeting of the congregation held this evening, in terms of intimation from the pulpit on the previous Sabbath, and subsequent to a special meeting of the managers, and sermon by the minister, it was resolved, after a very friendly discussion, to adopt the prefixed Scheme, and not to apply for any share of the Liquidating Fund for weak congregations.

JAMES SAUNDER^s, *Chairman.*

FRIENDLY SOCIETY OF DISSENTING MINISTERS IN SCOTLAND.

A special general meeting of this society was held in Broughton Place Session-house, Edinburgh, on Tuesday, April 30, for the purpose of taking into consideration various recommendations contained in the Report of the special committee, which was sometime ago circulated among the members of the society; and as such members of the society as were not present, may be desirous of knowing what resolutions were come to by the meeting, on the principal points under its consideration, I beg leave to lay before them the following brief statement.

The following recommendation was *negatived* :—

1. "That the annual rates of the various classes should be raised as follows :—

1st Class from	-	-	-	L.1 8 0	to	L.1 10 0
2d Class from	-	-	-	2 2 0	to	2 5 0
3d Class from	-	-	-	2 16 0	to	3 0 0
4th Class from	-	-	-	3 16 0	to	3 15 0
5th Class from	-	-	-	4 4 0	to	4 10 0

The annual payments consequently remain the same as before.

The following recommendation was *modified* :—

2. "That on any of the present Members marrying, whether for the first, or a second or subsequent time, he shall pay an Equalizing Tax for every year his wife is younger than himself, it being understood, that, in every case, entrance on a year shall be considered as constituting a year; and that the Tax shall be proportioned to the different classes as follows :—

1st Class,	-	-	-	-	-	£0 7 0
2d Class,	-	-	-	-	-	0 10 6
3d Class,	-	-	-	-	-	0 14 0
4th Class,	-	-	-	-	-	6 17 6
5th Class,	-	-	-	-	-	1 1 0

It having been resolved that, while the meeting adopted the Equalizing Tax in the proportions here stated, any of the *present* members marrying for the first time, shall not be required to pay it for the first five years his wife is younger than himself, but only for the years above that number. For second or subsequent marriages all the present members will have to pay in terms of the recommendation.

The following recommendations were all passed *unanimously* :—

3. "That the payments of *future* entrants shall be as follows :—

	CLASS I.	CLASS II.	CLASS III.	CLASS IV.	CLASS V.
Entry Money, ...	£0 14 0	£1 1 0	£1 8 0	£1 15 0	£2 2 0
Annual Rates, ...	1 15 0	2 12 6	3 10 0	4 7 6	5 5 0
Age Tax, for every year an Entrant is above 25, ...	0 7 0	0 10 6	0 14 0	0 17 6	1 1 0
Equalizing Tax, for every year a Husband is older than his Wife, to be repeated on every subsequent marriage :—					
When he is under 30, ...	0 7 0	0 10 6	0 14 0	0 17 6	1 1 0
... 30 and under 35, ...	0 10 6	0 15 9	1 1 0	1 6 3	1 11 6
... 35 " 40, ...	0 14 0	1 1 0	1 8 0	1 15 0	2 2 0
... 40 " 45, ...	0 17 6	1 6 3	1 15 0	2 3 9	2 12 6
... 45 " 50, ...	1 1 0	1 11 6	2 2 0	2 12 6	3 3 0
... 50 " 55, ...	1 4 6	1 16 9	2 9 0	3 1 3	3 13 6
... 55 " 60, ...	1 8 0	2 2 0	2 16 0	3 10 0	4 4 0
... 60 and upwards,	1 11 6	2 7 3	3 3 0	3 18 9	4 14 6

4. "That with the view of not burdening entrants with too heavy payments in any one year, the Age Tax, while it shall be held due from the *first* year, shall not be exigible under the *second*; and in like manner, that the Equalizing Tax, while it shall be held due from the first 20th June after the marriage of any member, or after he enters, if he be married at the time, shall not be exigible that year, if either the entry money or the Age Tax is then payable; but in all other cases this latter tax shall be exigible at the first 20th June after marriage."

5. "That a circular should be drawn up by the directors, containing a statement of the terms on which members will be received into the society, and pointing out the advantages of such an institution to ministers and their families: and that said circular shall not only be printed in a separate form, but shall be sent for insertion in the United Secession Magazine, the Scottish Presbyterian, the Free Church Magazine, the Christian Journal, the Scottish Congregational Magazine, and any other periodical work which may be judged advisable."

6. "That applicants for admission shall, in future, be furnished with printed Schedules, containing inquiries relative to their age, health, &c., which they shall be required to fill up and return to the committee, before they can be admitted as Members."

7. "That, in future, there shall be periodical investigations of the affairs of the society; and that the next investigation shall have reference to the state of its affairs at the 20th June 1851, being seven years from the time it is proposed to place the society on a new basis."

8. "That the general meeting shall adopt measures for revising the present regulations of the society, and for making such alterations, additions, or amendments thereon, as may be judged necessary."

9. "That, on the regulations being finally adjusted, copies of them shall be laid before the Lord Advocate of Scotland, or one of his deputies, for the purpose of ascertaining whether the said rules, or alterations and amendments thereof, are in conformity to the provisions of the acts of Parliament; and with a view to their being transmitted by him to the Clerk of the Peace for the county of Mid-Lothian, that by him they may be laid before the Justices of said county, that they may allow and confirm the same, in order that the Society may be invested with all the rights and privileges which are provided for friendly societies by the acts of Parliament under which it has been established."

10. "That, considering that near five years have elapsed since the present investigation was ordered to be entered upon, and that some who were then admissible as members of the society, may, from the doubt and uncertainty in which they were as to its state and prospects, or from the great delay which has taken place in bringing said investigation to a close, have deferred applying for admission, it shall be declared, that all such persons shall still be admissible, provided they make application before the first of January 1845, and shall make such payments as are exigible from them, according to the new scale of rates."

The meeting then proceeded, agreeably to resolution 8th, to consider the "revised regulations" appended to the "Report of the Special Committee," and *unanimously* passed the same, with a few slight, chiefly verbal, alterations, and with the addition of other three regulations, relative to returns of the *date* of the death of members, widows, &c., and empowering the directors to call, from time to time, general meetings of the society, for the ordinary administration of its affairs, &c.

Printed copies of the newly adopted regulations of the society will be sent to the members, so soon as they shall be approved of, in terms of resolution 9th.

W. B.

P.S.—1. The following is a General Statement of the FUNDS of the Society, as at 31st March 1844:—

FUNDS.

Sums lent out on security,	L.31,437 17 6
Balance in Bank and Treasurer's hands,	339 17 11
Total capital of the society,	L.31,327 15 5
Amount last year,	31,682 14 0

Showing an *increase* during the year of L.145 1 5

The above *capital* is exclusive of *arrears* of interest, and of *arrears* of annual rates due by members.

2. *The following is a General Statement of the RECEIPTS and EXPENDITURE of the Society during the year ending March 31, 1844 :—*

RECEIPTS.

To Balance on last Account,	L.673 8 0
... Annual Rates,	936 12 0
... Fines,	24 0 0
... Interest (less Income-Tax),	1189 7 6
... Premium on Entry,	2 2 0
... Tax on Second Marriages,	42 3 0
... Principal Sum repaid,	71 8 6
	<hr/>
	L.2939 1 0

EXPENDITURE.

By Annuities to Widows (less Income-Tax),	L.1625 4 5
... Travelling Expenses of Members of Special Committee,	4 6 6
... Actuary's Fee for investigating the Affairs of the Society,	126 0 0
... Printing Reports of the Actuary, and of the Special Committee,	14 15 0
... Fee to Counsel and his Clerk for Opinion about Rules,	3 17 6
... Tax on Second Marriage repaid,	10 2 6
... Stamps, Postage, Advertising, &c.,	7 11 8
... Salaries,	52 9 6
... Interest on Steele's Mortification,	4 16 0
... Money Lent out,	500 0 0
... Balance on hand,	389 17 11
	<hr/>
	L.2939 1 0

MONTHLY RETROSPECT.

Contemplated Unions.—The statements, under this head, in our last number, respecting the steps taken with a view to the incorporation of the Free Church with the United Original Seceders, were made on good authority, and, we believe, were perfectly correct. We have now, however, to acquaint our readers that after some sub-conferences in various parts of the country, and a second general conference in Edinburgh had been held, negotiations were, in the meantime, broken off, or suspended. The Free Church, we believe, demurred to a Testimony and to the Covenants. Favourable as we are to union amongst all christian denominations, so far as it can be effected consistently with principle, we scarcely regret that the alliance in question is now not likely to take place. Had the Free Church formed this connexion, the probability of its allying itself to other and larger sections of presbyterians, with whose principles we have a warmer sympathy, would, for a time at least, have been greatly lessened. With regard to the union between the Relief and United Secession Churches, we have had great pleasure in witnessing an important step in advance which has just been taken by the latter; and before what we are now writing can meet the eye of the public, we hope a corresponding movement will have been made on the part of the former.

Meetings of Ecclesiastical Bodies.—The thirty-second anniversary of the Congregational Union of Scotland, was held at Dundee on the 17th of April last. Business of more than usual interest, though, we are sorry to say, of a disagreeable nature, came before the meeting. It appeared from statements by Dr Wardlaw, one of the tutors of the Theological Academy, that some of the students had adopted opinions at variance with the doctrines of the body respecting the influence of the Holy Spirit. We

shall give on this subject what a Dundee newspaper says are the words of a congregational minister in that town :—

“The doctrinal errors to which allusion was made by several of the speakers, as being entertained by a few of the students connected with the academy, have reference to the work of the Holy Spirit in the conversion of souls. These young men hold the doctrine of justification by faith alone in the finished work of the Lord Jesus Christ, and the necessity of a life of holiness as springing from the belief of the truth as it is in Jesus, through the power of the Holy Ghost. But they have imbibed the notion that the *special* agency of the Spirit is not necessary to lead sinners to God—that no sinner is converted without the Spirit; but that the influence which is put forth in conversion is such an influence as is bestowed alike on every man who hears the gospel, or such an influence as exists in the truth itself, as truth inspired by the Spirit, and divinely adapted to regenerate the heart when brought before the attention by the arrangements of divine providence. Extreme views respecting the duty and obligation of the sinner to believe the gospel—a doctrine which the word of God explicitly maintains—appear to have led to the denial, on their part, of the necessity of the *special* grace of God to overcome the alienation of the human heart towards God and holiness—a truth which is as clearly revealed in the sacred Scriptures.”

At the Union there was a considerable amount of very plain speaking respecting the spirit and bearing of the Free Church towards the congregational body, especially in remote rural districts. A communication, we believe, was received from the Congregational Union of England and Wales, expressing their regret that it was not in their power at present to send a deputation; but assuring their brethren in Scotland of their friendliest feelings, and promising that, if a meeting were got up here in the course of the summer, say on St Bartholomew's day, they would without fail send down some of their number to declare their sentiments respecting the principle of establishments, and kindred subjects. With reference to the students, we believe a committee, consisting of the regular Academy committee, with additional members, has cut off from the body nine individuals charged with the above heresy; and to these, we understand, two others have since acceded. Their views, we understand, are substantially in accordance with *Campbellism* (from Mr Campbell of Bethany in Virginia), which has wrought such havoc in most of the Baptist churches of this country. We sincerely deplore the progress of notions which seem to us subversive of the very foundations of religion, and earnestly hope that minds of the first order will devote themselves to the elucidation and vindication of the truth on this vitally important subject.—The General Assemblies of the Free and Residuary churches met on Thursday, 16th May. Of their proceedings, as well as of those of the Relief Synod, we shall endeavour to give an outline in our next.

Anti-State Church Conference.—We are happy to be able to promise our readers, in our number for July, a paper, by an eye-witness, on this very influential assembly, which met in London on Tuesday, 30th April. Suffice it to say at present, that the number of delegates who attended, far exceeded expectation; that their procedure was characterized by enlightened and ardent zeal; and that Scotland had its full share in the labours and honours,—three of the six chairmen belonging to our end of the island, viz. Drs Marshall and Young, and John Dunlop, Esq. of Brockloch. A variety of important practical measures were adopted. A full report of the whole will be published, and extensively circulated. In a little, we doubt not, the Conference will be acknowledged as one of the “great facts” of the day. Already the conservative newspapers and periodicals are in action. To them we are, in all likelihood, to be mainly indebted for the triumph to which we look forward. “The thing that hath been, it is that which shall be.”

University Tests.—On Tuesday, 30th April, the Right Hon. Fox Maule asked leave in the House of Commons to bring in a bill for abolishing the religious tests under which professors in the Scotch universities are at

present appointed, and ably advocated the measure. He was seconded by Sir Andrew Leith Hay, and supported by Mr Rutherford, member for Leith, &c. Sir James Graham and the Lord Advocate made a very feeble opposition. On a vote being taken, there were found—against the motion 128; for it 101. The majority, being, to the amazement of every body, thus only twenty-seven, affords the strongest encouragement to the friends of non-sectarian education to persevere.

American Slavery.—The person we referred to in our last, as under sentence of death for aiding a female slave in effecting her escape, has had his sentence commuted for public flagellation. The following letter from the judge by whom he was sentenced, throws light on the state of criminal law and its administration in some parts of America. Britain, with all her ills, may bless God that she has no such Acts in her statute-book, and we hope no such judges on her bench; though it should be remembered, as a use of humiliation, that the obnoxious Act in question dates back to a period when the States were colonies of our own country. We may just add, that there is, we believe, no evidence of the guilty relation alleged to subsist between Brown and the woman.

“John L. Brown is a native of Fairfield district; he was tried and convicted, on very clear proof, of aiding a negro woman to run away and depart from her employer's service. The proof created a strong belief that the woman had been his kept mistress for some time. The Act under which he was convicted was passed 11th of May 1754, and is as follows:—‘Whereas, by the laws of this province, negroes and other slaves are deemed to be chattels personal, and are, in every respect, as much the property of their owner as any other goods and chattels are. And whereas no punishment can be inflicted by the laws now in force upon persons inveigling, stealing, or carrying away any such slaves from their lawful owners or employers, that is adequate to so great and growing an evil. And whereas, the inhabitants of this province are liable to, and receive, great prejudice and damage by such unwarrantable and pernicious practices and wicked proceedings: therefore, to prevent and punish, as much as may be, such evil, be it enacted, that from and immediately after the 24th day of June next, all and every person and persons who shall inveigle, steal, or carry away any negroes, or other slave or slaves; or shall hide, aid, or counsel any person or persons to inveigle, steal, or carry away, as aforesaid, any such slave, so as the owner or employer of any such slave or slaves shall be deprived of the use and benefit of such slave or slaves; or that shall aid any such slave in running away or departing from his master's or employer's service, shall be, and he and they is and are hereby declared to be guilty of felony, and being thereof convicted or attainted by verdict or confession, or, being indicted thereof, shall stand mute, or will not directly answer to the indictment, or will peremptorily challenge above the number twenty of the jury, shall suffer death as felons, and be excluded and debarred of the benefit of clergy.’ This act, it will be seen, is nearly one hundred years old, and could, therefore, have had no direction against the abolition—folly of the present day; although I have no doubt it may check such philanthropy as that of the editor of the enclosed, if he should ever venture to try his hand in stealing a negro, or aiding one to run away. How a judge can be justly styled a murderer for enforcing the law of the State whose officer he may be, is rather strange; perhaps the editor can find something in the new code of morals of which he seems to be an exponent, which may justify it. Our revolutionary sires thought precious little of the rascals who stole or aided negroes in running away; little of their blood would have been poured out to keep such from the gallows; they would sooner, much sooner, have tied the noose than cut it with their swords.

“Say to the worthy editor of the enclosed that John L. Brown will not be hanged. By the recommendation of myself and my brethren of the Court of Appeal he was pardoned by the Governor, on the condition of receiving on Friday, the 26th of April next, at Wimsborough, thirty-nine lashes on his bare back. If the editor will then and there attend, I have no doubt John L. Brown will gladly accompany him to the West, where he can soothe and cherish him as one of ‘the young and ardent men’ who loved negro women and advised them to escape from slavery.

“JOHN BOLTON O'NEALL.”

THE
UNITED SECESSION MAGAZINE,
FOR JULY, 1844.

MISCELLANEOUS COMMUNICATIONS.

THOUGHTS ON SELF-EXAMINATION.

IN an hour of self-inspection, few petitions rise more readily to the Christian's lips than that contained in the following words of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." In its connexion with the context, indeed, this verse may rather be viewed as a confiding appeal to Divine Omniscience to test the sincerity of the suppliant, who had just said, "I hate them that hate thee with perfect hatred." In this aspect, the language is parallel to the words of Peter, "Lord, thou knowest all things, thou knowest that I love thee." David felt assured that his profession did not proceed from "feigned lips," and was willing that God should pronounce judgment on its truth. Employed, however, as a prayer for divine aid in examining ourselves for the discovery and destruction of indwelling sin, the petitions quoted are appropriate and full of meaning. It is evident, besides, from the closing request, that this view is not foreign to the spirit of the Psalmist. The object of the following paragraphs is to suggest and illustrate the more obvious of those reflections regarding self-examination, which the words used as a prayer for divine assistance in the exercise are fitted to awaken.

Pursuing this design, it is first of all remarked, that our employment of this prayer implies *consciousness of our incompetency to search ourselves*. The Psalmist recognized his obligation to prove his own heart; and he had not been negligent of the duty. Elsewhere we find him saying, "I thought on my ways, and turned my feet unto thy testimonies." Nor can we doubt that he had often practised the injunction which he addresses to others: "Commune with your own heart upon your bed and be still." But, then, just the more conscientious he was in the discharge of this obligation, the more deeply would he be convinced that "the heart is deceitful above all things, and desperately wicked." Indeed, it is when we begin in earnest to try our hearts, that we first emphatically learn how impossible it is for us to try them aright. The nature of a slippery object is best discovered when we

attempt to grasp it ; and the bow which shoots deceitfully betrays its flaw when used. So it is with the human heart. In indolent theory, it may seem no hard task to know it ; we may plausibly reason, since the object of inspection is always near us—within our very breasts, that surely, if we know anything well, it must be our own hearts. But experience demonstrates the vanity of such a conclusion as this. How few are there in the world who are wise in self-knowledge ! Is there a subject on which mistakes are so frequent among men, as their own true character ? But this, it will be said, is for want of painstaking ; and the remark is just. Part of the deceitfulness which makes the heart unsearchable lies in its readiness to persuade us that search is unnecessary. But let a man be persuaded of this, and attempt the scrutiny ; let him sit down to weigh his thoughts and feelings in accurate balance, and still, how difficult will the task be found. Self-love has so many delusive apologies ; so hard is it to keep the attention vividly fixed ; evil so often resembles good by veiling its own form under some plausible disguise ; graces have so many counterfeits, and a man is always so willing to be led into a conclusion favourable to himself, that oftentimes attempted investigation issues in more confirmed ignorance of the character of the inquirer.

These remarks apply chiefly to self-examination in order to the decision of the question, Am I a child of God ? But, beyond the settlement of this point, there lies constant occasion for heart-searching, and evidence abundant, how impossible it is to know it. The Psalmist, on whose words we are meditating, had just professed his hatred of all evil ; but was aware, notwithstanding, that much carnal and unholy inclination still lurked within, for the discovery of which he cannot trust his own diligence, but brings his heart to God. So must every saint : How else can he detect the ills that yet beset him ? How, for example, can he otherwise test the motives that urge him to duty, and know how much is dross, and how much pure gold ? In his endeavours to do good, how hard is it to trace the boundary where self-seeking ends, and love to Christ begins ? How difficult is it to distinguish between the dormancy of some evil principle, through the absence of temptation, and its death through conquering grace ? How shall the christian warrior say, whether some present victory over sin shall not be improved by the corruption of his heart, to lull his vigilance asleep, and prepare the way for the triumph of some new temptation ? In a word, and in general, it is not in vain that the Scripture saith, *The heart is deceitful above all things.* Its deceit has no parallel. Here is the climax of subtlety. As the serpent was among the beasts of the field which the Lord had made, so is the human heart among deceitful things. There is no fool like him who trusts it. The credulous ear that drinks in every floating rumour, will be less frequently deluded than the man who believes his own heart. And the more we employ ourselves in detecting its windings, the more unsearchable it seems. It has been frequently remarked of the Bible, that however often you read its pages, you may still discover, on every fresh perusal, some excellence unseen before. There is another book—the volume of the heart, which, in opposite qualities, seems thus unfathomable. Hence the apostle, matured, as we might say, in grace, still groaned under the

burden of corruption,—“O wretched man, who shall deliver me from the body of this death?”

A second remark is, that the prayer on which we are meditating implies *confidence in God's power to search us*. When the question is put by the prophet regarding the wicked heart, “Who can know it?” it is immediately added, “I the Lord search the heart.” It is as if the inquiry were proposed in the way of challenge to the universe, and then the voice of God is heard in answer, demanding for himself the right and power to know what to all creation was unfathomable. Throughout the Scriptures we meet frequent expressions, claiming it in like manner as the prerogative of Godhead to search the hearts of men. We conclude from this, that the Being who says, “I am he which searcheth the reins,” must be divine. “Searcher of hearts” impresses us with the idea of perfect knowledge—just as “Creator of the ends of the earth” indicates the possession of supreme power. Now, it needs not be said that it is a very solemn thought, that God reads the secrets of the inmost soul. He observes all we think and feel, and sees all as it is. He is never deceived. Disguises hide nothing from his eye. And, alas! how often do services that appear fair in the sight of fellow-creatures, present to him nothing but a mass of hypocrisy or formalism. And how covered are the best with blemishes—and marred with imperfections! How fitting is it to be said to God, “Enter not into judgment with thy servants.”

But we are led here rather to view what is encouraging in this thought. There is encouragement in it. When we think of the great adversary of souls, it cheers us to remember, that powerful as is the strong man armed, too subtle and mighty for us to cope with, there is a stronger than he. So with the heart. We are no match for its deceit—it will certainly baffle our unaided skill, and exhaust our vigilance, but its craft avails not against the Searcher of hearts. A defeated lust may retire into some lurking-place, and so escape our detection, while yet it lives; or may change its shape, and assault us unprepared in some new way—but God sees it still. And the comfort is, that he who says, I search the heart, says also in gracious promise, “A new heart will I give you,” and “from all your filthiness and all your idols will I cleanse you.” And “I will take away the stony heart out of your flesh, and I will give you a heart of flesh.”

Here let it be farther noticed, that the prayer imparts more than simply that God would take cognizance of what is in our hearts. It is a supplication that this be discovered to ourselves. We ask God to see if there be any wicked way in us, that we may see it too. Such discoveries of what is in human hearts, God makes in a variety of modes. He makes them, for example, by his providence. In the case of the wicked, he lets themselves and others see what is within, by permitting the proper working of their native depravity. The story of Hazael furnishes an apt illustration. When the man of God wept at foresight of his cruelties, the Syrian urged him to tell the cause of his tears; and, being informed of his future deeds of blood, he answered with all the warmth, apparently, of unfeigned horror, “Is thy servant a dog, that he should do this great thing?” Yet, no later than on the morrow, he began his course of wickedness, by the murder of his

master, and proved how much better God knew his heart than he did himself. In like manner, dealing with his own people, God often shows them the depth of their corruptions, by suffering them to fall into temptation. This shows the saint that evils he did not suspect have their roots within him. The nitrous grain of gunpowder seems cold and unflammable enough, till the spark alight on it. And, just as graces are tested by trials, so are sinful principles discovered. Some grievous provocation, as in the case of Moses, lets the meek man see that his lowliness was far from perfect. Some sore adversity, as in the case of Job, shows that something was yet lacking to the completion of un murmuring patience. Thus David, also, in that part of his history which is connected with Nabal, was let see (though grace prevented their execution) to what deeds of rash revenge his spirit could prompt him. It is the hardest form of this experimental proving, when the saint is left to fall before temptation; as, when David learned how that, left to himself, he could become an adulterer and murderer. While we seek discoveries of our own hearts, let us prayerfully watch that we disclose not what is in us by bringing forth the fruits of unrighteousness.

God searches hearts also by his word and Spirit. The Bible supplies us with tests of character, and guides us into the labyrinth of our own bosoms. And when the Spirit sends divine truth home to the conscience, it is as when the light of day breaks into a loathsome dungeon. One hour of conviction, of pangs produced by some barbed arrow from the quiver of the word, has taught men more of the desperate wickedness of their hearts, than the events of years before. It is well when the Spirit thus works. The medicine may be bitter, but it is salutary. Let us seek more of the Spirit's humbling yet happy discoveries. He is qualified to search us, for he is divine. He "searcheth all things, yea the deep things of God." He is qualified to heal us, for he is the spirit of grace and might. Those whom he searches, he can also sanctify.

It may be observed, thirdly, that the prayer which we are considering implies *willingness to see the worst about ourselves*. Suppose application made to an intelligent and faithful earthly friend, to deal with our faults impartially, and set them without reserve before us, our request would argue some sincerity of desire to discover and amend our errors. But much more is thus implied in application to God. The most faithful earthly friend could after all look only on the outward appearance, and very imperfectly inspect even that; "but the Lord looketh on the heart," while we shrink from seeing all that is wrong in us, we are not thoroughly in earnest in presenting the prayer, "Search us, O God?" Nor is the acquisition of this willingness a light matter. It is, indeed, a rare attainment. We have a natural reluctance to see our real condition. We are disposed, rather, to take for granted that all is or will be well; or if a suspicion arise we fear to follow it, lest it be conformed to our disquietude. Our sleep is partially broken, and sounds of danger beget a vague fear, but, loving ease, we reason ourselves into hope of safety, and forget our apprehensions in a deeper sleep. Our wound is healed slightly, and we have reason to think so, but we dread the pain of a more thorough probing. And the more

ground there is for suspecting all to be wrong, the greater, often, is the struggle against examination. A great point is gained with the sinner, or the backsliding saint, when he is brought to consider his ways. It was God's complaint against Israel, "My people do not consider."

The reluctance we speak of displays great infatuation. If by refusing to examine our hearts, we could escape the sight of our sins, there were some reason for avoiding the task. But we must look upon our corruptions, if not now, hereafter. And surely it is better to see them, when we may flee to Christ and hide them,—may take them to the blood of atonement, and see them washed away for ever. It is with heart-searching as with death,—forget it, and you neither escape it nor retard it by your thoughtlessness, but invest it only with horrors the more appalling, when it comes. So for a time we may put off inspection of our hearts, but the sight will only be the more dreadful, when God sets our sins "in order before our eyes."

But this reluctance is not merely a besetting peril of the unconverted, it is often also a prevailing temptation of the children of God, especially when grace is decaying, and spiritual sloth has for a season been benumbing the soul, the saint shrinks from a faithful investigation of his state. Conscious that his house is in disorder, he fears to admit the light that would disclose the confusion. He satisfies himself with the vague feeling that all is not irretrievably wrong, and that though grace be low, it is not extinct. He fears to inquire, for the pains it will cost him to rectify what is wrong; and, though unhappy as he is, he lacks the fortitude to look steadily at the difficulties of his position. He is like a man retrograding in business, convinced that he is being involved in debt, but afraid to inspect the amount of his liabilities; and living on with no comfort other than what springs from a hope—founded on no sure ground—that matters may be less embarrassed than his fears whisper—or may soon, though he knows not how, improve. If the Christian in this state examine his heart at all, the work is done slightly, and in haste. It is a dark day with the soul when such is its experience. On the other hand, it is a sign of lively graces, when we are desirous to see ourselves in the light of truth. The prosperous merchant goes with pleasure to his books. Now, every Christian should remember, that if to be in a condition of langour be an evil, it is a sad aggravation of the evil not to know it. And the longer examination is deferred, like a procrastinated correspondence, the greater the reluctance to enter on the work becomes. "Keep short accounts with conscience," says one, and in order to this, what better course than frequently and habitually to take ourselves to task in the divine presence, humbly and earnestly praying "Search us, O God?"

A fourth observation is, that the prayer which has suggested these remarks, implies *desire after increase of holy attainments*. We ask to see the wicked ways which are in us that we may forsake them. We pray not merely to know them, but to know them in order to renounce them. The state of our hearts is something in which we are far too deeply interested, to be regarded with mere feelings of curiosity. The dissection of the heart is a great practical concern. And we engage in the exercise of examination with no right feelings, if we do it not with

the purpose and endeavour to part with all that is wrong about us, and to invigorate all that is right. And it is when we seriously design and aim at this that the work becomes profitable; when we would not only know what our state is, but learn how it may be made better. Then, indeed, it is profitable. How should this encourage us; so performed, our labour shall not be in vain. And it is a thought full of comfort, that the same God who searches, is he who cleanses hearts. When he has discovered to us their plagues, we need not turn elsewhere to seek a physician, for he himself says, "I am the Lord that healeth you." Accordingly, when we put our hearts into his hand for examination, let us place them there for purification too; and when we purpose to try our ways, let us add the resolution to "turn our feet unto his testimonies." It makes the work of examination irksome when, at every new season, we find ourselves constrained to travel over the same ground. But when we observe some progress it gives a sweet impulse to our exercise, and infuses joy and hope into the prayer, "Lead us in thy way everlasting."

Two or three hints, which our limits forbid us to illustrate, respecting the mode of conducting the duty of self-examination suggested by the foregoing remarks, may close this paper. Let us aim at a lively and settled sense of God's presence, in this duty, telling our hearts that we have brought them to God, and they must deal with him. Let us mingle prayer with our reflections upon the history and state of our hearts; it helps to keep the thoughts fixed. Let us do the work patiently; it is a great work. It can be no light task for which we so much need God's aid. Let us confess sin as we discover it, not in the mass but in detail. And let us make up errands to the thrones of mercy, not to be forgotten in our daily devotions. And, withal, let us anticipate the time when this discipline will be no longer needed. The way everlasting terminates in glory. Arrived there, no wicked way will remain in us. The prospect may well excite and urge us onwards. Let us "forget those things that are behind." Let us "look for and haste unto the coming of the day of God." E.

CHURCH GOVERNMENT.—No. III.

PRELACY.

As the term *Episcopacy*, according to the opinion entertained by many of the scriptural meaning of it, is synonymous with *Presbytery*—all presbyters, in the estimation of such, being *episcopi* or bishops, we prefer employing the word *prelacy*, to denote the form of church government, which is to constitute the subject of our present remarks.

Prelacy recognizes three ecclesiastical orders—bishops, priests, and deacons; Presbytery only two—bishops or presbyters, and deacons; so that the question to be determined is, are bishops superior to presbyters, or, are they but different names for the same thing?

Presbyterians affirm that in scripture they uniformly denote the same order, and they appeal to such passages as the following, in proof of their affirmation.

Acts xx. 17, 28, "And from Miletus he sent to Ephesus and called the *elders* of the church."—"Take heed, therefore, unto yourselves and to all the flock over the which the Holy Ghost hath made you *overseers*." Those who, in the seventeenth verse, are styled elders, are in the twenty-eighth verse called overseers. But the word translated *overseers*, is the same which is elsewhere rendered *bishops*, and ought, in justice, to have been so rendered in the present instance; consequently these elders or presbyters, who all belonged to one city, were *bishops*, on whom it devolved "to feed the church of God, which he hath purchased with his own blood."

Titus i. 5, 8, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders* in every city, as I had appointed thee. If any be blameless, &c. For a *bishop* must be blameless as the steward of God." Here the apostle treats of the ordination of elders or presbyters, and, in connexion with this, of the qualifications they should possess. And, having mentioned a few of these, he adds as a reason for requiring them—"for a *bishop* must be blameless as the steward of God." Now, either the argument of the apostle is impertinent, or bishop and elder are convertible terms.

1 Peter v. 1, 2, "The elders which are among you, I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind." The persons here addressed are *elders*, and the work to which they are exhorted is, "to feed the flock of God, *taking the oversight* thereof." But the word translated, "taking the oversight," signifies *exercising the office of a bishop*, so that presbyters or elders are expressly enjoined to exercise the office, or do the work of a bishop—hence the office of a bishop and that of a presbyter, is one and the same thing.

We maintain, without the slightest fear of contradiction, that according to New Testament usage, bishop and presbyter are convertible terms—every bishop being a presbyter, and every presbyter a bishop,* and we may here refer in farther corroboration of our views, to the epistle to the Philippians, and the first epistle to Timothy, where mention is made of only two orders of ministry in the church.

Philip. i. 1, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Jesus Christ, which are at Philippi, with the bishops and deacons." The epistle is addressed to all the saints *at Philippi*, and to the bishops and deacons of the church in that city. It follows, therefore, that the bishops referred to were not prelatie or diocesan bishops, for there could not have been a plurality of such in a single city, much less in a single congregation, and that as no notice is taken of elders or presbyters, they are included under the designation of bishops.

* "At the era of the reformation, episcopacy was not considered by any of the reformers as a part of divine institution, but as a mere human appendage. On this ground, it was abolished and rejected by most of the Protestant churches. In England it was retained from political and prudential considerations. The English reformers, including Archbishop Cranmer and his colleagues, were unanimously of opinion, and did not scruple to express their opinion, that bishops and presbyters were *all one* at the beginning of christianity."—*Dr McCrie's Mis. Writ.*, pp. 164, 165.

On no other principle can we account for the omission of their name, especially in the third chapter of the first epistle to Timothy, where the apostle, after dwelling largely on the qualifications of a bishop, proceeds to describe those of a deacon—evidently implying that these are the only office-bearers in the christian church. “The learnedest of prelatists yield that in this place of Paul to Timothy, we have the *bishops*, who make the highest kind of kirkmen; and every body owns, that we have here the *deacons*, who make the lowest kind: if, therefore, there had been a middle kind, is it reasonable to think that the apostle would have made such an unaccountable gap in overskipping them? Others of the episcopals say, that though bishops be here named, yet the apostle means presbyters. Worse yet, the apostle says one thing and means the contrary. Is it likely? Is it credible that the apostle would have directed the evangelist concerning the qualifications of the middle and lowest rank, and yet not have given one word about the qualifications required in the chief and highest order of all kirkmen? Bellarmine answers, that the apostle designed to instruct the whole clergy in general, and under the name of bishops, comprehended also the presbyters, and under the name of deacons, the inferior ministers; for the same injunctions agreed to all of them. But this is a real confession, that with the apostle, bishop and presbyter is altogether one and the same, the very truth we contend for; since, doubtless, if the former of these two ranks which the apostle here names, viz. the bishops, had been to be subdivided, then two different names and different qualifications would have been given them.”*

In the face of these things, what have prelatists to say in favour of their scheme of church government? They reason as follows:—

First, In the Jewish church there were high priests, priests and Levites; we are, therefore, to expect a corresponding threefold order in the christian church.

We answer this by remarking that what prelatists are called upon to prove is, that such office-bearers as they say we are warranted to expect, have actually been appointed.

Secondly, Christ ordained twelve apostles and seventy disciples; bishops are the successors of the former, presbyters of the latter.

Our reply to this is, that the apostles, so far as their office was extraordinary, had, and could have, no successors—while, in so far as it was ordinary, they were simply elders or presbyters, for Paul himself thus writes, in the fifth chapter of first epistle to Peter, “the elders which are among you, I exhort, who am also an elder,” or more literally a *co-presbyter*. If then, we are to speak of successors, presbyters, not prelates, are the successors of the apostles. As to the *seventy*, nothing better can be said on the subject, than what was long ago advanced by one, himself a *jure divino* prelatist of the highest stamp.

“It is obviously observable in the evangelical records, that the christian church was not, and could not be founded till our Lord was risen, seeing it was to be founded on his resurrection. Our martyred Cyprian, as appears from his reasonings on divers occasions, seems very

* Jameson's “Sum of Episcopal Controversy.”

well to have known, and very distinctly to have observed, that the apostles themselves got not their commission to be governors of the christian church, till after the resurrection. And no wonder, for this their commission is most observably recorded, John xx. 21, 22, 23; no such thing is any where recorded concerning the seventy. Nothing is more certain than that that commission which is recorded, Luke x., did constitute them only temporary missionaries, and that for an errand which could not possibly be more than temporary. That commission contains in its own bosom clear evidences, that it did not install them in any standing office at all, much less in any standing office in the christian church, which was not yet in being, when they got it."*

A third argument of prelatists is founded on the epistles to the seven churches of Asia, which are addressed to the *angels*, that is, in their opinion, to the prelates of these churches.

We esteem the common answer to this argument quite satisfactory, viz. that *angel* is a name not of order but of office, which was accorded to the president of a Jewish synagogue, and very naturally came to be applied by Jews to the president or moderator of a christian church.

A *fourth* argument is drawn from the case of the apostle James, and is sought to be supported by a variety of passages, of which these are the chief. Acts xiii. 17. Peter bade those who were praying for him in the house of Mary to "go and show these things unto James and the brethren." Chap. xv. 19: "Wherefore, says James, my sentence is, that we trouble not them which from the Gentiles are turned to God." Chap. xxi. 18: "Paul went in with us unto James, and all the elders were present." It is argued from these passages that James was superior in authority to the elders or presbyters, and that being resident in Jerusalem, he was diocesan bishop of that city.

It seems enough to reply to this that the naming of James in the passage first quoted, apart from the elders, was no more than was due to him as an apostle, and probably the oldest pastor in Jerusalem;—that the conclusion drawn from the second passage is overturned by the 22d verse of the same chapter, where it is said, not that it seemed good to James, but that "it pleased the apostles and elders, with the whole church;" while, with regard to the last quotation, it is obvious to remark, that the counsel given to Paul was given equally and unanimously by the whole presbytery. "And when THEY heard it, THEY glorified the Lord, and said unto him, &c., Do therefore that WE say." It may be added, that on the supposition that James was superior in authority to the elders present, his superiority arose out of the extraordinary character of his office as an apostle; but, as that office no longer exists, the authority arising out of it is at an end.

The last argument of prelatists has respect to Timothy and Titus, whom they supposed to have been bishops in their sense of the term, the one of Ephesus, the other of Crete. That Timothy was diocesan prelate of Ephesus, is argued from these words, 1 Tim. i. 3: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." Titus' claim to be diocesan prelate of Crete is made to rest on Titus i. 5:

* Sage's Vindication of the Principles of the Cyprianic Age.—Chap. vi. sec. 15.
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‘For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee.’ Now we put it to an unprejudiced reader if the passages just quoted do not naturally lead one to suppose that the stay of Timothy at Ephesus, and of Titus at Crete, was merely temporary, designed to supply some present want, or meet some present exigency? This is rendered indisputable in regard to the latter, from Titus iii. 12, where it plainly appears that he was to return when Artemas or Tychicus came to occupy his place. “When I shall send Artemas unto thee or Tychicus, be diligent to come unto me to Nicopolis, for I have determined there to winter.” As respects Timothy, he seems never to have been fixed long in any place. At one time we learn, Rom. xvi. 21, that he was at Rome; at another, 1 Cor. iv. 17, that he was despatched to Corinth; and again, Philip. ii. 19, that Paul intended sending him to Philippi. If prelates at all, then they were *itinerant* prelates, not *diocesan*,—a species not to be found in the Anglican church. But they were not prelates. The work to which they were appointed, which is supposed to prove that they were, does nothing of the kind. They were “to charge some that they teach no other doctrine,” “to set in order the things that were wanting,” and “to ordain elders in every city.” Now this is what is being done amongst ourselves by presbyters almost every day. Ministers of the word are appointed to visit stations where the gospel has been preached, with the view of exhorting to soundness and stedfastness in the faith; and for the purpose also of setting in order the things that are wanting,—of ordaining office-bearers; in short, of organizing them as a society, or forming them into a scripturally constituted church. To reply to this that only prelates are entitled to do such things, is a begging of the question. The thing to be proved is, that Timothy and Titus in doing what they did, showed themselves to be of a superior order to elders or presbyters. We say it no more shows this than the proceedings to which we have just referred shows that those who are at times engaged in planting and congregating stations, are the prelatical bishops of the localities where the stations have been erected. To make good this point, prelatists must demonstrate that to *rule* and *ordain*, belong exclusively to an order superior to presbyters. But they are unable to do so, so far at least as scripture is concerned. As to the *power of ordination*, the case of Timothy is decisive in our favour. True, he ordained elders, but it was from the hands of elders that he himself received ordination. Either, then, Timothy was at once superior to elders, and inferior to them,—superior to those whom he ordained, but inferior to those who ordained him, which is absurd; or all of them, which is the truth, belonged to the same order. 1 Tim. iv. 14: “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.” Paul speaks “of the gift of God which is in thee, by the putting on of my hands.” This refers either to the impartation of some spiritual gift, which is exceedingly probable, or to the *ordination* of Timothy;—if to the latter it intimates that the apostle took part with the presbytery on the interesting and solemn occasion. As to the power of *ruling* in the church, which modern bishops arrogate to themselves, and on the ground of which, in con-

nexion with the power of ordination, they claimed to be of a superior order, the New Testament distinctly and frequently assigns it to presbyters, so that the foundations of prelacy are entirely overthrown. We refer to the following passages in proof of our position. 1 Thes. v. 12: "We beseech you, brethren, to know them that labour among you, and are over you in the Lord." 1 Tim. v. 17: "Let the elders that rule well be counted worthy of double honour." Heb. xiii. 17: "Obey them that have the rule over you, for they watch for your souls as they that must give account." Acts xx. 17 28: "And from Miletus, Paul sent to Ephesus and called the elders of the church." "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers or bishops to feed the church of God." 1 Pet. v. 1-3: "The elders which are among you I exhort, who am also an elder,—feed the flock of God which is among you, taking the oversight thereof." From these texts it is evident that it was the duty of elders or presbyters to preach the word, and to watch for souls, and not only so, but to exercise rule or authority, and in fact to discharge all the duties, without exception, of the pastoral office. Besides, we find them actually exercising government in conjunction with the apostles themselves. The question which arose at Antioch was referred to the apostles and elders at Jerusalem. The elders shared in the deliberations that were held, while the decisions given forth are described as "the decrees that were ordained of the apostles and elders."*

We hold, then, that the argument from *scripture* is decisive. It makes no mention whatever of such an office-bearer as a diocesan prelate. It speaks of bishops and deacons,—it employs bishop and presbyter as convertible terms, and teaches us that a New Testament presbyter or bishop has power to rule and ordain, as well as to preach and administer the sacraments. The argument from the *Fathers* we have nothing to do with. Our reason for this will be found in our introductory article, and is substantially that so nobly expressed by Milton in the close of his "Prelatical Episcopacy." "I do not know, it being undeniable that there are but two ecclesiastical orders, bishops and deacons, mentioned in the gospel, how it can be less than impiety to make a demur at that which is there so perspicuous, confronting and paralleling the sacred verity of St Paul, with the offals and sweepings of antiquity. Certainly if Christ's apostle have set down but two, then, according to his own words, though he himself should unsay it, and not only the angel of Smyrna, but an angel from heaven should bear us down that there be three, St Paul has doomed him twice 'let him be accursed,' for Christ hath pronounced that no tittle of his word shall fall to the ground, and if one jot be alterable, it is as possible that all should perish; and this shall be our righteousness, our ample warrant, and strong assurance, both now and at the last day, never to be ashamed of, against all the heaped names of angels and martyrs, councils and fathers urged upon us, if we have given ourselves up to be taught by the pure and living precept of God's word only."

R.

* "Plea of Presbytery," by Ministers of Synod of Ulster.

“ WHY CALLEST THOU ME GOOD ? ”

THE history of the young ruler who came to Christ asking the way to eternal life, which has been recorded by three of the evangelists,* is a very instructive one. There was much in his character and conduct to excite approbation and hope. While the rich and the learned among the Jews almost universally despised Jesus of Nazareth, this young man, who was in affluent circumstances, and who possessed a station of rank and influence, had, notwithstanding the temptations with which he was surrounded, turned his attention to the things which belonged to his everlasting peace; and rejecting the infidel notions of the Sadducees, and disgusted with the burdensome rites and pretended sanctity of the Pharisees, and rising superior to prejudice and the fear of reproach, had resolved to apply to Jesus, and submit himself to his direction. Who would not have thought that, when such a suppliant came to such a teacher with such an enquiry, all must end happily, and that he must obtain the eternal life after which he so wisely seeks? But first appearances are often deceptive. The tree which is covered with blossoms, not only beautiful to the eye, and fragrant to the smell, but giving fair promise of abundance of rich fruit, may disappoint our sanguine hopes, and be left, its flowers nipped by the cold, or scattered by the wind, a mere collection of branches and leaves. So was it here. The young ruler, with all his amiable qualities and promising character, lacked one thing essential to admission into the kingdom of heaven.

It is not my intention, however, to exhibit the practical instruction and admonition which may be deduced from his history. I propose simply to ascertain the grounds or reason of our Saviour's rejection of the designation “ Good Master,” by which the young ruler addressed him. To his reply to the question proposed to him, the opponents of our Lord's divinity and atonement are accustomed to appeal as a proof that he was a mere man, and that eternal life is proposed to men as the reward of their own exertions. An examination of it, however, will lead to a very different conclusion; or show, that while it is not inconsistent with the doctrine of the divinity of the Saviour, it is completely subversive of all those schemes which give to man, either wholly or partially, the glory of his own salvation. Three different explanations of the rejection of the title “ Good Master,” by Christ have been given, and these I shall briefly examine.

The first explanation proceeds on the supposition that all the respect which the young ruler testified for Christ was a mere pretence, and that the question he proposed to him was an insincere one, intended, like many of the inquiries of the Pharisees, not to elicit information, but to ensnare him. The answer of Jesus has, accordingly, been paraphrased thus: “ There is no teacher, good or infallible, but God, or those by whom God delivers his will to men; why, therefore, dost thou use such a title in speaking to one whom thou dost not believe to be commissioned by God.”† This explanation is supported by an appeal to his refusal

* Matt. xix. 16-22; Mark x. 17-22; Luke xviii. 18-23.

† Macknight, in loc.

to comply with the counsel of Christ, "Sell that thou hast and give to the poor, and thou shalt have treasure in heaven ; and come, and follow me ;" which is represented as a proof that he did not consider our Lord to be a teacher authorised to declare the way of life, and even that he was not really solicitous about his everlasting welfare. But this interpretation of Christ's address is obviously inadmissible. The assumption, that the young ruler was a hypocrite in the worst sense of the term, on which it is based, is not only unsupported by the sacred narrative which intimates that when he left the Saviour, it was not in anger, but with sorrow ; but is completely disproved by the sentiment with which he was regarded by Christ. "Then Jesus," says Mark, "beholding him, loved him." He loved him for his attention to religion, his amiable character, and the blameless life he had maintained, notwithstanding the snares to which his youth, and wealth, and rank, exposed him. But these things would not have attracted the Saviour's love if they had been accompanied with hypocrisy, and with a design to injure under the semblance of respect.

The second explanation is founded on the idea that our Saviour does not speak of himself as he really is, but according to the apprehensions of the person who addressed him. He considered Christ to be only a man, and the reply he received was intended to reprove the practice, so common among the Jews, of giving to men, eminent for their office or learning, flattering titles, and especially such epithets as should be appropriated only to him who is perfect in excellence. "Why dost thou call me good, whom thou regardest only as a prophet sent from God, and dost not look upon to be any more than a mere man ? Thou shouldst remember upon all occasions that none is perfectly good but one glorious and immutable being, even the ever blessed and eternal God ; nor can any man or angel deserve the title of good in any degree of comparison with him, from whom originally stream forth all those rays of goodness which are but imperfectly reflected from them."* But this interpretation of our Saviour's words, though adopted in substance by the great majority of evangelical critics, is unsatisfactory. It proceeds upon the assumption, that the ruler meant to ascribe to Christ that absolute goodness which is peculiar to the Most High ; or, at least, that the epithet "Good," being appropriated to God, is of too sacred a character to be applied to men. Now, this assumption in both its phases is untenable. Where is the evidence that the young ruler meant to attribute to him whom he addressed equality with God in moral excellence ? The title which he employed was simply expressive of his admiration of Christ's benevolence as a teacher, which was evinced by his zealous exertions to instruct the common people, whom the Jewish Rabbis neglected as unworthy of their notice ; and we have no reason to suppose that he meant to convey any thing more than this by his use of it. And if this was his intention, what objection can we urge against the phraseology by which he gave utterance to it ? Because God is declared to be wise, and just, and holy, and good, must we never apply these epithets to men ? Do not the scriptures abundantly sanction such an application of them ? Our Saviour speaks of a good man who brings forth good things out of the good treasure of his heart, and Paul

* Doddridge, in loc.

of good men for whom others might be willing to die ; and the same term is applied not indefinitely to multitudes only, but individually to Barnabas, of whom it is testified by the inspired historian that he was a good man.* And surely there is nothing more reprehensible in addressing a teacher by the designation "Good Master," than in calling an individual "a good man." But even granting that the common use of this and similar epithets, in the manner in which they were applied by the Jews to their Rabbis, is a species of adulation and flattery highly reprehensible ; nay, granting also, as some assert, that it was intended to attribute to them a native or inherent goodness, or perfection, which cannot be predicated of man in his fallen state ; the rejection of the designation by Christ cannot thereby be accounted for. In as high a sense as it ever was applied by the Jews to their Rabbis, in the highest sense in which it can be applied to a created being, it was applicable to the man Christ Jesus. He was holy, harmless, undefiled, and separate from sinners. And who will venture to assert, that he in whom dwell all the treasures of wisdom and knowledge could not have reprov'd the foolish habit of giving flattering titles to man, "without rejecting an appellation which was truly descriptive of his character?" †

The third explanation, which must be adopted, if the conclusiveness of the arguments against the other two be admitted, supposes the title, "Good Master," to have been rejected by Christ, not because it was wrong in itself, but because, as employed by the young ruler, it was connected with erroneous views of the plan of salvation and the design of the Saviour's mission, which the acceptance of it might have seemed to sanction.‡ The term "good" is properly expressive, not of moral excellence in general, but of kindness or benevolence. A good man, as distinguished from a righteous man in the apostle's statement, "Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die ;" is obviously a kind or benevolent man, who not only gives to others whatever they have a right to claim, but exerts himself, and even makes sacrifices to promote their comfort and happiness. Now the title "Good Master," in this view of the word, when compared with the inquiry which it introduced, and our Lord's reply to that inquiry, indicates that the young ruler imagined that Christ would exercise his kindness and benevolence in the prescription of an easy method for the attainment of eternal life. Like the majority of his countrymen in that age, he was ignorant of God's righteousness, and hoped to inherit eternal life as the recompense of his personal performance of duty. Imperfect, however, as were his views of the obedience which the divine law required, he seems to have felt that his external compliance with the letter of its precepts could not entitle him to future

* Acts xi. 24.

† Those who have been accustomed to rest in the preceding view of our Saviour's words, as containing a valid solution of the difficulty to which Socinians so confidently appeal, may perhaps fear that the renunciation of it would furnish an advantage to the opponents of the divinity of our Lord. To remove this apprehension, it is sufficient to notice that the arguments which have been adduced in opposition to it are directed against the very principle tacitly assumed by the Socinian, and rashly admitted by the advocates of the divine dignity of Christ, that the epithet "good" cannot warrantably be applied to men ; and that, whatever force, therefore, these arguments possess, they apply equally to the Socinian interpretation. No Unitarian can take advantage of them without admitting the invalidity of his own reasoning on this passage.

‡ Christian Magazine, for 1815. P. 301.

happiness ; and anxious to find some relief to that aching sense of failure which deprives the self-righteous of solid peace, he was induced, by his knowledge of the goodness of Christ, to apply to him, in the hope that he would direct to the performance of some service of self-denial or beneficence, which would be less burdensome, and at the same time more efficacious to relieve the troubled conscience, than the ceremonial observances enjoined by the Pharisees. To correct the misapprehensions on which his application was founded, the Saviour intimated to him, that his goodness not only did not dispose him to be indulgent to the sinful weaknesses and infirmities of men, but could not in any way advantage those who wished to obtain eternal life by their own exertions, since it is the sole prerogative of him who is seated on the throne of the Majesty on high to prescribe the terms on which it is to be conferred ; and that he was not authorised by God to announce any alteration or relaxation of the condition originally prescribed to man, since even the divine goodness cannot recede from the demand of a perfect righteousness as the basis of his justification, or reception of a title to everlasting blessedness. This appears to be the import of the first reply given to the ruler, "Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments."

The ultimate object of Christ in his conversation with this young man was to convince him of the impracticability of meriting the life which he was solicitous to obtain by his own exertions, and thereby induce him to submit to the divine plan of justification. It was important, however, not only with a view to this object, but for its own sake, to correct the misconception of the character of the Saviour, and the design of his mission, which prompted his application to Christ, and his use of the title, "Good Master." And this end was not lost sight of in the final direction given to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." This command, which was dictated by the Saviour's knowledge of the character of him to whom it was addressed, was doubtless intended to convince him that he did not possess all the excellence which he had attributed to himself, that he was essentially defective in that heavenly-mindedness which the pursuit of eternal life demands; and that the confidence which he had placed in himself was unfounded. But was it not also designed to teach him that though Jesus condemned the numberless external and frivolous services enjoined by the traditions of the elders, and practised by the Pharisees, he was not indulgent to the sinful frailties of men, but required from all his disciples a self-denial more difficult to the unrenowned heart than any mere outward forms or rites, however numerous and troublesome, which will make them willing, when the sacrifice is necessary, to forsake father and mother, and brother and sister, and wife and children, and houses and lands, and their own life also, for the sake of religion? Though his yoke is easy, it will appear to be so only to those in whom the principle of self-righteousness, and the love of this present evil world have been subdued, and those who, like the young ruler, either wish to do some good thing that they may inherit eternal life, or are unwilling to follow Christ at every hazard, will not put it on.

While not a few place their hopes for eternity on the goodness or benevolence of the Saviour, without spending a thought on the mode in which it will operate to secure their safety ; it is maintained by many, who are unwilling to renounce dependence on their own righteousness, though they know its inadequacy to satisfy the claims of the divine law, that he came to earth to announce the formation of a new covenant with mankind, which offers them pardon or repentance, and future blessedness, as the recompense of sincere obedience. Both classes give to Christ the title, "Good Master," in the same sense in which it was given him by the young ruler. The goodness, however, which they attribute to him is nothing else than indulgence to sin. It will, therefore, be indignantly rejected by him. To all who apply to him in the persuasion that he is disposed personally, or that he has been authorised to dispense with the righteous claims of God's holy law, his first address is still in these terms, "Why callest thou me good?"

D. D. H.

ANTI-STATE-CHURCH CONFERENCE.

BY A DELEGATE.

UPWARDS of fifteen years ago an attempt was made to rouse the attention of English Dissenters to the evils arising out of the connexion between church and state, but without success. So late as 1842, the proposal of a convention of delegates to discuss the propriety of adopting measures for an aggressive movement received but slender countenance. At length a meeting of ministers took place at Leicester, when a provisional committee was appointed, consisting of nearly two hundred individuals, lay and clerical, who forthwith elected an executive committee, which met for the first time in February of the present year and continued meeting weekly till it finally matured a scheme for holding a general conference on the subject. The project was unquestionably a bold one. Considering the failure of previous efforts, as well as the lukewarmness of some and the hostility of other influential dissenters, to the contemplated movement, we can scarcely admire enough the resolution of the men who ventured upon it, or the ability with which they laboured to ensure its success. The first sitting of the conference was fixed for Tuesday the 30th of April, and most anxiously did its well-wishers look forward to that day. All felt that the die was cast—that the Rubicon was crossed, and that the cause of Nonconformity must either sustain sore damage or enter on a new career of heroic and successful enterprise. The period of meeting drew on. We, too, had our hopes and fears, and were anxious to be as early as possible on the scene of action. Unavoidable engagements detained us at home till the 29th ; but on the morning of that day—at half-past six by the Register clock, the weather being delightful, we started ; and onwards we sped, and still onwards, by stage coach and by railway, till at one o'clock P.M. of next day we reached London, and, at a little past two, found ourselves on the threshold of the "Crown and Anchor."

Well, were our fears disappointed and our hopes realised? Facts will best answer the question.

The number of delegates present greatly exceeded expectation. The room, which is a spacious one, was almost entirely filled, and had its walls been more recently under the painter's brush, and the seats arranged with a little more attention to the convenience of their occupants, the *coup d'œil* would have been truly imposing. As it was, one could not look upon the multitudes assembled from all parts of Scotland, Ireland, and England, and reflect on the object of their meeting, without being impressed with the conviction that the Dissenting interest in these kingdoms is prodigiously powerful, and that if it go on advancing for a few years at the present rate in numbers and organization it must become triumphant. The actual number of delegates present, according to the printed list, was seven hundred and nine; fifty-one of whom represented Scottish constituencies.

But what are mere numbers, if character be wanting? It was insisted that the conference would not have the respectable Dissenters on its side; and did this really prove to be the case? We at once and decidedly answer, No. There were indeed a few gentlemen absent whose presence would have been an acquisition. We are unable to explain their conduct, though, according to Dr Price, there are various circumstances which account for it; the first of which, he says, is—that there are now taken out of the hands of individuals or cliques, whether in London, in Manchester, in Birmingham, or in Liverpool, the control and management of dissenting matters, which are being placed, where they ought to be, in the hands of the dissenting body itself. We have not the means of knowing whether this explanation given by our brother of the *Eclectic* be correct or not; be that as it may, we firmly believe that there are not truer friends to be found of the cause of civil and religious liberty than Reed, James, Raffles, and others that might be mentioned; and we earnestly and fondly hope that they will very soon see it to be their duty to throw all the influence they possess into the present movement.

To convey an idea of the respectability of the conference for piety and talent, we may first of all advert to the Chair, and the persons who filled it. Three of these were from Scotland, Dr Marshall, Dr Young, and Mr Dunlop of Brockloch; and although it scarcely becomes *us* to say so, we venture to affirm that they are men qualified to do honour by their presence to any assembly. The other three (for there were six chairmen in all), were Mr Burnet of Camberwell, Mr Ackworth of Bradford, and Dr Cox of Hackney. As to John Burnet nothing we can say can add to his reputation, and we thus single him out for the purpose of applauding and recommending to Dissenters everywhere the noble spirit he breathed when he said,—“Whether the ministers of London, or the ministers of England, or the ministers of Scotland, or the ministers of Ireland, choose to come forward on such an occasion, or whether they choose to hold back, I consider the great principle of religious liberty so important, so interesting, so commanding, that for that principle I would be content to stand out alone, and I would derive my consolation in this solitude from the grandeur of the principle itself.” Dr Cox must not be passed *sub silentio*. A gentleman in appearance

and manners, and an author of repute, Dr Cox is a Nonconformist of the right stamp. Moreover, he is emphatically the Father of the Conference. It owes its existence, in a great measure at least, to his labours—labours most harassing and protracted, and which entitle him to the respect and gratitude of the whole dissenting brotherhood. The Doctor has even additional claims on their esteem. At the close of the paper which he read introductory to business, he proceeded to address the meeting on the subject of Parliamentary grants, and more particularly in reference to his own position as one of the dispensers of the *Regium Donum*; and he finished by stating that, after no little struggle of mind, *he had determined that he would no longer be its distributor.*

So much, then, for the Chair as determining the respectability of the meeting,—let us now glance at the *Secretaries*. Their names are, Dr Cox, of whom we have already spoken, Mr Edward Miall, Josiah Conder, and the Rev. J. Kennedy. These, it will be at once confessed, are, for the most part, men of note. It is long since “Josiah Conder” became a kind of household word in pious dissenting families; and while loved as a “sweet singer,” he has not failed to acquire honour as the steady friend and public advocate of liberal opinions. The name of Miall is less known in Scotland; nor is this to be wondered at, inasmuch as the editor of the *Nonconformist* is by many years the junior of “the Patriot.” But Miall will make himself heard of. It is, however, rather as a writer than as a speaker that we are disposed to extol him. He made no set speech during the conference; occasionally he threw out a suggestion, and when he did so he expressed himself with ease and propriety, and was listened to uniformly with the most marked attention; still he does not seem made to be an orator. He is defective in physical energy. His form is attenuated; his face “sicklied o’er with the pale cast of thought;” his voice feeble;—but his judgment is acute; his moral sense stern and lofty; and, pen in hand, few are able to lash hypocrisy, to denounce oppression, and to portray the simplicity, uphold the potency, and support the claims of Bible truth and New Testament institutions. With such men as Price, Conder, Miall,—the editors respectively of the “*Eclectic*,” the “*Patriot*,” the “*Nonconformist*,”—with such men helping it on, the movement cannot but succeed.

In farther illustration of the respectability of the conference, we might refer to the *Speakers* on the occasion; but space would fail us were we to attempt even the most meagre account of them. It were not right, however, to omit all allusion to the venerated name of Dr Pye Smith. It is a host in itself; and for our own part we felt perfectly assured, that we were not in bad company when we learned that the theological tutor of Homerton college was of the number. Nor was the Doctor doubtful as to the propriety of a conference. His language was that of the most decided approbation. “He dreaded that if this attempt to awaken the country to its danger did not succeed, an awful convulsion was at hand. The country would not much longer be trammelled by this system, or suffer its interests to be immolated on the altar of church pride and Tory usurpation. Therefore he drew the conclusion, that it was their imperative duty to seek the removal of this enormous evil by such means as they were then devising.”

Another speaker whom we must notice, however briefly, is Mr Giles, Baptist minister in Leeds—a pupil of the late Robert Hall, and one who has caught not a little of the spirit of that truly great man. Mr Giles is of the staunchest order of Nonconformists, abhorring state churches with his whole soul, and determined, so long as they exist and he lives, to labour for their overthrow. Previous to the conference, he lectured and published with the view of recommending it, and although we have not seen his pamphlet we have no doubt of its being creditable to its author. As a speaker, Mr Giles surpasses most men in ease of manner, propriety of diction, keenness of sarcasm, and eminently succeeds in carrying his audience along with him. His conference speech was not of the highest order, for he did not aim in it at high things; still it was excellent in its way, and evinced powers capable, when tasked, of high achievement. A few men throughout the different towns of England, as enlightened, as indomitable, as devoted as Mr Giles, would do great execution. Nor are such men wholly wanting. Leicester, for example, has its share of them. The delegate whom it sent up, Mr Mursell, is a fluent, pleasant, able speaker, and as he was one of those who matured the scheme of a conference, so he proved one of its most efficient members. But time would fail to speak of Stovell and Jenkin, and East, and Campbell, &c.; suffice it to quote, in corroboration of our estimate of the respectability of the conference, the following sentences from the speech of the editor of the "*Christian Witness*:"—"When I consider whence the members of the conference have come together, and who they are, I feel that it must command unusual respect. The representatives from Scotland are such as pledge the whole body of Scottish Dissenters to the support of the movement. Ireland, too, has done what she could. As to England, many are absent who ought to be present, and who, in future, will be present. But who are present? How many tutors of colleges? From Homerton, Coward, Bradford, Carmarthen, Brecon, and several more. Look, too, at the press. I see there the *Eclectic*, the *Patriot*, the *Nonconformist*, and the *Christian Examiner*. Had the choice been given to remove the present conference and replace them with the absent, they would be weakness itself compared with the present."

And what, it may now be asked, did the many excellent men of whom we have been speaking do when met in "the Crown and Anchor?" Was it a mere holiday exhibition, furnishing occasion to a few for a display of their oratorical powers, and to the great majority an apology for a trip to London at the expense of their constituents? or did it accomplish, or is it likely to issue in, important practical results? Our answer is as follows:—

First, Good was done by the demonstration that was furnished, not only of the numbers of Dissenters, but of their complete oneness as to the great object contemplated, and the necessity of instantly adopting decisive measures for its accomplishment. Upwards of 700 delegates assembled, and yet the utmost harmony, nay, the most perfect unanimity, characterised their proceedings. How gratifying an indication this of power, and how bright an omen of success!

Secondly, When met together the delegates did not a little in the way of quickening one another's zeal, and still more—unspeakably more—in

the way of collecting materials for enlightening the public mind on the question at issue. The most novel feature of the proceedings was the reading of carefully prepared essays on the various aspects of the question, which was followed by the proposal and adoption of resolutions founded upon them. Thus, at the first sederunt, an admirable paper from Dr Wardlaw was read, "on the principle of dissent, or on the principle of voluntarism as distinguished from a state establishment of religion;" after which a resolution was proposed and unanimously adopted, of which the following (for it is too long to give as a whole) is the close:—"That so far from admitting the voluntary principle to amount, as is sometimes alleged, to a denial of the headship of Christ over the nations, this conference regards the principle of state establishments of religion as inevitably having that effect, inasmuch as Christianity has superseded Judaism, the principle of which was national, by a system purely spiritual in its character."

At the *second* sederunt Mr Miall read a very long and elaborate article "on the practical evils resulting from the union of church and state;" at the *third*, Mr Massie submitted a document "on state establishments of religion, considered in the several forms of their development in the British empire;" at the *fourth*, Mr Hare laid before the meeting a paper furnished by a member of the English bar, showing "what constituted the union of church and state within Great Britain and its colonies;" while at the *fifth* sederunt, Mr Mursell read a paper "on the means by which the conference proposed to carry out the object which it contemplated, and the spirit in which these means should be employed." Ere long these invaluable papers will be disseminated by means of the executive committee, throughout the length and breadth of the land, and we shall, therefore, abstain from quotation.

Finally, when met in London, the delegates unanimously adopted a scheme of organization,—of which the following are the principal clauses:—

That a society be now formed, to be intituled "The British Anti-State Church Association."

That this society be based upon the following principle:—That in matters of religion man is responsible to God alone; that all legislation by secular governments in affairs of religion is an encroachment upon the rights of man, and an invasion of the prerogatives of God; and that the application by law of the resources of the state to the maintenance of any form or forms of religious worship and instruction, is contrary to reason, hostile to human liberty, and directly opposed to the genius of Christianity.

That the object of this society be,—the liberation of religion from all governmental or legislative interference.

That this object be sought by lawful, peaceful, and Christian means, and by such means only.

That every individual subscribing to the principle on which this society is based, and contributing not less than one shilling annually to its general fund, be admissible as a member.

That the officers of this society consist of a treasurer, three secretaries, three auditors, a council of five hundred, and an executive committee of fifty members.

The council are to meet once a quarter, and to elect to all vacant offices, except in their own body; generally to superintend the affairs of the society, and to determine all plans of importance connected with its interests; their term of office expiring at the next ensuing conference.

The executive committee are to meet at least once a month, to carry out the plans of the council, and are to be responsible to them. They shall take measures for the collection and digest of statistical and other information relative to state churches; and shall procure, by public competition or otherwise, the writing of such tracts, or larger treatises, on the question of national religious establishments, as they may deem requisite to further the objects of the society. They shall also regulate the movements of public lecturers engaged in the name of the society; and shall give advice in the organization of local associations in connexion with it. And, finally, they shall carry into execution, as opportunities present themselves, the several modes of action prescribed, whether by the present conference and succeeding conferences, or by the council, and shall act as a central committee of advice whenever occasions may require.

These statements will show that the conference were not idle. They have begun well, and they will soon, we trust, have placed at their disposal whatever funds are necessary for carrying their measures into effect. "We want," said Mr Mursell, at least L.1000 a year for the purpose." He added, "they were not going to spend their money on secretaries and other officers. He hoped that, for some time to come, they would have no paid officers in the council, and he felt persuaded that, if every delegate exerted himself to raise subscriptions in his own locality, they would have not merely L.1000, but L.5000, if it were necessary to bring their plans of action into practical operation." Be it so. The conference expects every Dissenter to do his duty.

The conference was, on Thursday evening, declared by Dr Cox to be dissolved; and, shortly after, the great hall of the Crown and Anchor was entirely deserted. We retired from the scene, but shall not attempt giving expression to the thoughts and feelings that crowded upon us. This would require a separate article. Our object in visiting the capital was now accomplished, and we prepared for departure. At length, varying our mode of travelling, we set sail for Scotland,—and, in course of time, "our own romantic town" became to us what Brundisium was to Horace,—"*longæ finis chartæque, viæque.*"

REVIEW.

Mémoire en faveur de la Libertés des Cultés. Par ALEXANDRE VINET.
A Paris, 1826.

THIS work, although before the French public for nearly twenty years, has received less attention in this country than the discussion of the same great question would have led us to expect, and much less than the work itself merits. We are induced at present to give an analysis of it, not only from its intrinsic worth, but from its bearing on a later and better known work, by the same author, which we propose in the future to notice, "*Essai sur la Manifestation des Convictions Reli-*

gieuses." It is interesting to find a question like this stirred simultaneously in different countries, and to know that the movement here is not the result of some local grievance, but a particular manifestation of that consciousness to which Christendom is coming of a grand evil, and the means of its cure.

The present memoir was occasioned by a prize of 2000 francs, bequeathed by Count Lambrecht, minister of justice in France, to be bestowed on the author of the best Essay on Religious Liberty. Competition was open alike to protestants and catholics. The adjudication was committed to the Society of Christian Morals, which, by a committee selected from among twenty-nine essays, that of Alexander Vinet, pastor of the protestant church, Lausanne, as the one entitled to the prize. It is easy to see, from the tone and spirit of the book, that M. Vinet's views have not been hastily adopted in sight of Count Lambrecht's prize. There is all the ardour of the competitor, but the occasion is forgotten in absorbing enthusiasm for the cause. He speaks no more than truth when he says,—“ Full of faith in the necessity, in the inviolable sanctity of religious liberty, in presenting myself to defend it, it is not as an academical question for which I am smitten at the sudden view of a crown; it is as my heart felt belief that I wish to maintain it; it is as the want of the human race that I demand it.”

The warmth of the introduction leads us to expect more than the mere title, “*Liberté des Cultes*,” indicates. The fire of freedom can neither be kindled nor sustained by half principles. There is here no timid appeal *ad misericordiam*; but a demand for an unqualified Bill of Rights, founded on the proper basis, *justice*, and apportioned on the true terms, *strict equality*. The question is comprehended in all its breadth and depth, grasped with a firmness, and wielded with an address, that mark the familiarity with a great principle of a mind of rare strength and penetration. With this maturity in the views there is conjoined no less freshness in their exhibition. The truth is evidently a favourite one with the author; having revolved it much and deeply,—drawing more from within than gathering from without,—his illustrations of it, if not new, are yet always his own. The phases it assumes, turned in its various relations to religion and civil society, have thus at all times vigour and distinctness, and with some of them possess the charm of novelty even here where the question has been already so fully discussed. It may be inferred from what has been said, and which we now mention last as the highest merit of the book, that the foundation is laid where it ought, on the sacred rights of conscience, and the relations of the individual man to God. The work will, however, speak for itself, in a short analysis of its contents, accompanied with some extracts as a specimen of the spirit and style.

The plan comprehends two great parts. *First*, Proof of the principle asserted. *Second*, Application of it in particular cases. The first part occupies more than half the book, and exhibits the author in his greatest force. It commences with a definition of the terms most frequently employed in the discussion. “*Liberty of conscience*,” he says, “*is the right we have of establishing our relations with the Divinity in the manner that appears proper to us;*” and liberty of conscience granted, liberty of adopting our mode of worship follows as a corollary.

The two are necessarily connected ; without the latter—the former has no value, even no reality. They are accordingly identified in the course of the argument, and may be considered as attained, “where no member of a particular faith is distinguished from his fellow-subjects, by the privation of rights civil or political.”* The first argument for liberty of conscience is drawn from what M. Vinet calls the *in-evidence* of religious creeds, *i.e.* the want of strict demonstrative proof for their claims. Something can be said for almost every system, and no one has the irresistible sequence of a mathematical theorem. The knowledge of this, it is argued, should make us tolerant of opinions that claim certainty as strong as our own, on grounds, it may be, as well founded. We cannot agree with the author in his reasonings on this part of the subject. Forbearance with the opinions of others does not require to rest on any doubt of the truth of our own ; it is consistent with the firmest conviction. Nor does the nature of the proof alter the case. The philosopher who boasts that he *knows*, the mathematician who demonstrates, has no better title to persecute than the Christian who believes. The understanding, no more than the heart, can be forced by dint of arms ; and had christianity, instead of wielding moral evidence, marched forth in the armour of the strictest mathematical demonstration, a carnal sword would then, as now, have been unbecoming her hand. The sword of the Roman soldier disturbed a problem of Archimedes, and a dungeon of the Inquisition caused Galileo unsay a theory ; but in neither case did the instrument of force either convince or refute. The argument that follows is urged with more force and truth, and involves the whole question. Shortly stated, it stands thus :—Religion is an affair between God and the man. It is not a social act, but a matter purely individual and internal. To interfere here is beyond the province of any man, since no one is qualified for such an oversight. This interference, wherever it effects aught, destroys liberty, and religion of the heart necessarily perishes. We subjoin an extract, in which the true spirit of the advocate for religious liberty is found—one who feels that he contends not alone for the claims of his fellow men, but of his God :—

“Further, it will be agreed that worship, to be truly that of the heart, supposes liberty. Where there is no liberty the hands and the voice may perform the exercises of an automaton worship, but the heart there is nothing. What do you do, then, when you constrain the individual to take part in your solemnities ? You say to him as the child to the bird whose wings he has broken : ‘Fly now, there is a heavenly reward, infinite for him who offers to God the worship of the heart ; aspire after that reward.’ And you act so that his worship, worse than that of the heathens, is only a barren and frivolous parade ; you rob him not only of fervour but of sincerity ; you augment the number of your flock with a hypocrite.

“Such examples be far from us, you will say. Yes, the period is indeed distant since the word of Charlemagne made the idolatrous Saxon bow at the foot of the altar. But is there no constraint but that of the sword ? And to employ for the advantage of religion the basest passions of the human heart, interest and fear, is that an action more

* The latter part of this definition, it will be perceived, is aimed, not so much against Establishments in themselves, as the restrictions they impose on the free exercise of a religious faith differing from their own, whether this be manifested in Austria by expulsion from the country (witness the late events in the Zillerthal), or in Scotland, by expulsion from university chairs and bible secretaryships. To secure complete equality of religious rights, a definition more precise must be adopted. In this case, however, the object of the Essay does not strictly require it.

noble, less immoral? A pious artifice, you will say,—a holy stratagem! We bring into the temple of the true God persons who were lost, who were living without God in the world. What do they hazard by our attempt? Nothing; except that, after having offended God by their indifference, they are now about to outrage him by their hypocrisy; they did not know him, and now they are going to dishonour him. . . . You have struck a blow at liberty. You take away from a moral being the power of approaching God, in the manner which he judges in his conscience to be the good and the true. You interrupt the means of communication between that soul and its God. You take away his means of attaining to the happiness promised by God the rewarder, by breaking beneath his feet the mysterious ladder by which man rises to heaven; you furnish him with no other for reaching the eternal abode of life. You have taken away God from his soul; you have taken away his soul from God. Yes; you are the spoliators of God! You tear from the arms of his love the souls which he would win to himself. Foolish representatives of his august designs, you disturb the plans of his providence; pretended ambassadors of the Prince of Peace, you serve the interests of the prince of darkness. You call yourselves his servants, and you do the impure work of his adversaries. Ah! put yourselves not thus as a self-offered wall of separation between a compassionate God and the feeble mortals he loves! Let his own spirit work; do not constitute yourselves the executors of a plan which he wishes to accomplish alone, and by the means which are fitting to him. Occupy yourselves, I beg of you, with the affairs of this world; but leave to him, I entreat you, this great work, the salvation of souls; and to the obstacles which his goodness encounters in those souls themselves, add not new ones by your impatience and your inconsideration: and above all, mingle not your profane interests with the interests of the Mighty God.”—P. 30.

M. Vinet then proceeds more definitely to point out the proper sphere of civil government, which he declares to be the maintenance of *social morality*. This resolves itself into three general elements—the protection of life, of property, and of character. Its call to watch over these arises from necessity, and its appeal is made, not to conscience the religious faculty, but to prudence and reason. True it is, that the religious man acts from higher motives than these; faith consecrates to him even social duties enforced by the human threat, and while subject to those in authority, he is walking at liberty keeping *God's* commandments. But he who does not act from any such motives, who knows not a higher authority than that of statute law, and feels not a more powerful coercive than the magistrate's sword, is, so long as he respects these, a good subject, entitled to immunity and protection. The external act, as it regards a fellow-subject, is thus the only part of the conduct of which the state is cognisant; to advance beyond this it not only wants the *title*, it wants the *faculty*. The incapacity of the state for deciding in questions of religious belief is still further shown by the impossibility there exists of assigning any fixed principle either to direct or limit it in the work.

A government, when once it enters on such a track, has no consistent resting-place, till it has all thought under its control, and the principle of *reductio ad absurdum* is applied on this point by M. Vinet to its full extent. Every current of public and private opinion in the kingdom is strictly watched, and a cordon surrounds the frontier that repels all foreign ideas till they receive the stamp of this mental custom-house. The attempt is indeed vain; persecuted thought is not so destroyed. The woman pursued by the dragon finds shelter in the wilderness, and hunted truth has its solitude, too, in the individual mind—a fortress not to be taken, where she may watch or sleep, but whence she shall issue when her own time is come. Opinions so suppressed are never extinguished; they are the true murdered that cannot rest in their untimely grave; they wander the earth and visit men in dreams till fair judg-

ment is passed and justice done. This interference must always be ultimately unsuccessful, but in the meantime it is not the less prejudicial, and the impolicy of the course appears in this still more. Italy, with every intellectual power prostrate and civil liberty gone, may stand as an exemplification of the inertness it produces; and if any one is inclined to term it peace, Spain and Mexico may represent the anarchy that follows when inertness is roused by the recollection of past wrongs. The evils of the repression of opinion so evident are sufficient to establish the point argued for, but there is one view that aggravates the injustice and impolicy of the act: it is the consideration of that part of the nature of man which is aggrieved. The free action of conscience, that which formed at first in man the divine image and on which God will construct the new creation, is prevented, and its sacred character outraged. The crime is great, and its pernicious effects have been not less manifest. The most dreadful wars which history records have been religious wars, where conscience has been deluded into the belief that it could do God service with worldly weapons; and from christianity the greatest good, men, by the admixture of earthly principles, have educed the most frightful evils.

The preceding arguments are addressed to men of every religious belief: next come those derived from scripture. M. Vinet's views here are distinguished by comprehensiveness and justness, but as they do not differ materially from those presented among ourselves, and as this side of the subject is to us the most familiar, we shall notice them more cursorily. The relation of the Old Testament economy to the New is treated in a philosophic, we should rather say, in a christian manner; for christianity alone casts light on this wonderful part of the divine government. The Jewish system is contemplated from the vantage-ground on which we stand as inferior, but equally with the christian system of divine origin, adapted to the end it was intended to gain, but passing away when that end was accomplished. The Jewish economy which in its theocracy might seem to authorize the dominion of governments over religious belief, was entirely abrogated at the coming of our Lord. His life, his teaching, and his ministry, illustrate the spirit of his religion: he comes into the world with neither earthly pomp nor power; his declaration is, "My kingdom is not of this world," and his ministry consists only in preaching the truth, assisted by twelve men as humble as himself. The strength of the scriptural argument, which consists not so much in detached passages as in the spirit that pervades the New Testament is finally exhibited in the following passage:—

"Be only willing, then, to open your eyes; for here all is light. Old things have passed away; behold, Jesus Christ announces to us things that are new. At his voice the imposing but temporary scaffolding of the law falls. The edifice which it assisted to contract, takes its place and shows itself to the gaze of the universe. It is the reign of faith substituted for that of the law. With what zeal and strength have not the apostles signalised this revolution! St Paul returns to it incessantly, St John reduces all to love; St James announces *the perfect law, which is the law of liberty*. Read with attention their writings and the gospel history: do you find there any other principle than that of faith, any other worship required than that of the heart? Let us go beneath the cross at the moment of the divine sacrifice; let us listen to the last words of the dying Lamb: *It is finished*, he says. What,—it is finished! and I see neither hierarchy nor constituted clergy, nor endowed church, nor religion recognised by the state. Some private persons, surrounded by a people who detest them, professing their love of the crucified Nazarene, unite to pray to him, do good in his name, and it is

finished! Yes, doubtless; for from that cross radiates light, from those bloody wounds flows life upon the degraded human race; this sacred death has restored to the world the treasure of faith, of hope, and of charity; *it is finished.*”—P. 124.

After the scriptural view of the question, naturally comes to be considered its aspect in the christian world, particularly in the two great parties that divide it in Western Europe—Catholicism and Protestantism. Catholicism, M. Vinet considers unfavourable to religious liberty, not from any of its distinctive internal doctrines, nor from its principles in regard to the relation between church and state—for it insists on the separation of the spiritual from the civil power—but from its dogma on the subject of authority. This dogma includes two propositions; 1st, The church is infallible in all matters of faith; 2d, Out of its bosom there is no salvation. The former indisposes to toleration of the opinions of others, the latter disposes to the exaltation of the form above the spirit. In this expressed opinion of the tendency of the catholic church, M. Vinet is opposed by M. Guizot in the report, in which he announces the result of the competition to the presiding society. A conclusion favourable to catholicism is sought to be drawn from the distinction it traces between ecclesiastical and civil power; but this distinction firmly insisted on, when necessary as a shield against civil encroachment, has never forbidden the employment of the secular arm when it could be commanded for the suppression of heresy. It is a protest against the interference of the state with the church, but the church has never been prevented by it from claiming control over the state, when it seemed in any degree likely of attainment, from the arrogant pretensions of Gregory VII. down to the nullification by the present Pope of the acts of the Spanish government. Protestantism, on the other hand, to be consistent, must, in the opinion of the author, declare for religious liberty without reserve or restriction. Its first leaders had not a view of the theory which voluntary churchmen now seek to establish, but they delivered to us in action the principles from which we now deduce it. *Protestantism* is no more the appeal from the oppression of a German diet; it is the protest against human authority in religion,—whether the authority be that of a pope or a king. True Protestants would do well to examine the grounds on which they rest their claims, that in an age when a man is safe only when he is consistent, they may take the step that will give both consistency and security.

The last ground M. Vinet adduces, is the testimony of facts,—the good effects of the one system, the baneful consequences of the other. It is never to be forgotten that the condition of christianity for the three first centuries after its origin was an unestablished one, and that during that period, it not only continued to exist, but progressed in such a manner, that we draw from its history no weak argument for its heavenly birth. Contrast with this its subsequent state, and see if any advantages can be found which may compensate for the surrender of primitive freedom. We will scarcely persuade ourselves that these are to be found in the imperial summons for a general council, in the propagation of Christianity by kingly decree, or, in later times, in the suppression of heresy and the repulse of infidelity by armed crusades. These are the brighter sides of the union, what shall we say of the acknowledged dark?—a debased Christianity, a hireling church, a perse-

cuted remnant, an offended world? Woe to that through which such offence has come. The argument is concluded by an eloquent appeal, a summoning of the bloody witnesses from many a land to bear testimony against their destroyers; but we are sorry our limits do not admit the citation.

The example of America is last referred to by way of supplementary note to the preceding argument. The author considers it highly favourable to the free-will principle on two grounds; the supply of the means of religious instruction it has afforded in very peculiar circumstances—a new country with a rapidly increasing population;—and the religious peace it has preserved among different races, each with its distinguishing faith. These merits are too much overlooked by those who compare the religious condition of America with that of this country, for the purpose of exhibiting the superior working of an establishment.

In an appendix to the work is found a report by M. Guizot to the society, containing a critique of the essays of greatest merit that were given in on the competition. It is matter of congratulation that the present chief minister has had such principles in such a manner brought before him. His criticism on M. Vinet's work is enough to show that he has appreciated these principles, and that the Protestant name is not borne by him unmeaningly.

"I cannot sufficiently express to you, Sirs, what profound joy we have felt at the view of a mind so disposed, of a pious mind for which the respect of liberty of conscience is a matter of conscience, and which would deem itself offending God by denying, even in thought, the rights of the faith of another. For as long as this idea is only a principle of political order, something will be wanting to it in solidity, in power, even in purity; it must rise above human institutions, above the necessities, above even the justice of earth; it must penetrate and become incorporated with not moral convictions alone but religious beliefs; it must become to them a common dogma; it must be united with all the opinions of men in their relations to God and their hopes for eternity. Then alone, placed at length in its true rank, it will display all the ascendancy that ought to belong to it, and will found upon the inward dispositions, and on the religious condition of believers themselves, the religious peace of societies."

CRITICAL NOTICES.

Greek and English Lexicon of the New Testament. By EDWARD ROBINSON, D.D. A New and Improved Edition, Revised by ALEXANDER NEGRIS and the Rev. JOHN DUNCAN, D.D. Edinburgh: Clark. 1844.

WE mean not to review Robinson's Lexicon. Its merits are already well known to the British public. It is the best dictionary of the New Testament accessible in our country. We do not bestow a very high eulogy on it when we say it is far superior to Schleusner; but it is, at the same time, an advance in several points on the excellent productions of Wahl and Bretschneider. These works are the basis on which Robinson's has been formed. We wait with anxiety for a new treatise on this important subject from the pen of Dr Winer. He has been several years engaged in the preparation of a lexicon for the New Testament, and should it at all equal his grammar of the New Testament dialect, it will carry this species of lexicography as near perfection as human weakness will permit.

Three editions of Robinson's Lexicon are on sale in this country,—a reprint by Tegg, a revised edition by Bloomfield, and that now before us by Negris and Duncan. Tegg's reprint is the cheapest, but we have no

editorial superintendence announced, and in such a book accuracy is of the last importance. Bloomfield's edition is the dearest, but we apprehend that he has chosen to interfere too much with the original text in the form of addition, modification, or query. This edition, published by the projector of the Biblical Cabinet, holds a middle place both in price and mode of revisal. The author's text has not received many so-called improvements; but there has been a careful supervision of the printing, and many errors in the American edition have been corrected. The editors are well qualified for the task, Negris being a Greek by birth, and Dr Duncan an oriental scholar of no mean celebrity. This edition, then, comes nearest to a perfect reprint of Robinson's work, and we may consult it with confidence in its accuracy, and may take or reject the additional notes inclosed in brackets. We are glad to see Mr Clark has issued a second edition, and we hope that it may be soon disposed of. We wish it in the hands of all our students, and long to see it on the table of all who devote themselves to the exposition of the books of the New Testament. We hope, in fine, for its ubiquity in the region of biblical investigation.

Christian Consolation: or, the Unity of the Divine Procedure, a source of Comfort to Afflicted Christians. By the Rev. E. MANNERING. London: Snow, 1844.

WE have read this volume with great pleasure. It is the production of a pious and accomplished mind; and we feel that we owe it, not more to the author than to our readers, to furnish a few extracts from so interesting a treatise. This will be particularly acceptable, we are assured, to those,—and their number is considerable, who, being afflicted, stand in need of christian consolation. Mr Mannering would comfort such by guiding them to the following trains of thought. After speaking of the Christian as an object of God's especial care, he shows that affliction is common to the people of God; that by means of it God manifests his faithfulness and love to his people;—that the effect of it on the impatient Christian is a proof of its necessity,—that there subsists an entire harmony between it and the divine purposes, and that it wears a most consolatory aspect when viewed in relation to the death of the Redeemer.

"To derive saving benefit from trial, a man must be first reconciled to God by the death of his Son. But a believer, though once far off, is made nigh by the blood of Christ; he is washed, justified, sanctified in the name of the Lord Jesus, and by the spirit of our God. *He* bears, therefore, a most interesting relation to God and his laws; being both the child of his care and an obedient subject of his government; everything is in train to his advantage. He is blessed; and whatever be his path, or his circumstances, his blessings must accumulate. Upon his head no curse can fall, for to his heart the blood of Christ has been applied. He is so skilfully shielded in battle, and so securely sheltered when storms arise, that while he is a follower of that which is good, none can harm him. 1 Pet. iii. 13. Precious thought; in sickness, in poverty, in pain in trial, there is to the Christian no curse. The death of Jesus annihilated the curse; it fell on him; and in his victories,—for though he died he conquered,—it was swallowed up. Afflicted Christian, is not this balm to your wounded spirit? The curse is gone, and gone for ever. What is there, then, in any of your afflictions to alarm you? If you search for the curse you will not find it. With unpardoned sin, the curse retains all its malignity and power. But your guilt is expiated, your transgressions are all forgiven. The blood of Jesus has purged away your iniquities, and you are dealt with as a pardoned justified sinner; not as a sinner exposed to eternal death, but, as a believer in Christ, walking not after the flesh but after the spirit, and against whom there is no condemnation."—P. 146.

After a very excellent chapter on "the relation of affliction to the work of the Holy Spirit,"—we meet with the following impressive view of it in connexion with believing prayer.

"When God afflicts us, he is doing the thing we wish him to do—yes, the very thing we ask him to do. He sometimes answers us by terrible things in righteousness; but when the answer comes in this way, he sends it, and he sends it at our request. When we pray for spiritual blessings, if we are sincere, and do indeed desire them, we are unconcerned about the way in which they may come. This is comparatively a matter of indifference. Being anxious to receive the mercies he has promised to impart, we do not allow the means he may employ to convey them, to trouble us.

'O to be brought to Jesus' feet,
Though sorrows fix me there.'

Why then do we not thankfully adore him, even when he smites us? Why should we ever be dissatisfied with his ways? We ask him to purify our hearts, and to teach us his truth, which prayer he graciously answers; but because he puts us into the furnace to take our dross away, we are sometimes inclined to think that his hand is turned against us, and that his faithfulness has failed. Strange inconsistency! for by sanctified trial, more than by any other disciplinary means, he increases our conformity to the image of his Son; and introduces us to scenes and pleasures, which, but for adversity, the eye would never see, the heart would never enjoy. . . . The crossing of our designs, the blasting of our gourds, is not, strictly speaking, the answer to prayer, because we never ask God to do this; but it is the way in which he grants the desires of our hearts; he does it in this way, that in addition to the blessings we actually seek, he may add others, or awaken desires for others; and thus convince us that as he is able, so he is willing 'to do exceeding abundantly above all that we ask or think.'—Eph. iii. 20. He satisfies the soul and increases its spiritual thirst at the same moment. He teaches one lesson, and prepares the heart to learn another, by the same process. The opening of one truth to the mind is an inlet to the power and preciousness of another. He does not allow his mercy to be circumscribed by the narrow circle within which we are willing it should move. He does more than we expect. He interprets our prayers, not so much by the phraseology we employ, or even by the feelings of which words are imperfect utterance, as by the knowledge he has of our actual condition, and by the immensity of those resources from which he intends to supply our need."—Pp. 188, &c.

The next chapter is on "The unity of God's providence illustrated by the variety of his dispensations;" and the one which follows on "The relation which the Christian's affliction on earth bears to his rest in heaven." Here we meet with some excellent writing. The remarks on the lightness of our trials as compared with our supports and consolations are just in themselves and beautifully expressed. So also are the remarks on the momentary duration of our trials.

"A moment,' not a year, nor a month, nor a day, nor even an hour, is chosen by Paul to mark the duration of our affliction—but 'a moment,' the shortest period into which time is divided. . . . The song, the crown, the rest, in heaven are for ever: eternal life is 'the inheritance of the saints in light'—their portion is 'incorruptible, undefiled, and fadeth not away.' But our sufferings are as transitory as the moment. . . . Oh, what a relief is this to the mind! it calms the soul, and helps it to bear its burdens in peace. My afflictions are not for ever. The storms that threaten to desolate us will soon waste their fury, and the foaming sea shall, at the bidding of Him who is 'mightier than many waters, presently roll itself to rest.'"—P. 228.

Mr M. next calls attention to "The glorified Christian more than compensated for all his afflictions."

"Each of the unnumbered millions before the throne, will be a temple, consecrated to the Mediator's service, in which he will be honoured, and filled with his glory,—no name but his will be lauded, no praise but his will be proclaimed. Even here he is formed in our hearts the hope of glory, and we are recommended to be full of the spirit. But there are feelings within us which he does not enkindle, principles which he does not sustain. 'I find another law in my members, warring against the law of my mind,'—Rom. vii. 23. In heaven, however, we shall 'be filled with all the fulness of God.' The mind will be full of light, and the heart full of love. God will be all to us, and all within us; there will be nothing in us to displease either him or those about us, or even ourselves. The finished temple will be furnished and adorned. The fires of affection will burn; the lamp of intelligence will emit its lustre; the altar of incense will throw up its odours; sacrifices of praise will be offered; the oracle will speak; the trumpet will sound; about the throne, and before the Almighty Occupant, the heart will do homage; and the loftiest adorations of a regenerate nature will prolong the worship and perpetuate the song."—P. 246.

The concluding chapters treat of "The practical tendencies of faith in the unity of the divine procedure," and "Christian simplicity essential to christian consolation." We abstain from making farther extracts, although strongly tempted to close this notice by quoting one or two of our author's judicious introductory observations. Most cordially do we commend this volume to "mourners in Sion."

The Young Man's Great Inquiry. By PETER MACINDOE, A.M., Kilmar-
noek. Second thousand.

YOUNG men form an interesting class of the community. They are soon to fill the stations now occupied by their fathers; and all who are concerned for the glory of God, the prosperity of the church, and the good of their country, must rejoice in the efforts made for their instruction and improvement.

Amongst the many publications intended for the benefit of the rising generation, this little work deserves to be mentioned as calculated to be useful. It is in the form of a sermon, founded on the words of the Psalmist, (Psalm cxix. 9)—"By what means shall a young man purify his way?" The subject is personal purity, which is considered as *internal* and *external*. Under the former aspect it is exhibited as originating in regeneration—progressive through life—consummated at death—and as forming a necessary qualification for the enjoyment of the heavenly blessedness. The several topics embraced under this division of the discourse are illustrated with ability; and the reader is furnished with a brief but clear view of the all-important process of sanctification. In the second, where the subject is external purity, instead of a vague general description of the course of action, suited to the renewed nature, we have a distinct specification of several prevailing evils, against which it concerns all, but especially the young, to be on their guard. These are "the insidious, demoralizing, and ruining influence of *infidelity*"—"mere intellectual improvement, apart from the cultivation of religious principles and moral feelings"—"the pernicious influence of much of the light literature now obtruded on the country"—and "that political feeling, which is not purified and regulated by christian principles"—"the prevailing violations of the Lord's day"—"the drinking usages, which have become so prevalent in this country"—and "the indiscriminate pursuit of public amusements." Against these evils the young are earnestly warned; and happy will it be for those who, through grace, shall be enabled to perceive and avoid the snares which are set for their feet.

In attempting so many topics within such narrow limits, the writer's remarks have at times a cursorness and generality which detract from their usefulness. For example, to make the real scope of his observations on "political feeling," &c. understood, he should, in commenting on the evil of irreligious politics, have added a word or two on the hypocrisy of political religion. There might have been more matter had the style been less declamatory.

The Rustic Bower: or, Sketches from Nature. By WILLIAM MACKENZIE, Author of "*The Friend of Youth*," &c. Edinburgh: Oliver & Boyd, 1844.

MR MACKENZIE is already favourably known to the public as the writer of a work entitled "*The Friend of Youth*." In the volume beforeus, he shows himself not unworthy of the name. It consists of a series of Essays

on Nature, intended to imbue the youthful mind with a taste for Nature's innocent and benevolent pleasures, and to lead it up to Nature's God. Himself an enthusiast in his subject, the author does his utmost to impart to the youthful reader a kindred inspiration. The moral tendency of the book is excellent; and, in particular, we cannot but refer to the observations on *drunkenness*—p. 233-241,—which are just and powerful, and written with the earnestness of one who has the best interests of the young, and of his race generally, at heart. It is to be wished that the references to the Great Author of Nature had been still more frequent and direct; the more especially as the volume is professedly intended to show, that "His presence, who made all so fair, perceived, makes all still fairer."

RELIGIOUS INTELLIGENCE.—FOREIGN.

SURVEY OF MISSIONS.—China.—The recent important political events in relation to China, by which five principal ports of that empire have been thrown open to commerce, and a British settlement formed upon its coast, on a small island now ceded to Britain by the Chinese authorities, have caused quite a sensation among the friends of christianity in both this country and America. Believing all events in the political world to be under the direction of Him who is "made head over all things to the church," their expectations have been very naturally excited in no ordinary degree by what may turn out to be an opening to christianity, as well as to commerce, for the hundreds of millions of that vast portion of the human family, hitherto shut up from all direct attempts to instruct them in the pure doctrines of the Bible. A general movement towards China is accordingly taking place, on the part of the missionary societies both of Britain and America; some of them re-inforcing their missionary establishments previously formed there, others seizing the favourable opportunity for commencing, as the British possession of Hong Kong is quite contiguous to the Chinese coast, and in the five ports opened for commerce, European consuls, with their families are to be resident. Missionaries can now settle themselves not only in that island ceded to Britain, but also in these five Chinese seaports, with entire security to their persons, and freedom from the contempt and insult to which hitherto they were incessantly exposed, when they ventured to set foot on Chinese ground. As illustrative of their condition in China prior to these recent events, Mr Medhurst, in his late interesting work remarks, "Missionaries may come to China as chaplains, to instruct their fellow-countrymen; in which capacity they are called 'Story-telling devils;' but they dare not attempt to proselyte." The London Missionary Society has one missionary there, another on his passage out, besides two medical missionaries. The Church of England Missionary Society has two missionaries destined to China and about to sail. The Medical Missionary Society has one physician there. The American Board has four missionaries and a printer in China. The American Baptist Missionary Society has three missionaries, besides a medical missionary on his way; and the American Episcopal Missionary Society one, who is at present on a visit home. The arrangements of these different groups of labourers, as to their settlement and course of operations, are yet only in preparation, as so much will depend on the amount of liberty granted them by the Chinese authorities in carrying on direct missionary exertions. They are, however, making a most auspicious commencement, by uniting together for accomplishing a thorough revision of the existing translations of the holy scrip-

tures into the Chinese language ; no translation hitherto made being found, on more mature acquaintance with the language of that remarkable nation, to be fit for general circulation. In this most important undertaking there are united the missionaries of the London Missionary Society, the American Board, the American Baptist Board, and the Morrison Education Society ; who, after harmonious consultation, have agreed to proceed on principles and arrangements which must impart confidence to all the friends of Bible translation. Among the resolutions adopted by them are the following :—"That the whole body of Protestant missionaries to the Chinese do form a general committee, for the purpose of revising the translation of the scriptures in the Chinese language ; and that this committee be subdivided into local committees of stations, each to consist of all the missionaries at that station. That the work of revision be subdivided and apportioned to the several stations. That when each local committee has completed its task, a transcript thereof shall be sent to each station for farther revision ; and then these transcripts, with the corrections upon them, shall be submitted to the original revisers. When the whole of the New Testament shall have been thus revised, each station shall select one or more of its most experienced men to act as delegates in a meeting of the general committee,—it being understood that each station shall be entitled to one vote only, and these shall be the final judges as to the propriety of each revision ; after which the whole shall be submitted to the Bible Societies in Great Britain and America for their acceptance." In relation to the point of difference between the Baptists and Pædo-Baptists in the rendering of the word "baptize," it was resolved that they proceed harmoniously in the work of revision, employing the talents of missionaries of both these sections of the church to conduct it, and to bring it to as perfect a state as possible ; and that when this was done, should difficulties still exist on this subject, each section should be at liberty to recommend for publication separate editions of the same version, agreeing in all other respects, and only differing as to the rendering of this term ; and that the revision go forth to the world, not as the work of one party or of the other, but as the result of the combined efforts of the whole.

May the Spirit of light and of truth direct and uphold them in this holy undertaking !

Siam.—In this country missionaries have been stationed since about 1831. Siam is the largest of the three empires contained in the peninsula beyond the Ganges. Its population is composed of different nations ; some of whom have attained a certain degree of civilization ; but other tribes, occupying chiefly the mountain regions, are in a very rude state. The government is despotic ; and the person of the king deemed so sacred, that it is said his subjects cannot even venture to utter his name. The prevailing religion is Buddhism ; with the priests of which superstition the land is overrun. The settlement of the missionaries is at Bankok, the capital of the empire. Here the American Board has six missionaries and two female teachers. The American Presbyterian Mission has one missionary. And the American Baptist Society two, and one printer. A very clear view of the state of their labours may be gathered from the following recent statements of the missionaries of the American Board :—"The labours of this mission are divided between the Siamese and the Chinese resident among them ; there being of the latter, according to common calculation, 500,000. The Chinese are more accessible than the Siamese. Among the Chinese there is no obstacle to the multiplication of prosperous schools ; while Siamese children are obtained with great difficulty. The number of Chinese who now attend on public worship is about twenty ; of Siamese about thirty. No restrictions have been laid on the missionaries. They go where they please, preaching the gospel, and no man forbids

them. Books and tracts have been freely and extensively circulated ; by means of which, and by oral instruction, the missionaries suppose that a partial knowledge of the truth has been carried to almost every part of the kingdom. They are not without the hope, therefore, of soon reaping a glorious harvest. Preaching has been maintained at three places by the mission,—at the Chinese station, the Siamese station, and the Tract House. At the two former only on Sabbath ; at the latter also on two or three week days, in connexion with the distribution of books. The indication of an increase in the number of hearers at this station are not very numerous. Very few attend who are not in some way employed by the mission, or mission family. The reason of this, as we think, has not been through fear of us, but through a disinclination to listen to the word of God. In the Sabbath service at the Tract House, the average of hearers was at first about thirty ; latterly it has diminished ; sometimes only six are present, at other times from fifteen to twenty. Our books are eagerly sought for by the great mass of the people, though probably in most cases, with a desire to obtain a new book, rather than any great desire to be benefited by its contents. Yet readers are to be met with among various tribes of this empire who are not only glad to obtain a book, but who will, in many cases, listen to the explanations given of its contents. Boats come in large numbers, and from the most populous places in the kingdom, to Bangkok for trade, and much pains has been taken the past year to furnish each boat of this description with a portion of the Bible, and tracts, to read and carry home to their friends. Probably in no previous year since the mission was established has so much labour been bestowed upon this people as during the past year : and although we do not see such results as we desire, still we are not wholly without evidence that good has been done. Much truth has, in various ways, been communicated ; and we doubt not that the plan of salvation is now better understood than it was a year ago. We see nothing to discourage us in our work, except the difficulties that are always to be met with in labouring for the salvation of idolators."

Singapore.—In this island, which is a British settlement, at the southern extremity of the Malay peninsula, the London Missionary Society has two missionaries, having recently suffered an afflictive bereavement in the death of the third, Mr Dyer. " By the various means employed at this station, there has been a large diffusion of christian knowledge."

Malacca.—In this British settlement the same society has one missionary, an Anglo-Chinese college for the training of Chinese youth, besides a Malay school. But as it is in contemplation to remove the college to Hong-Kong, this station will probably be then relinquished.

Penang.—This is also an island in British possession, lying off the west coast of the Malay peninsula, in which the London Missionary Society has two missionaries and a schoolmaster. In this, as in the two previous stations, the attention of the missionaries is divided betwixt the Chinese and Malays. It is stated that the Chinese schools afford encouragement, and that the Malay schools exhibit decided improvement. The English service is generally crowded, and the Chinese services also possess increasing interest.

Burmah.—Missionaries have been labouring to establish christianity in this empire since 1807, chiefly under the auspices of the American Baptist Board. This empire lies along the west side of that of Siam, and is of large extent, although somewhat less than the latter. A district of it was acquired by Britain in 1826, known generally by the name of Tenasserim, within which the above society has four principal missionary stations, besides out-stations, and eleven missionaries with assistants, about to be reinforced with three other missionaries and assistants now

on their passage. At two of these stations the attendance on public worship is stated to be from 800 to 900 : the members 581, of whom 312 are Karens, a very interesting race, scattered over various parts of the Birman Empire, who have shown a peculiar readiness in receiving christian instruction, and submitting to the gospel. They are said to occupy different mountain ranges, and to be a primitive industrious people. School instruction, and the work of translation and printing, are carried on vigorously. A Burmese monthly religious newspaper is published by them, specially for the benefit of native Christians. In relation to other two of these stations in British Burmah, it is stated, that "the principal attention of the mission is bestowed upon the Karens." The missionaries have been principally devoted to preaching, and to efforts to improve the social and domestic condition of that people, by the establishment of permanent homes. A Karen dictionary and grammar have also been prepared ; and preparations were making for putting the whole New Testament in their language to the press before the close of the year. Within Burmah Proper there are two stations, Rangoon and Ava, where no American missionary at present resides, but where native churches, the fruit of former missionary labour, continue to show more or less of prosperity. It is stated "the Karen churches in Burmah have rest from persecution. The Christians meet in large congregations ; the assistants travel and preach in the most public manner, and the government look on in silence. It is reported that the king, during a late visit to Rangoon, inquired concerning the Karens who had embraced a foreign religion ; and on being told that they were a quiet people, and paid their taxes, he replied, 'Then let them alone!' The number of Karen converts in Burmah Proper is unknown ; but it is stated, that within the limits of the whole of these missions, there are from twenty to thirty Karen churches, with more than 1500 members ; beside from 2000 to 3000 Karen converts not associated into churches, and tens of thousands waiting to receive the gospel, while the number of American preachers specially devoted to the Karens is only five."

RELIGIOUS INTELLIGENCE.—DOMESTIC.

UNITED SECESSION CHURCH.

PRESBYTERIAL NOTICES.

Stirling and Falkirk.—This presbytery held a meeting in Glasgow on the 6th of May, when *inter alia* they agreed to transmit to the Synod petitions in favour of the Relief union, from the first and second congregations of Stirling ;* and a meeting on the 7th, at which a call from the congregation of Tillicoultry to Mr George Hunter, preacher, was sustained. The presbytery met at Falkirk on the 4th of June for missionary and other business. A letter from Mr G. Hunter intimating his acceptance of Tillicoultry call, was read. The presbytery sustained the subjects of trial assigned him by another presbytery, and agreed that he be requested to deliver part at least of his trials, at next meeting, to be held at Stirling on the 30th of July. Two students having been recommended for admission to the hall, they were appointed to be examined at that meeting ; Mr M'Farlane to conduct

* Most of these petitions expressed their desire for the union, with the understanding that it be on "a scriptural basis."

the examination on the Latin, Greek, and Hebrew languages, and Mr Steedman that on Logic and Philosophy. The clerk was directed by the presbytery to express their cordial thanks to the Rev. Dr Brown of Edinburgh, for three volumes, ("Douglas on the Truths of Religion," and "On Errors regarding Religion," and "The Christian Pastor's Manual,") sent by him for the use of such members as might wish to peruse them. After appointing the supply to the vacancies, the presbytery adjourned, constituted, to the place of worship, (that of the first congregation), where the Rev. Dr McKerrow preached the annual missionary sermon from Exod. xiv. 15: "The Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." After which, Mr Steedman delivered an address on missions. The presbytery then returned to the session-house, and engaged in conversation on the subject of missions, each member reporting what efforts were made in his congregation for the propagation of the gospel. It may be stated as the conviction of all present, that the success of the cause depends much on ministers bringing the subject frequently before their hearers, and having missionary associations formed in connexion with their congregations.

Edinburgh.—The presbytery of Edinburgh met 4th June. A report from the committee appointed to visit the missionary congregation at Aberlady was received. The condition of the congregation was found to be very encouraging. The presbytery resolved to solicit the interference of the British government in behalf of a Portuguese subject under sentence of death in Madeira, for refusing to worship images, and denying the truth of the doctrine of transubstantiation. The attention of the presbytery was called to the memorial transmitted to the Synod from certain Sabbath school teachers connected with the Secession Church in Edinburgh, upon which, from want of time, no deliverance had been given during the session of the Synod. The presbytery agreed in the circumstances to express their cordial approbation of the valuable services of such persons, and to recommend to all ministers and sessions within the bounds, to evince deep interest in Sabbath schools,—to encourage the teachers,—and to sustain and advance their labours by all means in their power.

Selkirk.—The presbytery met at Melrose on Tuesday the 11th of June. Heard Messrs Riddel, Douglas, and Cowan deliver their discourses, which, after some remarks, were approved of, and they were encouraged to prosecute their studies. Mr Cowan was also examined on the various subjects prescribed to him, and the presbytery approved of his attention to them. Dr Henderson and Mr Williamson nominated Messrs John Balantyne and Adam Stewart, members of their congregations, for examinations at their next meeting of presbytery, with a view to their admission to the hall. Read a letter from Mr Andrew Ormiston, requesting the presbytery to furnish him with an extract of the license which he received many years ago. This matter was delayed. The clerk reported that since the last meeting he had transferred Mr Inglis to the presbytery of Edinburgh, as he is now residing within its bounds. The presbytery approved of his doing so. The next meeting of the presbytery is to be at Melrose on Tuesday the 23d of July.

Dunfermline.—The presbytery met at Kinross on the 11th June. The Rev. Mr Gibson, moderator; when, *inter alia*, a moderation was granted to the congregation of Chalmer's street, Dunfermline, to be held on the evening of Monday the 1st July. The Rev. Mr Gibson to preside, and the Rev. Mr Young to assist. Mr Torrance, student in divinity, delivered a lecture on the portion of scripture that had been assigned him, which was approved, and he was encouraged to prosecute his studies. He was afterwards examined on the subject of original sin, as treated in Edwards' Treatise on that subject. The other students in the presbytery had de-

livered discourses at a former meeting, and been examined on that subject by a committee of presbytery. A letter was read from the Rev. George Blyth, missionary, Jamaica, respecting the stations of Hillside and Mount Pleasant, formerly under the care of the late Mr Scott, missionary from this presbytery; stating that he had visited them by the appointment of the Jamaica presbytery, preached to the people, and dispensed the Lord's Supper to the congregation of Mount Pleasant—giving a favourable account of both stations, especially of Hillside; and requesting this presbytery, in name and on behalf of both congregations, to send out a missionary as soon as possible, to take the united charge of them; or, should the presbytery not have the prospect of being speedily able to comply with this request, to give their sanction to the congregation of Mount Pleasant, calling Mr Goldie, or any other under the jurisdiction of that presbytery, about whom they may unite. In reply to that request the presbytery agreed to state, that as they, sometime ago, transferred their interest in the station of Mount Pleasant, as well as the other, to the Synod's committee on foreign missions, and as at present, they have no prospect of being able soon to send out a missionary to that country, they do not wish to interfere in any way, with the calling, settlement, or support of a minister in those stations, while they earnestly desire that they may enjoy the greatest temporal and spiritual prosperity.—Next meeting of presbytery to be held at Limekilns on the Tuesday after the 3d Sabbath of July.

Glasgow.—This presbytery met on the 11th June. According to a previous appointment of presbytery, Dr King delivered an interesting address, on the duties, responsibilities, and encouragements of the eldership, the elders in the presbytery having been specially invited to attend this meeting. Thereafter the presbytery entered into a free conversation in relation to the subjects referred to in the address, when a committee was appointed to give practical effect to the suggestions thrown out in conversation, and Dr King was requested to publish his address, in order to its more extensive circulation. Moderations were granted to the congregations of Belfast and Cambuslang; and an application for a moderation from Inverary was delayed, to obtain more information regarding the state of the congregation. The petition from persons worshipping in Parliamentary Road church (formerly under Mr Walter Duncan), for admission into the Secession Church, was withdrawn; and the petitioners intimated that they wished no more supply of sermon from the presbytery. The presbytery agreed to hold another meeting on the 25th inst., to receive the trial discourses of Messrs Laughland, and George Robertson, the former under call to Newarthill, and the latter to Busby, in order that their settlement may take place with as little delay as possible.

Dundee.—On the afternoon of the first Sabbath of June, the Rev. Mr Spence of Wishart Church, Dundee, intimated to his congregation that he was to leave the Secession and join the Free Church of Scotland; and, after he had delivered his farewell sermon, read to the congregation a paper containing certain grave charges against the Secession Church, as his reasons for leaving her communion. On the Wednesday following he applied to the Free Church for admission, and gave in a paper containing, among other things, "that his mind had been much perplexed for some time past by the prevalence of heresy among us, by doctrinal discussions, by unpleasant agitations, and by the departure of some, without censure, from that form of sound words once most surely believed among us;" and he adds,—“I am constrained, by the most solemn convictions of duty, (because I have no hope of seeing a majority in favour of sound Calvinistic doctrine), to protest against prevailing error, and to resign my present connexion, not knowing what is before me.” And on Tuesday, the 11th

of June, he appeared before the presbytery of the United Secession Church, and presented a paper of demission of his charge. This paper he was allowed to read *ex gratia*; but as the presbytery had to deal with him for the manner in which he left his congregation, the paper was permitted simply to lie on the table till the previous question was settled. A representation and petition from the United Associate congregation, Wishart Church, was then read. It stated that Mr Spence, their minister, had, on the afternoon of the first Sabbath of June, intimated that he had resolved to leave the communion of the United Secession Church, and apply immediately for admission to the Free Protestant Church of Scotland; and that the congregation considered the step Mr Spence had taken, as having a beneficial tendency rather than otherwise in reference to their prosperity; and that they were, notwithstanding the reasons for secession given by Mr Spence, still warmly attached to the standards and principles of the Church, and were resolved to abide by the same; and laid their whole cause before the presbytery for their advice and direction. Mr Spence was called on to read the paper which he read to the congregation on the first Sabbath of June, which at first he refused to do but afterwards did, and said he would send the clerk a copy of it. The presbytery then proceeded to give judgment on the whole cause, and after long deliberation, and due consideration, found that Mr Spence had preached his farewell sermon, and left his congregation without giving them or the presbytery any previous notice of his intention,—that ten days after he had thus abandoned his congregation, he came to the presbytery to tender his demission—that there were strong grounds to believe he would have made no such application, had not the Free presbytery, to which he had applied for admission, “deferred further proceedings in the case until Mr Spence shall have demitted his present charge into the hands of the United Secession Presbytery,” and that he had misrepresented and calumniated the principles of the Secession, without specifying or substantiating the charges; and from the unconstitutional and unpresbyterian course which Mr Spence had pursued in the whole of this matter, the presbytery were unanimously of opinion that he had subjected himself to the censures of their church. And on the motion being made, that Mr Spence be suspended from the exercise of his office, and his pastoral relation loosed from the United Secession congregation, Wishart church, and that a committee be appointed to deal with him on this painful subject, and endeavour to bring him to a sense of the impropriety and irregularity of his conduct in this matter—the roll was called, and votes marked, when it was carried unanimously, in terms of the motion. Against this decision Mr Spence protested, and declared that he renounced the authority of the court, and left the house. Mr Honeyman, one of the probationers of the church, gave in a resignation of his office as probationer, which the presbytery received, and granted him, according to his desire, an extract of his licence, and certificate of moral character. The Rev. Mr M’Gavin was chosen moderator, and the Rev. Mr Muckersie, treasurer. The presbytery is to meet on Tuesday, after the last Sabbath of June.

RELIEF CHURCH.

PROCEEDINGS OF SYNOD.

THE Relief Synod met at Edinburgh on Tuesday, 14th May. After sermon by the former moderator, the Rev. P. Brown of Wishawton, the Rev. R. Renwick, Ayr, was elected moderator for the ensuing year; and the Rev. D. Crawford was re-elected clerk, the appointment to this office being, in the Relief Synod, only for a single meeting. It seems also to be the usage of this Synod to appoint a member to conduct, along with the

moderator, their devotions each forenoon, instead of setting apart a portion of one particular day for these exercises. After some routine business of less general interest, Dr Struthers gave in the annual report of the Divinity Hall committee, which represented the institution as in a very flourishing condition, the students amounting to forty-three, and distinguishing themselves by their diligence and proficiency. Presbyteries were enjoined to request every congregation to contribute something towards the funds of the hall, and to report the result to next meeting of Synod. A communication having been received from the Rev. Dr Lang, New South Wales, requesting the Synod to undertake a missionary enterprise in that country, a committee was appointed to take the matter into consideration, which reported, that the Synod had no funds to carry the object into effect, and that the depressed and unsettled state of the colony had discouraged them from taking any means to send out Relief preachers to it, as there was no probability of their meeting, in the meantime, with countenance and support. This report was unanimously adopted by the Synod, some members mentioning, as an additional reason for not sending preachers to Australia, that they had scarcely a sufficient supply for their own vacancies at home.

On Wednesday, after some arrangements had been made respecting the printing of the Synod's Hymn Book, there was presented a petition from the Sabbath school teachers in Edinburgh and Leith connected with the Relief Church, praying the Synod to give the religious instruction of the young, especially by Sabbath schools, their early, full, and favourable consideration, and to adopt such measures as may seem best fitted to secure the end desired. After some conversation on this interesting subject, it was agreed to enjoin every presbytery to report to next meeting the state of Sabbath schools in their several bounds. The Synod next proceeded to consider an overture from the presbytery of Glasgow, recommending the Synod to petition parliament in favour of an amended poor-law system for Scotland. This overture was adopted after being warmly supported by a number of members, who dwelt chiefly on the inadequacy of the provision generally made for the poor in Scotland, and on the great evil of the distribution of the funds being in the hands of the heritors and kirk-sessions, in consequence of which, it was alleged that in many quarters gross injustice is done to dissenting paupers, and strong temptations sometimes presented for them to attach themselves to the Established Church.

On Tuesday forenoon the Synod was occupied with the consideration of overtures and petitions on the subject of union with the United Secession Church, after which it unanimously adopted certain resolutions, which we shall by and by submit to our readers. In the evening the Synod received the deputation from the Secession Synod, consisting of Rev. Dr W. Peddie, Rev. Mr M'Kelvie, and Bailie Gray. The Rev. Mr Auld, sen., was requested to engage in prayer. Dr Peddie then presented an extract from the minutes of the Synod of the Secession Church, and he and the other members of the deputation successively addressed the Synod in eloquent and appropriate speeches. The moderator next directed the clerk to read the resolutions adopted in the forenoon, and he and several members of Synod warmly reciprocated the sentiments of esteem and affection expressed by the deputation; and in glowing terms pointed out the duty of union between two sections of the church so closely allied, as well as the happy consequences which, under the divine blessing, might be expected to result. The Rev. Mr M'Kelvie, at the request of the Moderator, engaged in prayer; and the deputation withdrew from an interview felt by both parties, we believe, to be exceedingly comfortable and solemn.

On Friday the Synod adopted a series of resolutions (for which we regret that in the present state of our pages we have not space), drawn up

by a committee on the state of religion in this country. The court was then occupied with the consideration of a scheme for the liquidation of the debt of congregations. The result was an appointment that, in the second week of July, the members of every congregation shall be waited on for private subscriptions, and that a collection shall be made on the following Sabbath. Dr Struthers and Mr Beckett were appointed to prepare an address to be forwarded to all the ministers at the proper time, and every one was enjoined to do all in his power for preparing his people to enter cordially into the scheme. This closed the business of the Synod, which seems to have had a very harmonious and comfortable meeting.

FREE CHURCH OF SCOTLAND.

PROCEEDINGS OF GENERAL ASSEMBLY.

THIS Assembly met in the hall at Canonmills, Edinburgh, on Thursday, 16th May. The Rev. Dr Brown of Glasgow, old moderator, preached from Psalm cxxii. 6, and proposed the Rev. Henry Grey of Edinburgh as his successor in office. Mr Grey was unanimously chosen; the Assembly, in this small matter, approximating to the practice of dissenters, and departing from that of the establishment, in which etiquette forbids any man to occupy the chair who has not the title of Doctor. The opening speech was upon the whole very much to our taste, "Do we not now feel to a man," said Mr Grey, "that we are in a truer, safer, position as Christ's ministers and as a section of Christ's church than we were before? Have we not felt, with all the cares and labours, with all the hardships and perplexities that have attended our state, that we breathe a freer, a happier air; that we stand on surer ground as Christians, and are more efficient and unapproachable as christian ministers?" He has been blamed indeed by some of our contemporaries for adding, "We are—I say it without disparagement to any—Scotland's true ministers; and all who labour in the service of our Master, are really on our side, we hold them all as brethren." For our own part we are willing that the latter portion of the sentence should be regarded as qualifying the former. Intimation having been made that prayer-meetings would be held in the different churches in Edinburgh in the evening, and some routine business having been transacted, the assembly adjourned.

On Friday forenoon Dr Makellar reported on the "Schemes of the Church," when it appeared that the following sums had been obtained:—For the Education Scheme L.4943; for the India Mission (including L.6387 contributed in India), L.13,433; for the Home Mission, L.2987; for the Colonies, L.3619; for the Conversion of the Jews, L.4549; for Sutherland and Ross; L.2260; which, with sums recently received, made a total of more than L.32,000. Dr M. stated, with regret, that a number of congregations had not contributed. The total of their congregations is reckoned as 666; and the following numbers are reported as having given no collection:—For Education, 139; India Mission, 65; Home Mission, 148; Colonial Scheme, 132; Jewish Mission, 128; Ross and Sutherland, 256. High commendation was bestowed on the zeal and efficiency of the Rev. Mr Jaffray, secretary to the Board of Missions; and it was stated that the profits of the *Missionary Record* fell little short of supporting the Mission Office. No person who has any conception of the circumstances of the Free Church during the past year can reflect, without the highest admiration, on the efforts they have made for the extension of the kingdom of Christ. Again, we hail them as most exemplary practical volunteers, both *ab infra* and *ab extra*.

In the evening, the report of the Committee on Sabbath Observance was given in. It related chiefly to the necessity of promoting a deeper feeling of religion generally, in order to secure the more complete sanctification of the Sabbath; to the exercise of discipline on the violators

of the holy day ; to the running of railway trains on Sabbath ; and to the appointment which most of the synods had made of Sabbath committees. The Assembly next took up the overtures respecting the " state of religion in the land," when, on the motion of Dr Candlish, it was agreed to set apart Tuesday first as a day of solemn humiliation and prayer in reference to these overtures, and also for consultation and deliberation thereon, and that the Assembly appoint a diet of public worship to be held on that day in the forenoon.

On Saturday, 18th May, Mr Dunlop gave in the report of the " Law Committee," and suggested that it, together with the returns from the various presbyteries respecting the vesting of church property, should be remitted to a special committee to report fully to the Assembly, which was agreed to. The Assembly then took up an overture respecting cheap Theological Publications, and another respecting the necessity of preparing a Presbyterian Catechism. Dr Candlish stated the exceedingly low prices at which books might be furnished, provided the sale of a large number of copies were guaranteed, and made the following motion, which was unanimously adopted—"that the Assembly cordially approve of the objects contemplated in these overtures, and resolve to appoint a committee for the purpose of carrying their objects into effect, with power to the committee to superintend the issue of such of the practical and other writings of the Scottish Reformers, and the divines of former times, as may seem suitable to these days, at a rate which may bring them within the reach of the people ; and also, with authority to prepare suitable tracts and catechisms in Gaelic, as well as in English, on the different topics referred to in the overtures, for circulation among the families in our land ; and the Assembly earnestly recommend all the ministers of this church to give all the assistance in their power to the preparation and circulation of these works ; and generally, to take all pains in instructing their people in the great principles of Presbyterianism, as well as in those involved in the recent contentings of this church." Of the practicability of this cheap publication scheme, so far as a particular class of works are concerned, we entertain no doubt whatever ; and we heartily bid God-speed to any honest expedient for putting good books, at a low price, into the hands of the people. We hope, too, that this will open up a legitimate field for co-operation to a greater or less extent, without incorporation. The Assembly next agreed to petition Parliament against the Dissenters' Chapels Bill, and in favour of restoring to the Irish Presbyterians their rights and privileges in reference to the celebration of marriage. The Irish deputation, consisting of Dr Barnett, Mr Dill, and Mr Gibson, was then received. Dr Barnett and Mr Dill addressed the Assembly. The latter stated that, " Two hundred years ago, there were only a few Presbyterian families, and half a dozen Presbyterian ministers in Ireland, and that there are now 300,000 Presbyterians, and 500 or 600 Presbyterian ministers, and that Presbyterians comprise at least one-half of the Protestantism of the country." The Moderator returned a fraternal address, and a deputation was appointed to visit the Irish Assembly.

On the forenoon of Monday, 20th May, the Assembly received the report of the Jewish Mission relating to the following points :—Pesth, Jassay, Damascus, Constantinople, Schools. We regret that we have not space for an outline ; but we may state, that Dr Duncan, who was recalled from Pesth to officiate as professor of Hebrew at Edinburgh during the winter, returns immediately to Hungary as a missionary for the summer. The remainder of the sederunt was occupied with some cases of transporting calls. With respect to this part of the business generally, we may state, that while the Assembly has made translations, it seems, upon the whole, disposed, for the present, to discourage removals. In one case, where a translation took place, without being desired by the minister, and against

the strongly expressed wishes of an attached congregation, Mr Mackgill, Crichton, said, in support of the measure,—“ He had every respect for the rights of the people, but he did not think that these rights were to be put in comparison with the rights of those who rule in God’s house.” This has led an English contemporary somewhat too strongly to exclaim,—“ And these sentiments the General Assembly of the Free Kirk homologate! Freedom! why this is bondage—Popery!” At the evening sederunt Dr Cunningham gave an account of the mission of himself and his brethren to America. We are under the necessity of confining our notice to a very few points. With respect to the old and new schools of Presbyterians, Dr C. said —“ It is quite true that we in this country, with the views we entertain, would have a more thorough and entire sympathy with the views and feelings of the old school Presbyterians; and those who pass under the name of the new school, are fully aware of this.” It has been proposed in America, he says, that the old school should be called the Scotch party, and the new school the Puritan party. He adds, “There can be no reasonable doubt that the great body of the new school Presbyterians are pious men, and devoted ministers of the Lord Jesus Christ, that they are sound Calvinists and sound Presbyterians, and therefore respectable and influential office-bearers in the Church of Christ, with whom I felt it to be my duty and privilege to hold friendly and fraternal intercourse.” With respect to establishments, he said, “ It is true in that country a general horror is entertained of a union between the Church and the State. * * * But I find, at the same time, a very general admission of the great scriptural principle for which alone we contend, that in virtue of the principles embodied in God’s word, the obligation is laid upon nations and rulers to have regard to the moral government of God as supreme, and to the welfare of the Church of Christ. The general admission of this doctrine is all that we care about. * * * I need scarcely say that neither I, nor any of my colleagues, ever concealed or compromised our principles in regard to this matter. * * * And I think it right to say, that the churches in America know full well that we do adhere to this great and important scriptural truth. I have not seen nor heard any thing in America at all fitted to shake my firmness in this principle as a principle of our Church; but I have seen much to modify the impressions which some of us may once have entertained of the importance of State assistance to the Church of Christ, and to the cause of religion. * * * I have seen much to confirm me in the belief that there is nothing to which the energies of the Church of Christ, when animated by the spirit of Christ, are not fully adequate.” He spoke in strong terms of the warm reception which the deputation had met with from the evangelical denominations generally; and reported that they had transmitted L.9000, nearly L.3000 of which was contributed by one individual. He had confident expectations also that considerably more would still be secured, especially from Canada. Great disappointment was felt that Dr Cunningham did not advert to American slavery. We trust he will yet embrace some suitable opportunity for expressing his sentiments on a subject which, we are sure, he must regard with unqualified abhorrence. After the Moderator had addressed Dr Cunningham, a report was given in by Dr Candlish respecting applications by ministers of other churches for Admission into the Free Church. The first thing proposed is, that careful inquiry should be made respecting the sufficiency of the education received by the applicants, and the soundness of the standards they had subscribed. The only other thing of consequence is, that any ministers of another denomination admitted to a charge in the Church must be bound to subscribe the Formula, and adhere to the testimony of the

Church, without qualification.* Dr Candlish also reported from the committee appointed on the preparing of a Testimony, that "they had come to the conclusion that it was not expedient for the Church to issue a Testimony at all—the Act of Separation and the Deed of Demission being held sufficient as a statement of their distinctive principles as the Free Church. The only alteration they suggested was, that the subscription of these two documents should be required of ministers at their ordination—of all which the Assembly approved, and adjourned.

On Tuesday, 21st May, when the Assembly met, the Rev. C. J. Brown preached from Habakkuk ii. 1, after which Dr Chalmers delivered an address of considerable length, which was characterized by great solemnity and earnestness. Mr Brown's sermon, which was exceedingly practical and experimental, has been published at the request of the Assembly.

In the evening, a variety of addresses were delivered with reference to the forenoon's exercises. Mr McFarlane of Renfrew said, he did not remember of the Church of Scotland having been so engaged since that memorable day when the Covenant was signed on the other side of the town (Greyfriars), when the whole Church, amidst her sore trials, humbled themselves deeply before God, and devoted themselves to his honour and service. Dr Cunningham said, "I have been an unworthy minister for thirteen years; and I regard this as one of the many sins of which I have been guilty, in common with my brethren, that I have often engaged in ministerial services without any distinct and positive and ardent desire that through God's blessing, sinners might be converted, and God's people built up in their most holy faith. But what I wish to say more particularly at present is, that I think, to a considerable extent, our brethren of the American churches have been influenced by a positive desire, and a confident expectation, of their labours being blessed to the conversion of sinners, and the edification of saints, and the prevalence of this ardent and positive desire, and the existence and expression of this confident expectation, have been the means of effecting those revivals of religion which, although frequently attended with what may be injurious and offensive, have no doubt contributed largely to promote the cause of Christ's kingdom on the earth. I would say that, to a large extent, in the American churches, the mode of setting about the work of the ministry, is what may be called a business-way, with a distinct and definite idea of the object to be aimed at,—with a real desire and determination to effect it—with sincere regret and disappointment when it is not gained—and with anxious inquiry into the cause of failure, when failure has been experienced." Dr Candlish spoke of the duty of being careful to maintain purity of communion, and to watch over the religious sentiments of candidates for the ministry, and moved, in substance, that the Assembly, deeply impressed with a sense of their sinfulness, desire to dedicate themselves anew to the service of God, and appoint a committee to take into consideration the suggestions this day made, and report to a future diet of the Assembly.

On the forenoon of Wednesday, 26th May, the Assembly met privately, and was occupied with the consideration of the Sustentation Fund.

In the evening, Dr Gordon gave in the report of the committee on the India Mission, referring to the stations at Calcutta, Bombay, Madras and Poonah. It appeared, from a letter of Dr Duff, dated Calcutta, 16th March, that after being ejected from the Mission-premises there, as being the property of the Establishment, other accommodation had been obtained—that there were 792 pupils in attendance at the institution; also that to supply the want of the library of which they had been deprived,

* In the case of churches with which the Free Church maintains friendly relations, a presbyterial certificate is also required.

1100 volumes, together with a fine telescope, had been contributed by gentlemen in India. After Dr Wilson of Bombay, and one or two others, had spoken, and the report been adopted, the Moderator addressed Dr Gordon; and Dr Brown of Glasgow was requested to engage in prayer, with reference to the Mission. A memorial was then read from the Glasgow Missionary Society, which has for thirty years carried on a mission in Africa, praying that it might be amalgamated with the missionary schemes of the Free Church. The memorial was sent to the committee on Foreign Missions, with a recommendation by the Assembly. The Rev. W. K. Tweedie then gave in the report of the deputations to England, from which it appeared that they had met with a most cordial welcome, and had obtained nearly L.28,000 for the Building Fund. The report was, after a few speeches, adopted, and the Moderator addressed Mr Tweedie. It was then agreed that the Rev. Mr Arnott of Glasgow, who had occasion to be in Wales in the month of June, should attend the meeting of the Calvinistic Methodists at Bala, as a deputation from the Free Church, and the Assembly adjourned.

On the forenoon of Thursday, 23d May, the Assembly was occupied chiefly with transporting calls.

In the evening the Assembly received the report of the Colonial Missions; the most interesting part of which consisted of a letter from the Rev. J. J. Wood, dated Madeira, 4th May, relative to a female condemned to death for having renounced the errors of Popery, and that too by a judge in the pay of the British government. Her crime consisted in saying that images should not be venerated or adored, and that the bread in the sacrament is only bread. For this she was sentenced to capital punishment, while it was competent for the judge to subject her to a fine of ten dollars or under. In reference to this, it was agreed that the vice-convenor of the Colonial Committee, who was about to proceed to London, shall be authorised to confer with the ministers and elders in the metropolis, and with their assistance and advice, bring the matter before the government, with a view to the remission of the sentence. The report was then approved of, and the Moderator addressed the convenor. The Assembly next received the report of the Committee on Finance. The Accountant stated that there had been received for the Sustentation Fund in all L.68,705. From which there had been distributed to ministers at Martinmas, L.19,516, and to account of allowance due at Whitsunday, L.5320; for probationers' salaries, L.6636; for catechists' salaries, L.307; for ministers and probationers' travelling expenses while itinerating, L.1122; for proportion of expenses attending the disruption and general management thereafter, L.2675; leaving a balance in the bank of L.33,129. Dr Cunningham then moved that there be allocated to each minister, including the 113 who have been ordained since the disruption, a stipend of L.100 for the past year; and that in addition, the contribution to the widows' fund be paid for all those ministers who were connected with it, and that L.5 be paid to all those who were not members of that scheme. It was then agreed that the sustentation fund shall be permanently devoted to the payment of ordained ministers,—that every year before Whitsunday, there shall be laid aside a sum sufficient for paying all the dues to the widows' fund, and L.5 for each minister not connected therewith, which latter sum shall be paid to a new widows' fund, or devoted to life assurance,—that the remainder shall be applied in the first instance to securing a stipend of L.100 to every minister ordained before Whitsunday 1844,—that the next appropriation of the fund shall be to increase, at the discretion of the sustentation committee, the stipends of those ministers who had larger emoluments in the Establishment, and still continue to labour in the country where the associations are less productive,—that the remainder shall be applied to securing

a stipend for those not comprehended in the preceding arrangement, but so as not to exceed L.150 each, and that these—viz. ministers admitted to new charges shall receive each the proceeds of his own association, if up to, or less than L.100, and the half more. It was then agreed that the thanks of the Assembly should be returned to Dr Chalmers and the other individuals who had chiefly laboured in the management of the fund, and the Assembly adjourned.

On the forenoon of Friday, 24th May, Dr Candlish brought forward the subject of the debt due by ministers and elders, on account of the late law pleas in which the church was engaged. It appeared that the sum for which they are still liable, amounted to L.5000; and it was agreed that this should be proportioned among the several congregations, and that the sum assessed upon each should be submitted to the deacons' court, that it may be raised by collections or otherwise. The Assembly next proceeded to consider an overture subscribed by forty-eight members, relative to the state of the Poor. Grievous allegations were brought against kirk-sessions in various quarters stinting paupers of their lawful alimient, and doing injustice towards adherents of the Free Church, and holding out temptations to return to the Establishment. Our brethren are now in a position to see these things as dissenters have long seen them. On all hands it was agreed that something must be done. Mr Dunlop said that "as the real Church of Scotland, they should extend their sympathies to the poor of all denominations. He would deprecate the exclusion of the poor of other denominations." It was agreed in substance that the Assembly recognise the duty of attending to the temporal concerns of the poor, recommend presbyteries and deacons' courts to pay attention to their condition, to foster habits of industry and self-dependence, to afford them such protection as may be in their power, and to report all flagrant cases of oppression to the legal advisers of the church, instructing them to give assistance, and to bring the subject before next Assembly. The deputation from the English Presbyterian Synod was next received. From their statements, it appeared that they had formed themselves into an independent Presbyterian Church, and had the prospect of setting up a Theological Seminary for educating students for the ministry. The Assembly congratulated them on the position they had assumed, agreed to stand towards them in the relation of a sister church, and rejoiced in the prospect of a presbyterian college being established in England; and the Moderator delivered an affectionate address expressive of the hope that frequent and happy mutual communications would be maintained. The Assembly next took up an overture by the synod of Lothian and Tweeddale on the subject of American slavery. Dr Candlish was averse to addressing the American churches on the subject till it was further inquired into. He proposed a committee to take the matter into consideration, and report to the Commission, which should be authorised to do in the matter as it should judge best. Dr Cunningham said—

"I will not enter on any discussion of the subject, but state in a single sentence my individual opinion, that so far as concerns the taking of any practical step by the churches in America, there are greater practical difficulties in the way of such a movement than at first sight may be supposed. The usual impressions that prevail in regard to the relations of the churches in America to slavery, and which are propagated in this country by the party who exclusively claim to themselves the title of abolitionists, may, after due investigation, require to be very materially modified. We do not need to modify the feelings prevailing in this country of abhorrence against the system of slavery, but we may need to modify the views we have hitherto entertained as to the relations of the American churches to slavery, before we adopt a definite or specific measure." The motion for the appointment of a committee was then agreed to.

Friday, May 24—At the evening sederunt the Assembly voted a loyal and dutiful address to her Majesty, seizing the opportunity of her birth-day

for the purpose. Afterwards the committee appointed to confer with the United Original Seceders with a view to their incorporation with the Free Church, gave in their report, from which it appeared that the intercourse between these bodies had been most agreeable and friendly. Dr Candlish referring to the Addresses the Free Church had last year received from a number of religious bodies, and amongst others from the Original Seceders, said,—“This was the only body which came forward with overtures of union, and I take leave to say, that in the circumstances in which we were placed, and with the testimony we were honoured to bear, this was the only existing body in Christendom from which we could have held it to be a compliment and honour to receive overtures of union; I say this, of course, without in the least undervaluing the sympathy of other churches, but because the overtures for union made by this body were from those who had maintained entire and uncompromising the testimony of the Erskines of old.” He stated that the chief difficulty they had felt in the conferences of the two bodies, related to the Covenants, not with respect to their substance, but to their perpetual obligation, and that this difficulty did not seem insuperable. He added, however,—“It is true we came to the conclusion, that any proposal of an immediate union could scarcely be entertained.” He stated his conviction, nevertheless, that incorporation was to be contemplated as neither hopeless nor distant. The report was approved, and a larger committee was appointed to prosecute the object. The Assembly next received the report of the committee on elementary and normal Schools, which was given in by Mr Lewis of Leith. Among a variety of interesting particulars, it stated that during last year they had 122 salaried teachers, of whom 63 were formerly parochial or Assembly teachers, the remaining 59 having either been trained at their own normal school, or having formerly been private teachers; that since the commencement of the normal school, 62 young men have attended for one or two terms of four months each; that the number of these at present is twenty-nine, the scholars in attendance being 560; that a library of 300 volumes has been obtained; and that the expenditure, L.215, has been defrayed by school fees and students’ tickets of admission. The report having stated that many of the teachers under training had been sent by ministers, added,—“In no way can our ministers confer a higher benefit on the cause they have all so deeply at heart, than by a wise and judicious selection of such young men from their respective congregations, and by undertaking for a time the direction of their studies, preparatory to their admission to the seminary.” The Moderator then addressed Mr Lewis; and Mr M'Donald proceeded, amidst the acclamations of the house, to report his progress in raising L.50,000 for 500 schools. His plan is to solicit subscriptions of pennies, sixpences, shillings, or whatever sum may be preferred, for every one of the 500 schools, all payable in the course of five years. In this way he had already obtained subscriptions amounting to, he believed, upwards of L.52,000. The report was received with enthusiastic admiration. The Assembly agreed that, as Mr M'Donald proposed, L.10,000 should, with the consent of subscribers, be set apart for college purposes, and that he (Mr M'D.) should be authorised to devote other three months, or more if necessary, in addition to the six already occupied in raising still larger funds for the great object of education; and the Moderator, in highly complimentary terms, returned to Mr M'Donald the thanks of the Assembly for his zealous and successful exertions in the cause. In connexion with this business there was laid before the Assembly a memorial, subscribed by 176 male Sabbath school teachers in Edinburgh, urging the Assembly to make every possible effort for the religious education of youth; and the Assembly cordially recommended all ministers, sessions, and presbyteries, to give constant and earnest attention to this momentous subject.

In the forenoon of Saturday, 25th May, much of the time of the Assembly was occupied with a transporting call. The next business was an overture from the presbytery of Edinburgh, proposing that the Assembly should appoint a committee to consult with any similar committee which might be appointed by other churches respecting the affairs of Christ's kingdom, and to engage in exercises which might be profitable and edifying. Dr Candlish said, that as other churches did not seem to be moving in the matter, he did not see that anything of a practical nature could at present be done; and should any steps be taken by other bodies, the subject might be taken up by the Commission in August. An overture was then brought forward from the presbytery of Selkirk to the effect, that the Assembly should guard against Committees in Edinburgh assuming undue power. This, however, the mover consented to withdraw. It was next agreed that the Assembly should remit to the Commission the subject of University Tests, with instructions to watch over the interests of such Professors as are members of the Free Church. Dr Candlish then gave the report of the deputation to the United Associate Synod, and said:—

"I have only to report, that while the Associate Synod very frankly and fully made allowance for the difference of opinion subsisting between them and us as to the subject of religious establishments,—while this was frankly owned and acknowledged on both sides, and was, in fact, virtually brought out fully in all our statements,—yet, notwithstanding, I have to report that we returned from our conference with that body deeply impressed with the kindness and cordiality with which they received us, and rejoicing in the prospect of there being increased union and co-operation between them and us. It was stated on both sides, that this did not imply any surrender of our principles as we mutually held them; and we stated, on the other hand, our belief, that by cultivating this friendly intercourse with that body, we shall receive good from them, and possibly, in their present state particularly, they might receive not a little good from increased fellowship with this branch of the Presbyterian Church. I have nothing particular to report of our intercourse with the synod, except the feeling of high satisfaction which we had in addressing them, and our deep sense of the friendly manner in which they welcomed our intercourse with them. I trust this is but the earnest of more enlarged intercourse with them, and with all the evangelical churches throughout the world, thus drawing closer and closer the bonds of brotherly love amongst us, so that if Popery has uniformity without real unity, Protestantism, on the other hand, may have that real unity which is preserved by the Spirit of the living God, dwelling in all the branches of the Church which hold the Head, Christ Jesus."

Dr Henderson said,—

"That the feelings expressed by Dr Candlish were shared very deeply by all the members of the deputation. They were much gratified with the kind welcome and the frank statement of principles by the synod. The deputation were equally frank in the statement of theirs; and he had reason to know, from private as well as public information, that the interview was equally gratifying to both parties."

The committee on the vesting of the property of the Church then gave in its report, which we may afterwards lay before our readers.

On the forenoon of Monday, May 27, the committee on the status of Deacons then presented their report in the form of an overture and interim Act, which the Assembly adopted, on the duties of elders and deacons, and on the management of the property and secular affairs of congregations. The substance of this we may give on some future occasion. The Home Mission committee next reported. The total sum received by the committee was L.2987; of this they had expended—In aid of eight students preparing for college, L.51. In aid of sixty-five at literary classes, L.639, and in aid of forty-four at Divinity Hall, L.440,—making a total of L.1150. Of the students aided, probably more than thirty-two are Gaelic. The Gaelic committee next reported. It appears that in the Synods of Argyll, Glenelg, Moray, Ross, Sutherland, and Perth and Stirling, there are forty-one organized congregations without pastors, and twenty-six stations in the course of being organized; that to supply the deficiency of Gaelic preachers,

ministers had to a great extent itinerated in these districts ; that about thirty catechists also had been appointed to hold prayer meetings, to read the scriptures with observations, to expound the catechism, with the assistance of Willison's and Fisher's explanations, and to read such books as Guthrie's *Saving Interest*, Boston's *Fourfold State*, and Alleine's *Alarm* ; that there are only five or six Gaelic students ready for licence, who will make up the number of labourers in this department to only thirty, while sixty-seven would be required ; that there seems a great eagerness on the part of the Highlanders to receive the gospel, and that notwithstanding all disadvantages, a great amount of spiritual good has been effected, many who formerly sat in darkness having seen a great light. Dr Candlish then gave in the report of the committee on the Plantation of Charges. It stated that the committee recommended the Assembly to authorize certain presbyteries to license individual students who had not attended the hall during the regular number of sessions, and one who is not spoken of as having been a college student at all ; also that they implored the Assembly to adopt some suitable measures for supplying the population of Orkney and Shetland with the ministrations of religion in connexion with the Free Church. Dr Candlish informed the Assembly that there were 100 congregations ready to give calls, and 145 stations in a state of more or less complete organization,—that there are only eighty-four probationers, and that of these only sixty-four can regularly officiate,—that about forty students had been licensed, or were on the eve of being so,—that the demands for preachers in many parts of the country were extremely urgent,—that in some districts “ where the supplies of preaching have been scanty, the people, in some degree, have been carried away with these novel doctrines, or rather the old heresy has been revived, which we know to be preached by certain persons in some parts of Scotland. It is a most melancholy circumstance, that from various districts of Scotland, we have accounts of the prevalence of what are termed ‘ the Morisonian views.’ ” He then submitted the plan proposed for erecting new congregations, the chief feature of which is, that in every case a reference must be made to the Assembly ; also proposals respecting the distribution of preachers and catechists, and the mode of dispensing in future the money to be applied for aiding students, which is to be in the form of bursaries, for which students, duly recommended, are to compete ; all which being approved, the Moderator addressed the conveners of the Gaelic committee, and the committee for the Plantation of Charges, returning to each the cordial thanks of the Assembly. In the evening the Assembly received an overture relating to the Waldenses ; and the Rev. F. Monod of Paris delivered an interesting address on the state of the Protestant Churches in France, and some adjacent countries. The Assembly agreed that thanks should be returned to M. Monod, and that several resolutions should be adopted, one of which was, that a committee be appointed to open up a correspondence with the Protestant churches on the continent, and to take charge of any funds that may be raised for their behoof. The Assembly next received a report of the Building committee. The total amount received for the local and central fund, together with the value of churches, and other donations in kind, amounts to L.241,055, being two-thirds of the entire sum deemed necessary for completing the object. The sum from England is L.24,036 ; from Ireland, L.5829 ; from America (so far as reported,) L.7620 ; from Africa and other foreign parts, L.206. Sum raised by a noble lady in England, L.1473. The following are a few of the items of expenditure :—Lothian Road church (Dr Candlish's first,) L.1341 ; tents for Sutherland, L.521 ; Mr Swanston's floating manse (Small Isles,) L.224. The balance on hand is L.30,881. The committee consider L.15,000 or L.16,000 sufficient to meet the demands likely to be made on them during the ensuing year

The thanks of the Assembly were returned to the convener. The committee on Manses then reported, stating, that they conceived it requisite that manses should be universally provided for the ministers,—that a manse building committee should be appointed, with power to obtain the best possible plans for comfort, economy, and architectural effect, and for drawing the attention of the Christian public to the object; also that the committee should consist of all the elders in the Assembly, and such others as may be assumed. The Assembly approved of the report, and thanked the convener. The Assembly next adopted an overture by a number of members, praying the Assembly to express its satisfaction with the government for its interposition in behalf of professing Christians in some parts of the Turkish empire, and that it address other Christian governments of Europe, through their representatives, on the same subject. Dr Welsh then gave in the report on Education. The number of students in the new college last session amounted to 212. Of these 209 attended the divinity hall; 164 studying with a view to licence. The church history class was attended by 142, and the Hebrew by 130. The mode of teaching had been much the same as formerly, but Dr Duncan had introduced great improvements with respect to Hebrew. Upwards of L.1000 had been collected for the library, and between 6000 and 7000 volumes had been gifted to it. The thanks of the Assembly were conveyed to Dr Welsh by the Moderator, after which Mr Sheriff Spiers read the report on Ross and Sutherland, when a variety of interesting, and some of them revolting, statements were made respecting the disinterestedness of ministers, the steadfastness of the people, and the infatuated obstinacy of proprietors in refusing sites. After the transaction of some pieces of business of minor importance, the Assembly adjourned.

On Tuesday the 28th May the Moderator stated, that at a former sederunt the thanks of the Assembly had been voted to Dr Chalmers, and as he was now present, the thanks were tendered accordingly. Dr Chalmers made an excellent and characteristic address, which he concluded as follows. Referring to country congregations supporting their ministers,—

“I say they are able. And I am only sorry, when some of the Highland brethren were telling us of the inability of the people in some districts of the Highlands to save anything. I am sorry I did not put the question, Whether the practice of snuffing was at all prevalent among them? Why, I believe that I could make out by the excise returns, that in the island of Islay alone, some L.6000 a year was spent on tobacco. The power of little is wonderful. I began with pennies,—I now come down to pinches of snuff—and say, that if we got but a tenth of the snuff used by the Highlanders—every tenth pinch,—it would enable us to support our whole ecclesiastical system in the Highlands. It is astonishing the power of infinitesimals. The mass of the planet Jupiter is made up of infinitesimals; and surely, after that, it is in the power of infinitesimals to make up a stipend for the minister of Ballachulish.” (Roars of laughter.)

The report on the State of Religion was then read by Mr Macfarlane of Renfrew, and contained many very valuable suggestions, most of them applicable alike to all denominations. We regret the less our inability to give an outline of it, that a full report of the Assembly's proceedings has been published separately in a cheap form, and we earnestly hope that, for the sake of that portion which relates to this and some kindred subjects, it may be extensively perused, both by the office-bearers and the members of our church. The business of the Assembly being now over, the Moderator closed the sittings with an admirable address. Indeed it is but justice to him to say, that throughout he discharged with exemplary propriety the duties of an office which, from the Assembly's peculiar mode of transacting business, is the reverse of a sinecure.

Want of space compels us to postpone, till next month, a report of the Assembly of the Establishment. For the same reason, our usual Monthly Retrospect must be omitted.

OF THE
PROBATIONERS OF THE UNITED ASSOCIATE SYNOD,
1844.

VIDIMUS OF DEMANDS.

PRESBYTERIES.	PRESBYTERY CLERKS.	ORDINARY DEMANDS.					MISSIONARY DEMANDS.						
		July, 4 Sab.	Aug. 4 Sab.	Sept. 5 Sab.	Oct. 4 Sab.	Nov. 4 Sab.	Dec. 5 Sab.	July, 4 Sab.	Aug. 4 Sab.	Sept. 5 Sab.	Oct. 4 Sab.	Nov. 4 Sab.	Dec. 5 Sab.
A —Aberdeen,	Rev. Henry Angus, Aberdeen,	2	2	2	2	2	2	1	1	1	1	1	1
Arb —Arbroath,	Joseph Hay, Arbroath,												
Car —Carlisle,	James Dobbie, Annan,												
Col —Coldstream,	John Peden, Berwick,	2½	2½	23-5	2½	2½	2 4-5						
Cup —Cupar,	John Rankine, Cupar-Fife,	1	1	1	1	1	1						
Dfs —Dunfries,	William Rogerson, Thornhill,	1	1	1	1	1	1						
D —Dundee,	Matthew Fraser, Dundee,	2	2	2	2	2	2						
Dne —Dunfermline,	John More, Cairney-hill, Dunfermline,	1	1	1	1	1	1						
Ed —Edinburgh,	J. Smart, Smith's Place, Leith Walk, Edin.,							1	1	1	1	1	1
El —Elgin,	John Pringle, Elgin,							3	3	3	3	3	3
G —Glasgow,	George Jeffrey, Whitevale, Glasgow,	4	4	4	4	4	4	4	4	4	4	4	4
K —Kilmarnock,	David Ronald, Saltcoats,	3	3	3	3	3	3	2	2	2	1	1	1
Kr —Kirkcaldy,	John Johnston, Leslie, Markinch,												
L —Lanark,	James Barrie, Carnwath, Lanark,												
Ls —Lancashire,	William Reid Thorburn, Halford, Rochdale,							1	1	1			
Lon —London,	R. Redpath, Well Street Chapel, Oxford Street, London,							1	1	1	1	1	1
N —Newcastle,	James Pringle, Newcastle,	2	2	2	2	2	2	3	3	3	3	3	3
O —Orkney,	Robert Paterson, Kirkwall,							3	3	3	3	3	3
Pa —Paisley,	William France, Paisley,												
P —Perth,	John Lamb, Errol,	2	2	2	2	2	2	1	1	1	1	1	1
Sk —Selkirk,	Thomas Williamson, Melrose,												
S —Stewartfield,	Robert Campbell, Peterhead,							3	3	3	3	3	3
St —Stirling,	James Gillfillan, Stirling,	2	2	2	1	1	1	1	1	1	1	1	1
W —Wigtown,	William Smellie, Stranraer,												
Lis —Lismore,	.....							1	1	1	1	1	1
For —Portree,	.....							1	1	1	1	1	1
Sto —Stornoway,	.....							1	1	1	1	1	1

PROBATIONERS.	JULY, 4 Sabbaths.	AUG., 4 Sabbaths.	SEPT., 5 Sabbaths.	OCT., 4 Sabbaths.	NOV., 4 Sabbaths.	DEC., 5 Sabbaths.
REVS.						
William Aitken,	K 2, Dfs 2	Dne 2, —	g	—	—	—
Robert Crease,	—	—	—	—	—	G 3, Dne
Alex. Cuthbert,	D 2, P 2	P 2, —	d/s	d/s	d/s	—
James Galloway,	K	G 2, —	—	—	—	—
James Gowans,	Arb 2, P 2	—, Dne 2	—	—	—	—
David Hogg,	St 2, Dne 2	Cup 2, —	—	—	—	—
John Liddell,	—	—	—	—	—, K 2	G 2, —
James McWhirter,	d/s	d/s	Dfs 3, —	—	—	—, St 3
William Puller,	—	—	Cup 2, —, D 2	Arb 2, —	—	—
John Robb,	K 2, G 2	St 2, —	—	—	—	—
William Taylor,	—, St 2	G 2, P 2	—	—	—	—
Robert Watt,	G 2, —	Dfs 2, —	Dne 2, —	—	s	—
Messrs.	—	—	—	—	—	—
James Allan,	—	Arb 2, Cup 2	D 2, —	—	—	—
Alex. Anderson,	—, p 3	Col	N 2, —	—	—	—
Thomas Anderson,	—, D 2	P	—	—	—	—
William Barlas,	G	K 2, —	—	—	—	—
Geo. Bartholomew,	Cup 2, Arb 2	D 2, —	—	—	car	car
Thos. W. Burgess,	St 2, Cup 2	Arb 2, —	—	el	el	el
David Chapman,	—, Col 3	N 2, —	—	—	—	—
Alex. Dalrymple,	P 2, Arb 2	—, K 2	—	—	—	—
Hugh Darling,	o	o	o	—	—, N 2	Col 4, —
James Davidson,	Arb 2, —	—, St 2	P 2, —	—	—	—
Robert Davidson,	—, Col 2	N 3, —	—	—	—	—
William Deas,	Dne 2, G 2	G 2, —	—	—	—	—
James Dick,	s	s	Arb 3, P 2	P 1, —	—	—
Andrew Dodds,	G	—, Dfs 2	—	p	—	—
Alex. A. Drummond,	N	—, Col 2	—	k	k	k
Anderson Drysdale,	s	—, Col 3	—, N 3	—	—	—
Robert D. Duncan,	G 2, —	D	—	—	p	—
William Fiskien,	—	—, D 2	P 3, —	Dne 1, —	—	—
H. Erskine Fraser,	—	—, G 2	K 2, —, Dfs 2	—	n	n
Robert Gibson,	—	—, Arb 2	—, P 3	—	—, G 1	p
John Haddin,	—	—	—, K 3	G 3, —	—	—
Andrew Hay,	—	—	—, Cup 3	—, Arb 2	Cup 2, Dne 2	—
William Hownam,	g	g	—	D 3, —	—	—
John Hunter,	—	—	Col 2, —	N	—	—
John Inglis,	Dfs 2, K 2	o	o	o	—	—, G 2
John Irvine,	—	—	—	—, Dne 3	Col 3, —	—
George Jardine,	—	—	—, Dne 3	Col 3, —	—	—
John B. Johnstone,	ed	ed	ed	—, Cup 2	Arb	—
John Johnston,	—	G	D 2, —	—	—	—
John Ker,	k	—, N 1	Col	—	—	—
George Kidd,	—	—	—, D 3	G 3, —	—	—
William Law,	g	g	Col 4, —	Cup 2, —	—	—
John Leslie,	—	—	—	—, P 3	D 3, —	—
Alexander Lockie,	—	—	—	P	Dne 2, —	—
Andrew Main,	—	—	p	D	—	—, G 2
James Mather,	—	—	—	—, K 3	Dfs 3, —	—
G. J. Mackenzie,	Col 2, N 2	—	—, Arb 2	—	g	g
Peter Mercer,	D	—	—, D 3rd	o	o	o
Robert McLaurin,	o	o	o	—	D 2, Cup 2	Arb 2, —
John P. Miller,	s	—	—	Col	N 2, —	—
Thos. Montgomery,	—	—	—, Col 1	Col	—, Dfs 1	d/s
David Mudie,	—	—	—	G	K 2, —	Dfs 2, —
Alexander Notman,	—	—	—	—	K	—
Duncan Ogilvie,	—	n	n	n	—, D 1	Cup 2, Arb 3
James Pringle,	—	k	k	—, D 1	Col	—
Robert Reid,	o	—	—	o	—	—
Alexander Renton,	N 2, Col 2	Col 2, —	—	—	o	—
John Riddell,	el	el	el	Dfs 3, G 1	G 1, —	—
Archibald Ritchie,	n	—	G	—	o	—
John B. Ritchie,	—	—	—	—	Col	—, D 2
Alex. Robertson,	—	—	—	—	P 2, D 1, —	Col 2
Edward Robertson,	—	—	s	s	—	G 2, —
James Robertson,	l	l	l	—	—	K

PROBATIONERS.	JULY, 4 Sabbaths.	AUG., 4 Sabbaths.	SEPT., 5 Sabbaths.	OCT., 4 Sabbaths.	NOV., 4 Sabbaths.	DEC., 5 Sabbaths.
Messrs.						
John Robertson,	P 2, St 2	St 2, —	—	—	—	—
John Scott,	—	—	—	—	—, P 2	Dne 3, —, P 1
Walter Scott,	—	—	—	—, G 1	—	Col
David Sim,	—	—	—	—	—, G 3	—, Cup 3
A. W. Smith,	h	h	—	—	—	P
William Stewart,	car	car	—	—	—	K
A. W. Waddell,	—	—	car	car	—	Col 2, N 3
John Whyte,	—	—	St	—	—	—
Peter Whyte,	—	p	—	—	—, D 1	D 3, P 2
Andrew Weild,	—	—	—	—, Dfs 1	—, D 1	P 3, G 2
David Wilson,	—	—	g	g	G 3, —	—, Dfs 3
John Wright,	—	—	—	St	K 2, —	—
W. B. Young,	—	—	G	K 1, —	g	g
CALLED.						
George Hunter,	—	—, St 2	St	St	St	St
James Knox,	—, K 2	K	K	K	K	K
David Laughland,	—	—, G 2	G	G	G	G
John Millar,	—	—, N 2	N	N	N	N
Wm. T. Rankine,	—	—, Arb 2	Arb	Arb	Arb	Arb
Geo. Robertson,	—	—, G 2	G	G	G	G
LOCATED.						
Rev.						
Thomas Small,	w	w	w	w	w	w
Andrew Sprott,	el	el	el	el	el	el
Messrs.						
Alexander Adam,	por	por	por	por	por	por
James Anderson,	g	g	g	g	g	g
Ebenezer G. Dall,	n	n	n	n	n	n
William Duncan,	n	n	n	n	n	n
William Fisher,	—	s	s	s	s	s
A. Handyside,	el	el	el	el	el	el
Andrew G. Hogg,	lon	lon	lon	lon	lon	lon
Peter Landreth,	—	s	s	s	s	s
John Paterson,	sto	sto	sto	sto	sto	sto
William Wood,	lis	lis	lis	lis	lis	lis
David Young,	g	g	g	g	g	g

SALTCOATS, 17th June, 1844.

JAMES ELLES.
DAVID RONALD.

Correspondence respecting Appointments during these six months, to be with Mr RONALD.

Figures mark the number of Sabbaths; Roman characters mark ordinary demands; others Missionary.

Engagements of Preachers by Presbyteries or Ministers, will stand *only* if notified to the Committee of Distribution. Presbytery Clerks are required to intimate to this Committee the licences of Preachers.

The Synod recommend to Preachers, to take into serious consideration, the calls which, in providence, are addressed to them to engage in missionary labour, either by going abroad, or by accepting an appointment to a home station, for a period of not less than six or twelve months:—Preachers inclined to be thus employed, or who desire farther information on the subject, to correspond, if respecting Home Missions, with the Rev. D. RONALD, Saltcoats; if respecting Foreign Missions, with the Rev. Dr. M'KERRROW, Doune.

Probationers are enjoined by the Synod, to send their addresses, during their vacant time, to the Clerks of the Presbyteries in which their appointments end, and also to the Committee of Distribution.

The Synod has appointed a standing Committee, distinct from the Committee of Distribution, to whom all complaints, either by Congregations or Preachers, or others, in reference to appointments, or not fulfilling appointments, shall be made. This Committee has the power of corresponding with the Preachers:—all complaints or matters brought before them, which they cannot adjust or remedy, they shall lay before the Synod; it being understood, that this shall not interfere with the rights of Presbyteries.—Rev. Mr M'GILCHRIST, Edinburgh, Convener.

The attention of Preachers is called to the following standing Regulation:—"Each Preacher shall keep a journal of his proceedings in the Missionary Stations, and shall report regularly the whole of his operations to the Committee on Home Missions, (Rev. DAVID THOMAS, Mauchline, Corresponding Secretary,) at least once in three months; and also to the Presbytery in whose bounds he has officiated. This Committee is authorized to write to those Preachers who forget this Regulation, and if necessary, to report them to the Synod."

Presbytery Clerks are requested to have all demands for next Scheme forwarded to Saltcoats not later than the 1st of December.

Printed by David Russell, 75, Argyll Street, Glasgow.

QUARTERLY RECORD OF THE MISSIONS

IN CONNEXION WITH THE

UNITED SECESSION CHURCH,

FOR JULY, 1844.

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JAMAICA.

Extract of a Letter from the Rev. WILLIAM JAMESON, dated Goshen, 18th March 1844.

The congregation have agreed to give their monthly subscription and collections to the liquidation of our debt; and to make an extra effort about the 1st of August and the new year for the funds of Rose Street. This effort is to come in the place of the seat-rents, which, by universal consent, have been given up in the presbytery. The system was extremely unpopular; and we have found that the same thing can be secured in a more satisfactory way by resting it directly upon christian obligation than upon the comfort of a pew.

With reference to Africa, I would remark, that whatever may be done by the presbytery, it is with the express understanding that friends at home have the first claim upon our contributions. And as to myself, I have promised that Goshen will do what it can for an African mission, as soon as it can do something efficient towards friends at home to relieve them from pecuniary pressure. The presbytery have no idea of an independent mission; for, in present circumstances, owing to the infancy of most of our congregations, and the debt upon our churches, we feel that such an undertaking would be impracticable. Could not the synod undertake such a mission, and make use of the tools which they have been instrumental in preparing in Jamaica? Why prepare tools and not use them, especially when so much required? Why take up a mission in the South Sea, where all is new; and take no advantage of an instrumentality which they have prepared, or are preparing—an instrumentality so well suited to Africa—a field of missionary labour no less necessitous? Will no presbytery or congregation make a commencement on the Calabar coast? Surely some will be found who will be ready to wipe off the

reproach which is ever thrown upon us. "You Scotch Presbyterians! You are slow in your movements, and always last in reaching the field." I wish Goshen was arrived at its manhood, and had broken its fetters; then would you see me in the midst of you, to plead the cause of Africa, and to entreat you to turn your efforts to that melancholy land, and to make an offer of my services to be your missionary there. Then would be seen the wisdom of God in directing you to Goshen, where, through your instrumentality, a vessel might be prepared, out of which the lamp of life which you send to Africa may be steadily supplied. Some of my people are desirous of going,—they have expressed their willingness. But I have said, think well about it. It must not be a matter of feeling, but of principle: the movement not of excitement, but of calm deliberation and of earnest prayer. Knowing the excitable state of the negro mind, I have endeavoured to look at the question with calmness. I dread the effect of excitement exceedingly. Through such a glass you have no correct view of individual character. The hardships of the missionary life produce a speedy evaporation of the effervescence of excited feeling; and, if there be no root, no principle, what then becomes of the man? he deserts the cause, and yields himself to the vices of the surrounding heathen.

All here is going on as usual. The teacher, Robert Jerritt, is doing well. Mary and he are daily employed in the school, and I am there as often as I can. The attendance is nearly 100. I am visiting the negro settlements at present, after the manner of a city missionary; and I am sorry to say that I find too many sitting down, spending their Sabbaths in idleness, and keeping themselves far from the house of God. I endeavour to "compel them to come in." I am happy to say that many are induced by this means to come, while others still continue unmoved.

The people are putting up prayer-houses at each settlement, the objects of which are, that they may meet there twice a week, for reading the Scriptures and prayer, and that those who cannot read may be taught their hymns and questions, and verses of Scripture for the Sabbath class, by those who can read. And that, in the intermediate nights, reading and writing and arithmetic may be taught by those who are able to do a little in this way. I have also proposed to the people to put up a "prophet's chamber" in the one end, where I may sleep when I come to superintend operations. I have been slow in urging the erection of these houses on account of the abuses which hitherto prevailed in them. I do it now after six years' labour among the people; for I have endeavoured first to instruct them, and I can now, with some measure of confidence, appoint them to instruct their neighbours.

Extract of a Letter from the Rev. JOHN DAWSON, Catechist, dated Hillside, 20th March 1844.

The object of this letter is to give you an account of this station during the past year. During the year we have had both encouragements and discouragements. I have been much pleased with the attendance of the people on the classes at Hillside. The prayer-meetings on the properties have been pretty well kept up, and several new ones have been formed. The attendance on the Sabbath has been as large as we could have expected, on account of the very incommodious house in which we meet for worship. Many are deterred from coming when it threatens rain, for fear of getting completely wet in the church, as the roof is quite porous. The general attendance on the Sabbath varies from 250 to 300. During the year many of the young people, and a number of the grown-up men

and women, who had hitherto kept back from learning to read, have joined the reading classes, and are making satisfactory progress. The efforts of the people to get the new church finished have been pleasing. They have given upwards of 300 days' free labour; and their subscriptions and collections have been even larger than we could have expected. An account of which is subjoined. Two couples have been married, and ten children baptized. Fourteen new members have been admitted, and twenty-five candidates have been added to the list during the past year. We have transferred eight members and two candidates to Mile Gully church, on account of their purchasing land in that district. One member has gone to the Church of England on account of her getting married to a man who is attached to that church. We have now on the list,

Members in full communion,	:	:	:	:	:	:	:	:	83
Candidates and Catechumens,	:	:	:	:	:	:	:	:	88

On account of some of the people having removed to a distance from Hillside, we have found it necessary to increase the session, and have consequently added to the session three new members, so that it now consists of ten, all of whom are active and zealous men, from whom I get great assistance in watching over the people.

We have been discouraged by seeing some still continuing cold and careless about their eternal interests. One member and one candidate have been suspended for the sin of fornication, but they are manifesting signs of deep sorrow, and we are in hopes of soon seeing them restored to the privileges of the church. Our late concert for prayer was well attended; we found the presence of the Lord in our meetings, and I do hope that much good will result from them. The future prospects of the station are beginning to have a more cheering aspect. On account of the proprietors refusing to sell land to the people who had formerly been located on their properties, the people were in consequence obliged to remove to other districts, where they could get an acre or two of land to purchase to be a home for themselves and families. Within the last two weeks Cedar Grove, a property adjoining Hillside, has leased out 100 acres of good land in lots of two acres, for the term of fourteen years, and at the rate of 24s. per acre. This will bring upwards of fifty families within twenty minutes walk of the church. Some of these are at present connected with us. Others are connected with other christian denominations, but many of them are not connected with any church. I trust through the blessing of the Lord that I may be enabled to do them good. The building of the church is now getting on pretty well. We hope to have it ready for opening on the 4th of August. It will be a neat, comfortable building, and will seat about 600 people. We have had great difficulties to contend with in raising means to carry it on. We have a bill of L.200 for lumber, and for the land on which the church is built, to pay during the present year, but where the sum is to come from I am at a loss to know. The presbytery have written the Rev. John Robson of Glasgow, to try and procure us the loan of the above sum, for two or three years. I do hope that he may succeed. Would the Synod's committee not give us a small donation to help us out of our present difficulties? Would you have the goodness to bring this before them and let me know?

The school has decreased during the year on account of a new school having been opened within two miles of Hillside, by the Moravians, and all the children connected with them have left this school, and have gone to their own school. I would not think much of this if their schools were efficiently conducted, but where they have schools established their teachers are such as are not competent to bring on the children. During the last quarter of the year the attendance was very small on account of the coffee

picking, the parents having taken all the children who were capable of working to assist them in the field. We have now on the list eighty, a large number of whom have made good progress in reading, writing, and cyphering. One class is learning English grammar, geography, and the rudiments of natural history. Several large boys left the school at the end of the year to go to learn different trades, from whose masters I have received very cheering accounts. At the present time the people are suffering very much on account of the scarcity of provisions. This has been chiefly caused by the late protracted drought. Many of the children are prevented from coming to school on account of their parents having no victuals to give them. But we trust that the Lord will soon send us some refreshing showers to mollify and refresh the earth, so that it "may bring forth food for man and beast." The following is an account of the monies raised on the station during the year :—

By Subscriptions from the people and others,	.	.	L.86	13	6
--- Collections,	.	.	36	0	0
--- School fees,	.	.	26	17	0
--- 300 days' labour,	.	.	22	10	0
Total amount,	.	.	L.172	0	6

The above sum has been all expended in the building of the church.

Extract of a Letter from Mr GEORGE M'LACHLAN, Native Catechist, dated 6th March 1844.

The work of the Lord at this station has been advancing since my last communication to you. The day school indeed has not been so well attended the past year as I anticipated. This arises partly from the circumstance that some of the old people do not know the value of education themselves, and therefore withdraw their children on very insufficient grounds; and partly owing to this that they require the aid of their children to assist in the labours of the fields in which they are engaged. This is one reason why our schools are not what they ought to be, nor what they will become when the blessing of education is more generally appreciated. During this year I enrol none but those who make their appearance at the school with much regularity. On this account I have fewer on the roll, but more in attendance than during the previous year. Those who thus attend, have all, without exception, given ample satisfaction to their parents, for which reason I anticipate an increase of the members who attend the school. The children are taught not only the common branches of education, but above all, those truths which belong to their everlasting peace. In addressing one morning on their Bible lesson, I had occasion to direct them to Isaiah liii. 6, "All we like sheep have gone astray, we have turned every one to his own way. The Lord hath laid on him the iniquity of us all." And certainly it would have gladdened your heart and that of all who wish well to Africa, to have seen the feelings of sympathy and tears of affection flowing down the cheeks of her infant sable children. I cannot help observing here, for I have often had occasion to notice the love of many of the children under my care for the book of Isaiah, on this ground, that the prophet speaks so much of our once humbled, but risen and exalted Saviour. The old people, as well as the Sabbath scholars, are evidently making progress in divine things, and what is pleasing to relate, even of those who were led astray, that they have not continued in the ways of the world, or in the sin of the island, but having found to their shame their evil course of life which they pursued, have returned to the bosom of the church. Many of the young communicants, who were once Sabbath scholars, are now married persons

adorning the family circle, and devoted members of the church of the living God.

An old African died a few months ago, after an illness of thirteen months, which he bore with christian fortitude. During his sickness, I conversed and prayed with him, and that with much satisfaction. A few hours before his death, I paid him a visit, and found him rejoicing in the Lord, "expecting soon," as he said, "to be in glory, where no sickness, no sin, and no sorrow existed, and where the body, which is so great a hindrance to the soul, will soon sleep in the grave till the morning of the resurrection." On the same evening, a little before his death, he was heard speaking and praying in a similar strain. His wife, also an aged African, knelt down, and, in broken accents, pleaded with God in behalf of her dying husband. Now, if there were no more, the case of this dying African, and his aged partner in life, will show that your missionary efforts are not in vain in the Lord. Shortly afterwards, I lost my dear boy, by the stroke of death. I hope the affliction will be sanctified, not only to his parents, but also to the young and old who assemble at this station for instruction. The Rev. P. Anderson has just arrived among us, after a somewhat lengthened voyage. We have been waiting his arrival with anxious expectation. Many prayers have been offered in his behalf by the congregation; and now that our prayers have been answered, we hope that he may be long spared, and made an eminent blessing among us.

Extract of a Letter from the Rev. HUGH GOLDIE, Catechist, dated Jacob's Hope, Grange Hill, Westmoreland, 11th April 1844.

Having transmitted to the presbytery, from time to time, an account of my labours, you will very likely be acquainted with my proceedings since I joined the mission, and will therefore, no doubt, feel somewhat surprised that I now take the liberty of addressing you respecting them. I intend writing to all the congregations which I had the pleasure of visiting in your presbytery, to request them to unite in giving us a helping hand to carry on the good work here. We need a little extra assistance at present, and are come to ask it. I therefore deem it requisite to give you a summary view of my procedure since I left Morgan's Bridge, and of our present situation, in order that you may see the ground of our petition.

On my arrival in the country, as you are aware, I was located at Stirling (Morgan's Bridge.) After having been there for some time, Mr Niven and I thought it advisable to divide our labours, that thereby we might accomplish the greater good. We accordingly looked about for a new field in which to commence operations; and the district which lies to the west of Stirling, and which stretches to the end of the island, seemed to claim our attention, as it possessed a considerable population, and was without a resident missionary. We endeavoured to procure a suitable house, but we found there was not one to be had in the district, except the one we now occupy; and though disadvantageously situated, as building was altogether out of our power, we resolved on renting it. Having got the under part fitted up as a school-room and place of meeting, we removed hither in August 1842, and have thus been upwards of a year and a half in our present locality. We now find that the expectation we had, disadvantageously as the house was situated, of collecting a considerable congregation, has been disappointed, and that in order to do anything for the district that will be permanently or extensively useful, we must have a house of meeting in the bosom of the estate. Indeed this we were aware of, and had in view from the very first; but we thought to make a trial at Jacob's Hope, which now we find we cannot do. Nor has the

school either made good our hopes, the number on the list being about thirty-five, and the attendance about twenty. At Negril, the west point of the island, we had intended, when we removed hither, to commence a station, so soon as we got things in working order here; but I was led to preach there on the third Sabbath, I think, after removal, and have continued ever since to give my chief labours on Sabbath to that place, as there the attendance is encouraging. I go thither on Saturday afternoon, in order to visit and meet with the people, and from twenty-five to thirty generally attend our evening meeting. On Sabbath morning we commence early, and have our reading class and catechetical exercises before public worship, at which we have an audience of from eighty to one hundred. Forty have enlisted themselves as adherents, by giving in their names, as is the custom of the country, and twelve of these have become candidates for membership. May the Lord choose them a people to himself, and make this "little one" become "a thousand."

But at Negril also, it is become absolutely necessary that we should have a place of meeting of our own. At present we rent a wattled house, a good deal the worse of the wear; which is too small, and every way inconvenient, but which affords us a shelter from the sun, though not from the rain, and is therefore preferable to our former position on the open beach. But the inconvenience and uncertain tenure of our present place of meeting do not furnish all the reasons which render the building of a house of worship necessary for the success of our labours at Negril. The Baptists formerly attempted to supply the spiritual destitution of the place, and found it necessary to give up their attempt. The Methodists followed, and with the same result; and even our own missionaries, Messrs Niven and Christie, preached for a Sabbath or two at the station, with the view of occupying it, before I came to the country, and they also saw meet to withdraw. The people, therefore, have no great confidence in our continuance with them. Until we procure a spot of ground, and erect a house upon it, they will continue apprehensive that we may after all desert them, as has been thrice done before; in one of which cases also we ourselves were the parties. And of this they are naturally the more apprehensive, inasmuch as the Church of England has got a small place of worship erected in the bay since we took up the station, and celebrates service occasionally. From all this they are backward in joining us; and, in order to give Negril an opportunity of succeeding, we must give the people confidence in the permanence of the station.

But, in order that you may the more correctly judge of the reasonableness and urgency of our petition, I shall describe the district as particularly as my knowledge of it enables me to do; and perhaps I may be able to do so more correctly now than in my former letters to the presbytery, as I am now necessarily better acquainted with it. And,

I. The Population of the District.—This I cannot give with exactness. No census of the population of the island has been taken, so far as I am aware, for nearly two centuries. In estimating it, an approximation to correctness was formerly made, as the number of slaves was pretty nearly ascertained by returns from each estate. During last session of the House of Assembly a law was passed, providing for the taking of a census, which is to be carried into effect, I believe, in June next. But even then the number of inhabitants will likely be given under the head of each parish, and therefore will not aid us in ascertaining the population of any particular district of a parish. I must therefore make a somewhat conjectural estimate, and would reckon the people at from 2500 to 3000. Mr Niven, I may mention, makes a calculation considerably greater, and would give the number at from 4000 to 5000. Let us then take 3000 as

our estimate, and, though we may be considerably under the truth, I do not think we, in any material degree, exceed it. This population is spread over a country of about fourteen miles long and ten miles broad. Reckoning from the nearest missionary station on either side of us, this statement must be a good deal increased, both as to the extent of the district, and the amount of the population; but I speak just now of the locality we intend especially to occupy. In the east end of this locality there are seven estates. The negroes formerly belonging to two of these; though they continue to labour on them, have ceased to reside there, and have removed to little settlements of their own, chiefly in the west end of the district. In this west end there are two small estates, and a pen. Two estates were thrown up a long time ago, and having been sold in small lots, a considerable population has settled upon them. The Bay of Negril, from the north point in Hanover to the south point in Westmoreland, a distance of from six to seven miles, is studded with the scattered cots of a small population of fishermen, of whom our congregation is principally formed. I am taking a census of the district for my own information, and, should I be enabled to complete it, I shall lay the result before the presbytery.

II. *The Supply of Religious Instruction.*—At Little London, the eastern extremity of the district I have marked out above, a native of the island, who calls himself a native methodist, has established himself, and has gathered, I believe, a considerable congregation. At Providence, in the west end, a Wesleyan missionary resided for a short time, and formed a station. He had removed before I came to the country, and the station is now under the care of the missionary at Sav-la-mar, and can therefore receive but little attention. He preaches at it occasionally, and the people commonly hold a meeting amongst themselves on Sabbath. The Baptist missionary of Fullersfield also gives an occasional sermon at Springfield, an estate in the district; but he has, I believe, few adherents. The district is occupied chiefly by the church of England. The Rev. Mr F., a teacher at Sav-la-mar, and who is also an island curate, has a large congregation. Indeed by far the greater part of the people is nominally connected with him. He has no place of worship but the one above mentioned at Negril, and he preaches in the overseer's house, on Spring-garden estate.

This is the amount of the supply; and it will be seen there is not a resident minister in the district. And, though the English clergyman, who acts as incumbent, preached the gospel, and preached it to the people (for the established clergy would disdain to assume the character of missionaries, and consider the white people the special objects of their ministry), yet, from his being able to give a service on Sabbath only, his labours can accomplish but little indeed for the instruction of the negro population. I therefore reckon the supply but little more than nominal.

III. *The State of the People as regards Religious Knowledge.*—From the above statement, you will perceive that the majority of the people are attached to a church. Their christianity, however, consists in a name. The system of worship observed by the church of England is perhaps of that of all the protestant churches, the most unsuitable for evangelizing an ignorant people. The form of religion is so magnified, and the thing itself is kept so much in the back ground, that a people whose minds are gross and untutored, immediately take the appearance for the reality, and seldom look beyond this form, which, as a veil, conceals the simple truth from their view. As one of Mr Niven's elders, who formerly attended the church of England, remarked, "The parsons read the prayers, and

the organ played the psalms," and he thought all that was necessary, on his part, was to give his presence at the exhibition. And this is the common notion. The people, accordingly, have got the name of God and of Jesus, on their tongue, but beyond this their knowledge seldom extends. Of the way of salvation they are, in general, altogether ignorant. I speak now of the negro population attached to the church of England. And I can speak with certainty on this point, as, in going through the district in regular visitation, I enter every hut. I read, pray, and converse with the inmates, endeavouring to ascertain in what state they are living, what knowledge they possess, and to impart to them a simple view of the way of salvation. Most, perhaps, will be able to tell that Jesus is the Son of God, though multitudes do not know even so much. A few may be able to say that Jesus died for us; but what the purpose of his death, or how we may be able to partake of the benefits of it, scarcely one can tell. A while ago, in an out-of-the-way corner of the bush, I visited two families, consisting of five individuals, who displayed ignorance still more gross. They were all up-grown men and women, but not old people, to whom it is difficult to communicate an idea, and yet not one ray of truth seemed to have dawned upon their minds. They could not tell who Jesus was; had never known any thing about him; could not tell who made them; nor that there was a God. Did not know they had a soul, nor that there was any difference between them and the beasts. They told me, at the same time, that they occasionally attended the English church; but surely it must have been seldom, or they would at least have got the name of God, and of the Saviour, on their tongues.

Thus you will see that the grossest darkness covers the land around us, and that the utmost need exists of our labours here; for the souls of the people are destroyed for lack of knowledge, as really as if they bowed the knee to Brahma or Bhood.

IV. *Our Prospects.*—Regarding the east end of the district, I can say nothing in reference to this point; for, until we get a place of worship in the neighbourhood of the estates, we cannot give it a trial. This I may state, however, that, should we be enabled, by your kindness, and the kindness of our other friends in your congregations, to make a trial, our success, though I have little doubt of it ultimately, will not likely be speedy. The people are mostly attached to the church of England; and, when they have connected themselves with any church, they are not easily detached. This is universally characteristic of them. At the west end, at Negril, we have met with greater success than I expected, considering the character of the people. The Baptists and Methodists, I stated above, desisted from their attempts to form a station; and they did so, because they could not obtain a hearing, and even every means of annoyance was employed to drive them away. The little congregation we have gathered, certainly shows a greater willingness, on the part of the people, to receive the gospel than their former conduct led us to anticipate; and, by continuing our labours, facilitated by the assistance of our kind friends of the Stirling presbytery, many more will no doubt be brought in to listen to the glad sound of mercy.

I have thus given you as correct a view of our case as it is in my power to do; and our earnest wish, in order that we may make our labours as productive of good as possible, is to get a small place of worship erected at Negril, and another in the east end of the district. To enable us to accomplish this, we now beg the assistance of yourself and your people. As to opportunities of labour, they are every where abundant around us, far more, indeed, than my strength can overtake. Every negro hut is open to me, and most of the people are ready to listen to any instruction

tendered to them. I have employed myself a good deal in teaching from house to house, having thrown the little school we have chiefly on Mrs G.'s hands of late ; and I hope God will make productive the seed of divine truth scattered thus among the huts of the negroes. But it is of great importance to have a point of concentration for the benefit of the people, and also that we may have opportunity of gathering a congregation which, through course of time, may be able to take the support of the gospel upon itself. This we must keep in view ; and to put ourselves in the way of accomplishing this, is our anxious wish. As to Negril, the people, few as they are, must depend chiefly on themselves for the building of their place of worship ; and they are very eager to get commenced, which we have now the prospect of doing, as we shall likely, in a week or two, be able to found a site. But at Jacob's Hope we have not been able to gather a people, and it is in behalf of the east end of the district chiefly that we entreat your aid. But you may answer, "Why don't you abandon the east end, and confine your labours to Negril, so as to obviate the necessity of building two places of worship?" Because the bulk of the population lies in the eastern part of the district, and because at Negril there is not population enough to form a congregation that could support itself. As the population increases, it may eventually be able to do so ; and, in the meantime, it will form an interesting and important out-station ; but, with a due regard to the interests of your society, it would not be prudent for me to confine my attention to it.

The house we propose to erect will be but temporary, and we shall erect it at the least possible expense. A site we have not yet obtained, though we have fixed upon one, and I hope to be able to write you soon, that we have procured it ; but whether we obtain it or not, we shall make every exertion to secure one as soon as possible.

Permit me, then, to commend the poor people here to your warmest sympathies, and to beg that you will enable us to give our labours on their behalf to the greatest advantage. They are as sheep going astray, without a shepherd ; enable us to gather them into the fold of Christ. Help us in making ready a people prepared for the Lord. And I may state that it depends almost entirely on the response given to this prayer, whether we shall get our objects accomplished. Mr Niven is so burdened with the debt of his own chapel, that he can do nothing for us, or we should have his ready assistance, and the little I may be able to spare from my own salary, will do nothing of any moment, or all should cheerfully be done without any appeal to those friends who have already been so kind to us. But we fondly hope that with such a plea—a plea for the souls of the heathen—a plea for the cause of Christ, our petition will be responded to with all the sympathy of the christian heart. And while we prefer this request, let us also append another, though we know not that we may with propriety ask that which we are sure is already given. Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.

In what way you may give us your aid, whether by making up a box for us or otherwise, you will best be able to judge. Should you think of making up a box, allow me to mention, from Mrs G.'s information, the following as among the things which would be of most use to us. Striped cotton or holland—good calico, bleached or unbleached—drill or strong holland for trowsers or jackets—cheap stocks or handkerchiefs—print—ginghams—muslins or delaines, not high-priced. Old fashioned goods will sell here, provided they are of good quality, and of good or gay colours—gauze handkerchiefs—cheap calico for shifts or slips—cheap gloves—stockings—cheap nets, edgings, or ribbons, &c. for caps—straw bonnets—reels of cotton, thread, and other sewing materials. Fancy articles are not

much prized, and do not give a return equal to the trouble of providing. The articles may be sent by ships coming to the three neighbouring ports — Green Island, Savannah le Meer, Lucea, and Harvey Bay. The first is the most convenient port for us, and so on in the order named. The Rev. Mr Robson will gladly give any information as to shipping which may be required.

CANADA.

*Extract of a Letter from the Rev. JAMES ROY, dated West Flamboro,
12th March 1844.*

“The United Associate Presbytery of West Flamboro, met and was constituted by the Rev. James Roy, moderator. *Inter alia*, the presbytery agreed to apply to the United Associate Synod, Scotland, for a preacher, to be employed as a missionary within their bounds, and to pay him, so long as he continues in that capacity, an adequate salary; and to instruct their clerk to transmit this resolution to the committee on foreign missions, without delay.” Extracted from the records of presbytery, by James Roy, presbytery clerk.

REV. AND DEAR SIR,—I trust that you will do every thing in your power to procure for us a preacher. We would require more; but as it is our earnest wish to burden the Synod fund as little as possible, we have not asked for more, in the meantime, than we can pay. We have at present under our care three vacancies, each of which could give seventy or eighty pounds of stipend, besides a number of preaching stations, and we have not a single preacher to supply them; and there is not one of our ministers but has got as much to do at home as he can well manage. For my own part, I can scarcely be away from home for a single Sabbath. I have under my care two congregations and a preaching station, and it requires the whole of my time to attend to them. Indeed the labour is more than I can long stand. But, as both congregations have increased considerably during the past year, I hope that before long each will be able to support a minister; and, in that case, I will be free from one of them.

I cannot conceive why it is that preachers are so backward to come to this country! We cannot indeed promise them large salaries, but we can promise them what will support them, and an abundance of work; and I cannot, for my part, see how any man, “who is willing to spend and be spent for Christ,” can desire more. There is not one, in so far as I know, who has come, who has regretted, for a single moment, having come.

I hope to hear from you soon, saying that a preacher is appointed. Mr Fletcher has been settled in Chippewa, and is giving great satisfaction.

*Extract of a Letter from the Rev. WILLIAM BARRIE, dated Eramosa,
29th April 1844.*

I am quite aware of the interest which the members of the United Secession Church in Scotland take in the reports of their missionaries, and of the holy joy with which they read intelligence of the extension and prosperity of the Secession Church, and also of the triumphs of the cross in heathen lands; but as I have it not in my power to communicate intelligence of striking conversions and religious revivals, I find it difficult to make a report sufficiently interesting, so as to induce people to read it. The French and the Dutch, of whom there are settlements in this pro-

vince, stand in absolute need of religious instruction ; and the red men of the forest, and the dark men of Africa, who have stealthily made their escape to Canada, from their chains of slavery in the neighbouring republic, present an interesting field for missionary enterprise : but your missionaries here are yet so few in number, that they cannot do any thing like affording an adequate supply of religious service to the Scottish and Irish people who ask it ; consequently they can very seldom present so interesting memorials of their labours as the missionary among the heathen.

Our mission field in Canada is, in some respects, like the home mission field in Scotland, but it is much more stubborn and difficult to cultivate. The objects of people in coming to this country is to better their worldly circumstances ; and, buoyant with the hope of acquiring, in a few years, a comfortable independence, they settle in the bush, where they expend their time and their strength in labours that would be thought, were it compulsory, a more horrible punishment than the being sent to the hulks. It might certainly be expected, that religious people would, before immuring themselves in the forest, seriously inquire, shall we have the privilege of gospel ordinances ? But such an important inquiry is by very few persons seriously made. The prospective advantages of mere animal enjoyment are wilfully allowed to outweigh the loss of the public ordinances of religion. The idea of recovering their former religious privileges comes not across their minds until they are physically broken down and worn out by years of hard labour in felling trees. By this time, however, their affections are in bondage to land and dollars, and this enslavement offers a more formidable opposition to the success of the christian missionary than the dumb idols and gross superstitions of the heathen. The love of the world has here, as elsewhere, drowned more souls in destruction and perdition than perhaps all other sins put together.

The first three or four years of life in the bush, are inseparably connected with many privations and inconveniences ; but it is astonishing how soon men become reconciled to it, and even like it. No person ever wearies from the want of something to do, and few adults eat long that do not work. It takes comparatively little wealth to raise a man to the position of a gentleman, and all classes are guessing how, or by what means they can gain this, or calculating on gaining it, or going a-head towards it, in some direction or other. They are generally the veriest slaves in the world, for they are all slaves to themselves ; and, therefore, present to the christian missionary, a much more stubborn soil to cultivate than the African slaves in Virginia.

Many of the old settlers in the townships fronting lakes Ontario and Erie, are in the receipt of a comfortable share of this world's good things ; but they are, very generally, too eager in the pursuit of earthly things, to mind the one thing needful as they ought. There is no great lack of church accommodation, and there are serious people here and there, but many church going people contribute nothing to the support of their religious instructors ; and as the bounty of respectability connected with the profession of religion, is far from being high, many persons cannot be troubled with making any profession of it at all. The christian missionary has, therefore, often too much reason to complain of their being "a hard-hearted and gainsaying people."

In the back townships, which are only yet being settled, the people have generally a severe struggle to keep day and way equal. The backwoodsman does not find time to hunt and fish, as many people in the old country supposes ; he has often more than enough to do to raise the first necessities of life for himself and family from the soil, and when the grist mill is at a great distance, and a pepper or coffee mill is not in his possession, he and his family (if he has one) have to subsist for weeks, sometimes,

on boiled-wheat or pease. But poor as the people in these back townships are, they in general exhibit most strikingly the care-for-nought spirit. They are in a lamentable state of spiritual destitution, living for the most part without God and without hope in the world. There are few churches, and still fewer ministers, and although the people were willing, they have not the means of supporting ministers. There is to be found here and there a seriously religious person; and I have observed that, very generally, those who have been most anxious, and have exerted themselves most to repossess their religious privileges, have most improved in their worldly circumstances. The missionary who would take up this field of labour would require to be possessed of great moral courage, combined with no ordinary spirit of humility and self-denial.

The people, generally, throughout the province, evince far more decision of character in politics than in religion, and a much greater anxiety to obtain political advantages than to procure the regular ministration of gospel ordinances. The province having been, through Lord Durham's instrumentality, emancipated to a considerable extent, from episcopal vassalage, the fruits of this merciful deliverance had begun to appear in the many improvements in the laws and institutions of the country, and in the general tranquillity and contentment of the people; but an untoward accident of a retrograde movement in the policy of government last autumn, has fanned the lately dying embers of political strife into a violent flame. The Aberdonian adventurer, who fills Queen Victoria's episcopal see in Canada West, cannot now govern the Governor-General, as he is said to have done in the palmy days of the family compacts; but it is obvious, from a memorial which he presented to our parliament last autumn, that he still considers himself as holding a superior legal position in the country, and that his word is sufficient authority to interdict the provincial parliament, proceeding to liberalize the university, which is richly endowed from grants of land in the province, and which was intended for the benefit of all classes, irrespective of religious creed; but over which he, the Lord Bishop of Toronto, and his minions, have surreptitiously obtained the control, and have converted it into a regular Oxford cloister for nursing and training successors to the apostles. This, together with the retrograde movement of the Governor-General towards the old irresponsible mode of governing the province, will probably keep Canadian society in a state of political fermentation for some time to come. The Canadians are very excitable on politics, and will not calmly bear any infringement of their political rights and privileges. But their attention has been so long and so intensely directed to the improvement of their political circumstances, and they have had such hard struggling to gain their present position, and are so sensitive on the occurrence of any political changes, that they have not been for many years, and are not even yet, in a very favourable state to profit much by the instructions of the christian missionary.

The state churches in Canada are a serious obstacle in the way of christian exertion and missionary enterprises. They are not, it is true, established to the same extent as they are in England, Ireland, and Scotland; but they will, very shortly, realize their respective shares of the clergy reserves; and, in the meantime, they are in the receipt of monies to a considerable amount, drawn from the funds of the province. The payments actually made for the year 1842 were, to—Episcopalians, L.7247:18:4. To the Kirk of Scotland, L.2840. To the Roman Catholics, L.1500. These three *genteel churches* seem to agree very well at the royal table; for not a complaint is heard now from one against another. The government pensioned ministers and priests, are to some extent independent of their hearers for their support, and in many cases the people contribute

almost nothing to their support. Those who support their own ministers are not worse in their worldly circumstances than those who do not support them; but still the government pensioners have a most withering influence on anything like a missionary spirit in the churches here; and in a country such as this, where money is so scarce, their being spread over the old and thickly settled townships, operates most powerfully against people connecting themselves with voluntary churches.

The Kirk of Scotland in this country is very likely to be divided ere long. The people are very generally against remaining any longer in connection with the Established Kirk, and in favour of being connected with the Free Church of Scotland. Five or six of the ministers have already decided on renouncing all connexion with the parent kirk; but there are no indication of the ministers being generally in favour of any change in their ecclesiastical relationships; and probably the fear of losing their present pensions, and their prospective share of the clergy reserves, part of which, it is now reported, they will receive during the current year, will prevent the greater part of them from breaking up connexion with their *naturally* crastian mother.

The ministers of voluntary churches in Canada have generally the charge of more than one congregation. Their labours are thus spread over too extensive a field for collecting and consolidating any one congregation; but the great lack of preachers, and of the means of supporting ministers, renders it, in the meantime, absolutely necessary that ministers take the charge of more than one congregation, except those who are settled in towns. I have myself had, since January 1843, the charge of several congregations; and, therefore, since then, I have been in journeyings and labours often.

I have, however, strictly adhered to and fulfilled my original appointment, to preach two Sabbaths in Eramosa and one in Nichol alternately. On my second Sabbath in Eramosa, I commence divine service at ten o'clock A.M., and dismiss the congregation at a quarter past twelve noon. After which, I ride off to the town of Guelph, a distance of fully eight miles; commence divine service there at two o'clock—dismiss a little past four o'clock—and return back to Eramosa the same evening. As we had no supply of preachers, I agreed with the congregations of Paisley Block, and Puslinch, to preach in Guelph on the afternoon of every third Sabbath, and the members have certainly been very steady in their attendance. With the exception of the week-days on which I have preached to these congregations, this is all the supply of sermon which they have had since I was located in Eramosa. I dispensed the ordinance of the Lord's Supper in Guelph on the second Sabbath of February last. The audience was comparatively large, and the number of communicants about seventy. Guelph is at present a promising station, and I am persuaded that were an active and devoted preacher settled in it, he would soon collect a good congregation. I have also sometimes preached on Sabbath evenings and week-day evenings at the village of Elora, township of Nichol. I have always had a good audience there; but a successor of the apostles has lately taken up this station. I have also had to supply a congregation in the township of Esqueusing. Since September last year, I dispensed the ordinance of the Lord's Supper to this congregation, on the first Sabbath of January last; and on the Monday after I preached three times, and baptized *sixteen* children of members belonging to the congregation.

In this extensive district, religious sects are numerous, and there is no lack of church accommodation, such as it is. In the township of Eramosa, there are—one congregation of the United Secession, one of the Methodists, one of the Campbellite Baptists or Disciples, and two stations in connexion with the Independents. In the township of Nichol there are—one small

congregation of the United Secession, one large congregation of the Kirk of Scotland, one of the Methodists, and one station connected with the Independents. In the town of Guelph there are—one large congregation of Roman Catholics, one large congregation of the Church of England, one of the Kirk of Scotland, one of the Methodists, one of the Independents, one of the Baptists, one station of the United Secession, and one of the Covenanters. The meeting-houses of the three first sects being dignified with a steeple each, have a state-like appearance. In the township of Guelph there are—one congregation of the United Secession, (Paisley Block,) two stations of the Methodists, and one of the Independents. In the township of Waterloo, which lies contiguous to the township of Guelph, there are—one congregation of the Dutch Catholics, one of the Lutheran Church, one of the Menonites, and one of Tunkers. The male members of the two latter sects seem to have a wonderful pride in long beards. In the township of Woolich, which lies contiguous to Nichol, there are—one congregation of the Kirk of Scotland, one of the Church of England, one of the Methodists, and one of the Baptists. In the township of Puslinch there are—one congregation of the Kirk of Scotland, one of the United Secession, and a station of the Methodists. In the township of Esqueeness there are—two congregations of the Kirk of Scotland, one of which Mr Peter Ferguson, a licentiate of the United Secession, is pastor—two of the Independents, one of the Methodists, one of the Baptists, one of the Old Light Seceders, and one of the United Secession. The Old Light Seceders were formerly under the pastoral care of the Rev. D. Coutts, who connected himself with the United Secession about twelve months ago. Part of the congregation followed Mr Coutts, and was received into the fellowship of the United Secession; the other part are standing stedfastly by the Old Light standard, witnessing for Scotland's covenants, and against the man-made psalms.

There is yet, however, in these townships a great number of unexcavated heathens. Ignorance of the doctrines of the gospel greatly prevails, and practical religion is very much neglected. The education of the young, until very lately, was almost entirely neglected. Parents needed the services of their children as soon as they were able to do anything; and being able to gather chips, as soon as they were able to go to school, they set them to chip gathering. The schools were also few and far between, and few parents had any money to pay schoolmasters. I asked a mother some time ago, how she brought up her children; she replied, "And sure, sir, we don't bring them up at all in this country, they just grow up." Many of the youth of the old settlers are, therefore, regular naturals—very illiterate, but they are generally shrewd and active. Government is now, however, doing something efficiently towards getting the youth of the province educated, and Sabbath-school teaching is much more attended to than it has been in times past. These improvements, however, have not yet reached my near neighbours of the six nations. This is truly a penal settlement, into which the scum of society and floating poverty of the province have been driven. They have not, so far as I know, either a church or school, and a more irreligious, immoral, and wretchedly poor people are not, I am persuaded, to be found in any land. I am sorry that I cannot find time to visit them now and then.

I have had scarcely any intercourse with the Indians. We have had encampments of them during both the winters that I have been in this quarter. They are upon the whole very quiet and inoffensive, except when they get ardent spirits. Some families professed to be christians, and some have learned to read English. I gave a few tracts to one last winter, and who could both read and speak English; after which he asked me, "Would you like us to come to your church?" I replied, "I would." Next Sab-

bath, I had three of them hearing me. I asked them, after the service was over, if they understood me, they replied,—“Not well.” This is the only time that I have had any of them hearing me.

The congregations, more especially under my charge, have prospered as well as I expected they would do.

In Eramosa, the number of members when I was located was 34, it is now 49.

Average number of hearers when I preached as a probationer was 45, it is now fully 100.

Persons who have taken seats, 80; but some of them have whole pews.

Class of young persons for religious instruction during last summer, 20; and 12 during last winter.

Average attendance at the monthly prayer meeting, 40.

Dispensed the ordinance of the Lord's Supper during last year twice, and baptized 9 children.

Visited all the members once ministerially, and catechised them once.

Members dead since my location, 2. With the exception of two cases of drunkenness, the session has had no occasion for the exercise of discipline.

All things considered, the people of Eramosa have done astonishingly well in pecuniary matters. The members of the congregation are also very steady in their attendance on the public ordinances of religion, the Sabbath is generally more respected, and family worship much more generally attended to, than formerly; and, therefore, although there have been no striking conversions yet, a marked improvement has taken place.

In Nichol, Irvine Settlement, the number of members when I was located was 18, it is now 24.

Average number of hearers before my location, 40; it is now 80.

Persons who have taken seats, 20; but most of these have whole pews.

Class of young people for religious instruction during last summer, 17; and 11 last winter.

Average attendance at the monthly prayer meeting, 30.

Dispensed the ordinance of the Lord's Supper twice during last year, and baptized 8 children.

Visited all the members once ministerially, and catechised them once.

No deaths, and no cases of discipline.

From the present influx of settlers to this quarter, I do expect that this congregation will, in the course of ten or twelve years, be a good congregation for the backwoods. The number of members is at present certainly small, but they were nearly all members of the United Secession Church in the old country; and, I am persuaded, that during this last year they have done beyond their power to support the gospel.

My receipts of money have been, since November 18, 1842:—

From 18th November 1842, to the end of December following,	L.3	0	0
--- Eramosa congregation for the year 1843,	55	15	0
--- Irvine congregation, ditto,	25	5	0
--- Guelph station up to 14th March 1844,	20	0	0
Currency,	L.104	0	0
From Irvine congregation, on 15th January last, for the current year,	L.10	0	0
--- Eramosa congregation, on 2d April current, ditto,	19	10	0
Total amount for the current year,	L.29	10	0

My board and lodging cost me 12s. 6d. currency per week, and I have got comfortable lodgings both in Eramosa and Nichol.

I have only farther to state, that ever since my location in the backwoods, I have felt much more comfortable than the greater part of the circulating preachers in Scotland. There are no blank days on our preacher's list,—no preacher languishing at the fireside of a relative or friend, or becoming fretful through *ennui*,—no one is troubled with a pain

in his temper, because he cannot get an opportunity of exhibiting his talents in a vacancy,—no one hardening his heart in the sourness of blasted expectations, or sleeping his brains in the sulkiness of real or imagined wrongs, done by presbytery clerks. Most of the things which preachers most complain of in Scotland have not yet any existence in Canada ; and those young preachers who are strong, and devoted to their proper work, and are desirous to have a field of labour, would do well to come to Canada without delay. Young strong people are best for young countries.

SOUTH AUSTRALIA.

Extract of a Letter from the Rev. RALPH DRUMMOND, dated Adelaide, 10th December 1843.

Things have been moving on with us much in the usual way since I wrote you last. There has been almost no emigration to our shores of late. Trade has been much depressed, and money become scarce ; so that the congregation has not increased either in numbers or in pecuniary means. Numbers, from want of employment in the city, have removed, and are removing, to the country stations ; but our audience, though not so large as formerly, is still very respectable. I visit the distant parts as usual on week days, and always find the people willing to hear the gospel. I trust that my labour will not be altogether in vain.

We are likely to have the voluntary controversy among us. Although the acts which constitute this a British colony appear to me to give no countenance to a church establishment, our governor seems desirous to foist the evil upon us. He last year passed a marriage law, in which the principle of a church establishment is distinctly recognised ; and as I, along with others, remonstrated and memorialised against it, till the time of its being passed, I have thought it consistent not to submit to the brands laid upon dissenters, and have ceased to perform the ceremony of marriage. I shall send you the newspapers containing the law, and our memorials, if I can get them ; so that you may judge. Mr Haining's congregation (the Scotch Kirk) lately memorialised his Excellency for an endowment, and I send you the accompanying memorial, which, after having an interview with the governor, I presented him. There are many influential individuals here of all denominations, save (I believe) the Kirk of Scotland, who are decided Voluntaries ; and it was thought advisable for the friendly congregations to memorialise, in the meantime, by their office-bearers only ; and then, if required, a general memorial of the colonists, comprising all the various denominations, will be easily obtained—but with what success time must determine.

THE
UNITED SECESSION MAGAZINE,
FOR AUGUST, 1844.

MISCELLANEOUS COMMUNICATIONS.

MEMOIR OF JOHN JAMIESON, D.D.,

MINISTER OF THE UNITED SECESSION CHURCH, NICOLSON STREET, EDINBURGH.

It is known to the intimate friends of the late Dr Jamieson that towards the close of his life he employed his leisure hours in composing a record of the most important incidents of his "Life and Times." This narrative the writer has not had an opportunity of seeing since the death of its author; but having for some years been on terms of closest intimacy with him, and not seldom in his company when engaged in its composition; it was his privilege to become acquainted with many portions of it, and many anecdotes detailed in it, from his own lips. The materials thus gathered accumulated to a considerable extent. From these the following memoir is drawn; and will, we trust, be acceptable to our readers, as recalling to their recollection a man—the memory of whom is already fast fading away—who was an able minister of the gospel, and a distinguished ornament of the Secession Church.

Dr Jamieson was born in Glasgow on the 3d of March 1759. His father was a minister of the Secession Church in that city, and for many years a respectable and respected servant of the Lord Jesus. His mother's name was Cleland, the daughter of a Mr Cleland in Edinburgh, an excellent man, and of whom the subject of this sketch used, in after life, to speak in terms of most affectionate interest. The Doctor's paternal grandfather was a farmer, near Linlithgow; and it is rather a singular fact, that this man, the father, and grandfather of two antiburgher ministers, was himself a rigid Episcopalian, and died a churchwarden of the vicar of Riccarton.

When a mere child the subject of our memoir received the elements of his English education from a person of the name of Macnoir, who

was precentor to his father's congregation ; and who, the Doctor used, laughingly to say, knew much more about the Scottish language than the English ; and that this early training was, perhaps, the reason why he had shown such partiality for the former all his life. At the age of seven he was sent to the grammar school, from which his father soon removed him, and placed him under private tuition. Such was his progress that, at his ninth year, he was entered into the first Humanity class of his native city. To the close of his life the Doctor expressed deep regret that his education had been hurried forwards so rapidly. The first three years of his academical life he regarded as wholly lost. During his second year at the Latin class he entered the first Greek, then taught by the celebrated James Moir, author of the Greek grammar which bears his name. These minute particulars would not have deserved notice in so short a sketch, had it not been for the fact, that it was while attending these two classes, his mind received that particular impulse which gave direction to his studies to the latest moment of his life. Professor Moir was an enthusiastic antiquary, as well as a profound Greek scholar, and delighted fully as much in expatiating on old coins and ancient architecture, as on Greek radicals and synonymes, the fire of Homer and the beauties of Thucydides. He had a splendid collection of ancient coins. Young Jamieson was a favourite, and he frequently showed him his hoarded treasures, while he discoursed on them with all the affection of a devotee. This either created or developed the taste in the youthful student for similar pursuits ; and he began forthwith to spend any little money he had in the purchase of old coins and other curiosities, which he brought to the professor to be explained. Here were the germs of the future associate of the Antiquarian society. At this period, too, he acquired the love for those philological inquiries which, in after life, so eminently characterized him. Professor Muirhead was in the constant practice of calling the attention of his students not only to the general signification of the words which occurred in the course of reading the classics, but also to their particular force in the passages where they were employed, especially pointing out the shades of meaning by which those terms viewed as synonymous differed from each other. This mode of illustration—stated by the Doctor to be then by no means common—arrested his attention ; and to this he ascribed that partiality for philological and etymological research in which he so much engaged, and in which, to the close of his life, he found the highest gratification. Thus, at the age of eleven, the seeds were sown which afterwards produced the *Hermes Scythicus*, and the *Dictionary of the Scottish Language*.

About this period his father was attacked by paralysis : and feeling that he might be called suddenly away, he became still more anxious to push forward the education of his son. The professors remonstrated, but in vain. He had nothing to leave his boy, and it was his anxious desire that his classical and professional studies should be hastened as fast as possible. He was, accordingly, next season sent to the Logic class. A boy of *eleven* could scarcely be expected to make much progress in metaphysical and logical science ; and the Doctor afterwards scrupled not to acknowledge that the year was entirely lost, and might

be blotted out of the record of his life. It was the same with Moral Philosophy, which he studied the following year under the celebrated Dr Reid, in regard to whose lectures he said, "that in consequence of his father's illness, he had become too much his own master to make any great proficiency in either the intellectual or moral powers."

At the age of *fourteen*, however, he was admitted by the presbytery of Glasgow to the Divinity Hall, at that time superintended by Mr Moncrieff of Alloa, son of one of the fathers of the Secession. One cannot help contemplating, with surprise, a fact like this. A boy of fourteen a student of theology! Why, many of our future ministers are little more than through their rudiments at that age; and notwithstanding his frequent complaints of the idleness of his boyhood, and the misimprovement of his time, there must, even then, have been something remarkable about him. Any one who knows the nature, and the variety of subjects of examination by the presbytery, before a student is certified to the Divinity Hall in the Secession Church, will be satisfied that a boy of his age must have made no little proficiency in his previous classical and philosophical studies. At the Hall his superiority was very soon admitted. Mr Moncrieff was a man of not only great theological attainments, but also of great kindness of disposition and suavity of manners, and secured the cordial affection of all his students. Under him Mr Jamieson soon acquired a taste for the study of theology. Here, too, he began to feel more deeply the importance of divine truth for the salvation of his own soul. He had been religiously trained by his pious father—from his earliest days he was instructed in the knowledge of divine things—and he had seen their influence exemplified in the daily deportment of his parents; so that, probably, he was unable to fix on any one especial period of his life, when he *began* to feel his lost condition as a sinner, and his need of a Saviour. But it was when attending the Hall, he saw more clearly that the gospel was a remedial scheme suited to his condition, and addressed to him—its meaning and evidence, were more distinctly apprehended—and he felt more than ever that it must be believed for his own salvation, as well as studied with the view of teaching it to others. From this time he began to take a deeper interest in the Scriptures; and to study them for his own edification with greater earnestness and more humble prayer. The writer has nothing to relate, however, concerning what our fathers called a deep "law work" in his soul, filling him with anguish, or sinking him into despair—of a long continued struggle with convictions issuing at length in peace and joy through the sprinkling of the blood of Jesus. That these emotions were to some extent experienced, the writer entertains no doubt. For no sinner beyond the age of childhood was ever brought to the knowledge of the Saviour without them. On points like these, however, the subject of our memoir was not disposed to dilate. It is possible that he may have erred on the side of caution on this subject. But he had a dread of enthusiasm and false excitement which probably had the effect of driving him to the opposite extreme; and making him too much disposed to conceal his own sentiments and feelings in regard of his personal state. But a detailed account of the time and mode of his conversion was not needed to assure those who knew him of the reality of his christianity. His consistent holy walk

through a long and chequered life was the best evidence of his being "born again." It is by its fruits that the tree is known, and no one who knows what the fruits of faith are could fail to perceive that these were abundantly brought forth in the life and conversation of this excellent man.

During the period of his studying theology at the Hall, with the view of advancing his literary attainments, Mr Jamieson came to Edinburgh, and resided under the roof of his maternal grandfather, Mr Cleland. Here he attended the lectures of Dugald Stewart; and, through his grandfather, was introduced to the acquaintance of some of the most eminent evangelical clergymen of the city. Among these was the venerable Dr Erskine who continued his firm friend to the close of his honoured life. He became acquainted about this time with the Doctor's colleague, the celebrated Principal Robertson. It was a treat of no ordinary interest to listen to the Doctor in his old days giving his early impressions of these, and other religious characters, who then exercised a powerful influence in the religious world. Of Dr Erskine, he always spoke with veneration as the man whom, of all others in the Established Church, he most esteemed. But he also greatly admired the Principal. He used to say, that he was one of the most accomplished leaders in the ecclesiastical courts he ever beheld; and admitted that, if ever he were to call any man master in ecclesiastical politics, Robertson would have been that man; for his dignity and suavity were such, that those who followed him seemed to be led by a silken cord.

Having completed his theological studies, he was at the age of twenty licensed by the Presbytery of Glasgow. This was in the year 1779, and he was forthwith sent out to preach in the vacancies of the church. His first appointment was at Clonmell in Ayrshire; and the impression produced by his very first sermon was so deep that the people instantly took steps to receive him as their pastor. He was next sent to the Isle of Bute—a locality very different, both physically and morally, from what that lovely island is now. But of this scene of his labours he long retained the most pleasing recollections. He lodged in the house of a farmer, and nowhere did he ever meet with greater kindness than from the people generally, and especially from the minister of the parish. The Secession was entirely new in the island. He was among the first preachers from that church that had ever visited it; and the parish minister, the instant he heard of his arrival, came to his lodgings and entreated him to take up his residence in the manse. This, from prudential motives, Mr Jamieson declined to do, but engaged to spend one night with him before he left. The minister called upon him almost every day; and when he found him constantly studying, he laughed heartily at him, and told him that such labour was altogether unnecessary, any old sermon was good enough for Bute; adding, "I have been many years in this parish, and I never had more than four sermons. I preach them every month; all that I do is to change the texts; and I do not believe that any of my hearers, *except blind David*, observe that they are still the same." The feeling of interest with which Dr Jamieson regarded this man continued strong to the end his life; and he often said, that he never thought of him but

with deep regret, because, notwithstanding his amiable qualities, he left on the hearts of those who knew him the impression that one thing was lacking, and without which he was nothing.

In the beginning of the year 1780, Mr J. was appointed to the presbytery of Perth. He preached several times in Dundee, the church in which almost instantly gave him a call to be their minister. It was not, however, unanimous, and the principal objection against him was "that he carried his head too high, and affected to speak fine English." Forfar was his next station. On his way to this spot his spirits were greatly depressed. The day was cold and piercing—the aspect of the country was dreary, and partly covered with snow—and when he came to a rising ground which afforded a view of the town, the scene was not changed for the better. Town and country seemed equally desolate. He stopped and gazed upon it, while a pang went through his soul, as the thought pressed itself upon him, "Who knows if this gloomy place may not be the bounds of my habitation?" And it was even so. Forfar was a newly organized congregation, and he had no sooner preached than the good folks lost no time in presenting him with a call. Having one from Dundee and another from Perth, where he had also preached, the three calls came for decision before the Synod. In those days church power was more rigidly exercised than now. The preacher was then little considered in the matter of a call. Mr Jamieson preferred Dundee; but the Synod decreed that Forfar should be the scene of his labours. He felt some disappointment at this decision; but, nevertheless, he entered cheerfully upon the field of labour appointed to him; and, notwithstanding the poverty and smallness of the congregation, settled among them as he believed for life. He had only *fifty pounds* a year, and even that was irregularly paid, and in scanty sums at a time. The prospect was anything but cheering. The cause of the secession in the town and neighbourhood was the object of reproach, and contempt, and bitter persecution. The seceders were regarded as a species of inferior beings, enemies to social order, disloyal, persons whom any one might point the finger at; and the appellation by which Mr Jamieson was usually spoken of by the minister of the parish was "that fellow." He was often insulted on the streets; and what between poverty within, and contempt and reproach without, his situation was far from being enviable. The consequence was, he was never very much attached to Forfar. From the circumstances in which he was placed there, may be traced the difficulties which the Doctor in after life felt in regard to the voluntary question. When this point became the great subject of controversy, his opinions regarding it were far from being decided. He was heartily opposed to the endowment of one sect to the exclusion of all others. It was this, he said, that fostered the pride of the Established clergy, and caused them to assume those airs of superiority, which no man denounced in stronger terms than he. But still he hesitated on the unreserved adoption of the voluntary principle. His notion was that there should be a general fund from which all denominations should receive according to their numbers. But he was sadly diffculted on this scheme with the Roman Catholics, and especially the Socinians. The writer well remembers his expressive smile when he put to him this question,

"If Dr Priestley were living, how would you like being taxed to support him and his system?"

Notwithstanding his dislike of Forfar, he was zealous and faithful in the discharge of his ministerial duties; and it was not long ere a considerable change took place in his church, and in the feelings of the neighbourhood towards him. Infidelity was remarkably prevalent in the town at the time of his settlement. His first appearance produced a considerable sensation, and many holding these opinions came to hear him. But they did not hesitate openly to express in the church, their opposition to the sentiments he uttered. This annoyed him sadly. But he persevered; although for years, as he stated to the writer, there were some who, whenever he mentioned the supreme divinity of the Saviour, uniformly lifted their hat and left the house. His Master, however, sustained him and blessed his ministry. The opposition of enemies gave way. Sinners were converted and added to the church. Some who were bitter in their hostility became his firm friends. The number of his hearers increased; his prospect of usefulness brightened; and the desert began to bloom.

Shortly after his ordination at Forfar, Mr Jamieson began to write for the press. We have already seen how early the passion for antiquities was awakened in his breast, and the neighbourhood of Forfar presented not a little scope for his favourite pursuit. He became a member of the Antiquarian society of Perth, and communicated to that body the fruits of his researches in a variety of papers. But the work in which he first came before the public as an author was his "*Socialism Unmasked*," in which he enters upon an elaborate examination of Professor Macgill's Practical Essay on the Death of Jesus Christ. It was published in the year 1786, five years after his ordination. Three years afterwards he published a poem entitled, "*The Sorrows of Slavery*," in which, though there is a good deal of smooth rhyme, it must be confessed that there is not a very rich display of what has been called the "*mens divini*" of the poet; and if the Doctor's reputation had rested only on his character as a poet, he would scarcely have been admitted to a place among the "first three," perhaps scarcely among the "thirty." His next, and perhaps the most useful and important of his theological works, was his "*Sermons on the Heart*," published in Edinburgh, in two volumes 8vo, in the year 1789. The work consists of fifty sermons, each of which contains a view of the wickedness of the human heart, in one or other of the aspects in which it manifests itself. The following are the subjects of some of the discourses, from which the importance of the whole will be perceived:—The first and second are introductory, and are entitled respectively, *The Evil of sin—its Bitterness*. The third is on the *Plague of the heart*. The eighth, on its *Atheism*. From the eleventh to the twenty-seventh inclusive, the *Deceitfulness of the heart* is discussed, and the multiplied forms in which this characteristic of the wicked heart of man displays itself, are managed with a skilful hand, and exhibited in all their odiousness. These are followed by three discourses on the *Madness of the heart*. Its *Unbelief* is next discussed; and the whole concludes with an illustration of the *Enmity and Carnality of the heart against God*. It would not be easy to point out any work which contains a more

clear and comprehensive analysis of human depravity than do these discourses. They are characterized by a deep knowledge of human nature,—are a masterpiece of moral anatomy, laying bare the sinfulness of our nature faithfully and scripturally, and exposing it to view in all its multiform hideousness. The mirror in which we are here called to contemplate ourselves is any thing but flattering, but it shows us as *we are*; and it would seem to be impossible for any one to read such a work, in a candid and teachable spirit, without being compelled to exclaim, “ Lord, I am vile, what shall I answer thee ? ” The style is plain and practical. There is little of it that can be characterized as fine writing ; it is, in fact, sometimes a little heavy ; but the thought is generally massy and searching,—well fitted to make sin hateful to us, and Christ and his salvation more precious.

In the close of the year 1789, the college of New Jersey in the United States conferred on Mr Jamieson the degree of Doctor of Divinity, the first honour, the writer believes, bestowed on a minister of the Secession. Shortly after, he visited London for the first time. His name had begun to be known ere this, and he carried introductions with him to the great city which procured for him an extensive acquaintance, particularly among the religious circles. At this visit he was introduced to Dr Ryland, John Newton, Venn, and Cecil ; and through his friend Dr Erskine he became known also to the pious and benevolent John Thornton, of whom he ever afterwards spake in terms of the most affectionate interest.

About a year after his return from London, the Doctor published another poem, entitled “ Congal and Fenella,” a work which the writer has never been able to lay his hands upon, and which therefore he cannot characterize. But while courting the muse, he was engaged in more important and profitable labours. A few years before this, Dr Priestley had published his celebrated work, entitled “ The History of the Early Opinions concerning Jesus Christ.” Priestley was a man of genius and learning, and his work, written in an elegant and popular style, produced a great sensation. The Unitarians hailed it as a triumphant demonstration of the truth of their peculiar views of the person of our Lord ; and to one little acquainted with the Fathers of the early ages of the church, it did seem to be decisive in regard to their opinions of the constitution of the person of the Saviour. “ But let not him that putteth on his armour boast as he that putteth it off.” In the year 1794, Dr Jamieson published his “ Reply to Priestley, in 2 vols.,” a work which it is impossible to criticise as it deserves, in a notice so short as this must necessarily be. It is divided into four parts. In his History of the Corruptions of Christianity,* Dr Priestley affirms “ that the Jews were taught by their prophets to expect a Messiah who was to be descended from the tribe of Judah. But none of their prophets gave them any idea of any other than a man like themselves in that illustrious character, and none other did they expect.” This leads the author of the “ Reply ” into an examination of the opinions of the ancient Jews concerning the Messiah, in which, both from profane writers, particularly Philo, and the Old Testament Scrip-

* Vol. i. p. 6.

tures, it is shown that the Deliverer for whom they looked was divine.—This occupies the first book. The second exhibits the doctrine of the New Testament concerning Christ. The third consists of the evidence of the deity of Christ from the title, "Son of God." The fourth examines Priestley's arguments against the deity of Christ. In book fifth we have a history of the pretended Unitarian doctrine among Jewish Christians. And in the sixth and last, a history of the same pretended Unitarianism among the Gentile Christians. These two last books occupy the whole of the second volume, and are most elaborate and satisfactory. There is a thorough examination of the writings of the Fathers. The opinions of the church on the person of our Lord for the first four hundred years are clearly ascertained; and the whole pretended history of Priestley shown by the evidence of fact to be either a fearfully ignorant, or grossly wilful, misrepresentation of the opinions of the primitive church. The style throughout is plain, and clear, and the spirit admirable. Priestley is uniformly treated with respect, while his arguments are refuted, and his opinions unsparingly condemned. The Doctor informed the writer that, during the whole composition of the work, he uniformly set a chair opposite to himself in which he supposed Priestley to be seated, and at the close of every paragraph he read it out aloud, and asked *him* if there were anything in the *argument* or *spirit* of it to which he objected!!

Neither Priestley nor any Socinian ever attempted a reply; so that we may safely adopt the course followed by Priestley himself in reference to his own work. A few years after its publication, he wrote a letter in one of the London newspapers, in which he stated that no answer to his "History of Early Opinions concerning Jesus Christ" had been given: and that, if the same silence should be observed during a certain time, he would consider it as an acknowledgment on the part of the whole christian world, that it was unanswerable!! It is now fifty years since the publication of the "Reply," and no refutation of it has been even attempted. May we not therefore conclude that the whole Socinian body feel that it is unanswerable?

In the year following the "Reply" the Doctor gave to the world another admirable little volume, which seems to be very little known, the writer having met with only one copy of it, and with almost none of his brethren who have seen it. It is entitled, "An Alarm to Britain, or an Inquiry into the Causes of the Rapid Progress of Infidelity." The date of it, 1795, shows that it was published when the terrors of the French revolution were making men tremble for the stability of our own institutions, both civil and religious. It consists of two parts, the first containing an inquiry into the more remote causes of the rapid progress of infidelity; and the second, an inquiry into the more immediate causes of its rapid progress. Among the latter he includes, pride of reason—character of modern philosophy—love of pleasure—false ideas of the character of a *gentleman*—a wish to avoid the appearance of superstition and fanaticism—profanation of the Lord's day—a traditionary faith and mere form of religion—reading on one side of the question only—extreme assiduity of infidels—a little learning—uncommon spirit of innovation, and many others. The whole is concluded with "an Address to Britons, in which some of the prejudices

against christianity are considered." The whole of this address is very admirable. British Christians are entreated to

"Beware of those who are more inveterate enemies to our holy religion than to any particular system of politics, and are chiefly influenced in their zeal against despotism, by the fascinating hope that christianity shall perish with it."* "You may," he says again, "be captivated by what is called the religion of reason, by its fair pretences to promote universal peace, to overthrow despotism, and to secure the possession of those rights which are the natural and inalienable property of man. But does not christianity enjoin universal peace? Was there ever a system that could vie with it for the benevolence of its precepts? Can the religion of nature be supposed to produce greater effects now than when it was taught in the celebrated schools of Greece and Rome? Are the morals of a Voltaire or a Hume to work greater wonders than those of a Socrates or a Seneca? Did the doctrine of the schools banish war from Athens, or did it cause the temple of Janus to be shut at Rome? What sort of effect had it in humanizing men, when it was one of the most delightful gratifications of the people to see men fighting with beasts, or turned out like beasts to fight with one another."† The address concludes, "Is it a Voltaire or a Rousseau that hath delivered France from an absolute monarchy or from the dominion of Rome? If they have been useful in disseminating the general principles of liberty, they have only been instruments in the hands of the Supreme Governor, who hath formerly employed a Sennacherib and a Nebuchadnezzar in subversy to his pleasure. The philosophic infidel may proudly say with the king of Assyria,—'Shall I not as I have done to Samaria and her idols, so do to Jerusalem and her idols?' But Jehovah shall punish the fruit of his stout heart, and the glory of his high looks."‡ To him the overthrow of christianity may seem as easy and as certain as that of the Anti-christian power. But that Faithful Witness who hath foretold the destruction of the latter assures us of the perpetuity of the former. Do the operations of Providence illustrate the truth of that prophecy concerning Anti-christ,—"The judgment shall sit and they shall take away his dominion?" We have the same authority for what immediately follows,—"The kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high, whose dominion is an everlasting dominion, and all dominions shall serve and obey him."§

On the death of Mr Gib, the congregation of Nicolson Street, Edinburgh, gave a unanimous call to Dr Jamieson; but notwithstanding his strongly expressed wish to be loosed from Forfar, the synod refused to agree to his translation. Many causes conspired to make him anxious for such a change. We have seen that he was never much attached to the place. Besides, he had been now married for some years to Miss Watson, daughter of a landed proprietor in the neighbourhood of Forfar (with whose companionship he was blessed till the year before his death); and a numerous family was rising around him, for whose education he was wholly unable to provide. His stipend had never exceeded *fifty pounds*! He had also begun those philological researches, for which he afterwards became so celebrated, and he had not the same opportunities of pursuing them in Forfar as in Edinburgh. He submitted, however, to the decision and returned to Forfar, although he ever after expressed himself in strong terms in regard to the ecclesiastical authority exercised over him. The congregation of Nicolson Street called Mr Banks, who, after being ordained two years over them, emigrated to America. They then turned their attention a second time to Forfar, and again the Doctor was unanimously called. At the ensuing synod, when the case came for decision, many of the members expressed strong indignation against the conduct of the congregation in calling him a second time as *involving a contempt* of their authority. The majority however agreed to his translation, and he came to Edinburgh in the year 1796, having laboured in Forfar sixteen years. The change from Forfar to Edinburgh was in every respect a happy one. He was now

* Page 182. † Pages 195, 196. ‡ Is. x. 11, 12. § Dan. vii. 26, 27; page 216, 211.
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in a position suited to his talents, and in circumstances to prosecute successfully his favourite studies. Of his ministerial labours in his new and more important sphere little need be said. He soon attached strongly to him his large and influential congregation, and was not long in being generally esteemed as a judicious and instructive preacher. He was not, latterly at least, what is in ordinary phrase called a popular preacher, and hence those who heard him for the first time, or from mere curiosity, were often disappointed. But it was impossible to wait on his ministry without being instructed; and all who derived spiritual edification—to be built up in their most holy faith—were not long in becoming firmly attached to him, both as a minister and a Christian. But while he laboured for the spiritual welfare of his own people, he took a deep interest in the prosperity of the church generally. In the business of the meetings of presbytery and synod, he took an active share; and the soundness of his judgment, and the moderation of his views, secured for him an extensive influence. The number of his avocations in Edinburgh did not prevent him from labouring for the press. Two years after his settlement there, he published another poem, entitled “Eternity,” but this, like the others, cannot be ranked above mediocrity; but it was curious to mark the affection which the Doctor cherished towards his poetic offspring. He often quoted portions of his poems to the writer, who well remembers the high gratification with which the Doctor told him the following anecdote:—Among the last times on which he saw Sir Walter Scott at Abbotsford, when talking of Sir Walter’s poetry, the latter quoted a few lines which he said he had read somewhere, but could not recollect where, or who was the author of them, the Doctor’s delight may be conceived when they turned out to be from his own poem on Eternity.

Four years afterwards he published what has perhaps been the most popular of all his theological works,—his *Use of Sacred History*, in two volumes. To the History are prefixed two dissertations, written sometime before, “when the greatest exertions were made to disseminate the principles of infidelity.” The first is on the authenticity of the history contained in the Pentateuch, and the book of Joshua; the second proving that the books ascribed to Moses were written by him, and that he wrote them by divine inspiration. These are prefixed to the “History,” as a disposition to raze “foundations had become so prevalent, that a work professedly on the ‘Use of Sacred History’ might to some appear defective if nothing were premised with respect to its evidence.”* In so short a sketch it is impossible fully to analyze this interesting work. The reader must be referred to the book itself. It will amply repay an attentive perusal. Some idea will be formed of its varied contents from the view of the first part, which consists of three sections. In the first a general view is given of the use of sacred history. Section second comprehends the following:—On the beauties of sacred history,—its simplicity, conciseness, fidelity, dignity, unity. It gives the lives of good men fully, of wicked men compendiously,—lays down rules and models for all ranks,—delineates characters,—gives a true account of the springs of action and events,—is

* Advertisement to the work.

all useful,—furnishes nothing to distract the mind from the great subject of revelation. Section third, On the advantages arising from the historical mode of writing,—truths made more level to the understanding,—this method calculated to arrest attention,—to make a deeper impression on the memory,—to strike the imagination,—to bring the subject nearer to the reader than the bare precept,—imperceptibly carries conviction to the mind,—exhibits truth as attested by experience,—gives a successive evidence of the truth of revelation. The author then enters upon the history of Israel, and in the last part shows how the sacred history illustrates and confirms the great truths of revelation, all the great doctrines of which pass in review, and are clearly and satisfactorily illustrated, and in a style, too, more spirited and polished than that of any other of his works. All this while, and for many years, he had been engaged on a work of another description, and on which his fame, in a literary point of view, chiefly rests,—I mean his Etymological Dictionary of the Scottish Language, in two volumes quarto. This great work was published in 1808. A supplement appeared in 1825 as large as the original work; and at his death he left in manuscript nearly as much in addition as would form two more quarto volumes, making in all six quarto volumes of closely printed matter. The manuscript portion he left by his will to the Advocates' Library, to be by them published or not, as they shall think expedient. This herculean work was begun in Forfar. The circumstances in which it originated were curious, and were the following:—On one occasion the Doctor was on a visit to Mr Dempster of Dunnichen, in the neighbourhood of Forfar, in whose house he met Grim Thorkelin, professor of antiquities in Copenhagen. Up to this period the Doctor had entertained the opinion that the Scottish was merely a corrupt dialect of the English or Anglo-Saxon. Thorkelin held a different opinion, and proved beyond contradiction that there are multitudes of words in our maternal tongue which had never been found in Anglo-Saxon. Before leaving Dunnichen, the foreign professor requested the Doctor to write down all the singular words used in that part of the country, with the received meaning of each. The Doctor laughed at the request, and replied, you will find them only corruptions of English. To this Thorkelin replied, “that if Johnson had used them, he would not have been surprised.” But to hear *him* speaking in that manner was inexcusable, who ought to know that the language of his country was *more ancient* than the English. He added, “I have been four months in Angus and Sutherland, and have found nearly four hundred words purely Gothic, and which are not to be found in Anglo-Saxon. I have a right to know, I was born in Iceland. I am a Goth, and most of the words I have noted down are familiar to me in my native Iceland. Bring your words to me, I am sure I will be able to explain them.” The Doctor did so, was convinced, and forthwith commenced the work which I have just named, and which is well entitled to the appellation of *The Dictionary*! The writer frankly confesses his incompetence to criticise this work. Dr Marshall, in one of his writings on the Voluntary controversy, having occasion to mention the Doctor and his Dictionary, says of it that its production was enough to give fame to a whole university; and with this eulogium I leave it. The Dictionary gave rise to two other

publications, which appeared respectively in 1811 and 1814. The first was an "Historical Account of the Ancient Culdees of Iona," and the second entitled, "Hermes Scythicus, or the Radical Affinities of the Greek and Latin Languages to the Gothic." The materials of both of these works were gathered in the course of his researches when preparing the Dictionary. The first throws much light on the early introduction of Christianity into Scotland; and the other is an elaborate attempt to show that the Greek, the Latin, and the Gothic languages had all one common source—"the Scythian." To establish this point, the Doctor proves that the Scythians and the Getæ were the same people,—that the Goths were the same as the Getæ,—that the Thracians were Scythians, and that they, under the name of Pelasgi, were the race who peopled Greece, &c. Having established a common origin of the people, a comparison is made of their languages, particularly of the prepositions, adverbs, conjunctions, &c. &c., in which it is shown, that, with very little variation, they may all be traced up to one common origin. The subsequent and more extended researches of philologists have not only confirmed the accuracy of the Doctor's views, but the conclusion to which their labours plainly point is, that all the known languages of earth are but dialects of *one* original language, now probably lost. The learned Schlegel maintains this view; and lately, the French academy, after long and patient deliberation and research, have given their decided approbation to a similar conclusion.

Amid these multifarious and learned labours the Doctor continued in the active discharge of his ministerial duties, and manifested a deep interest in every measure calculated to promote the prosperity of the church. About this time a spirit of union between the two branches of the Secession began to manifest itself in both sections of the church. In this movement the Doctor delighted, he preached two discourses on the subject, which were published, and which had a beneficial effect in preparing both churches for the desired consummation. The Doctor was moderator of the synod to which he belonged when the union was consummated; and when both synods met in Bristo Street Church, Edinburgh, for the purpose of formally uniting, his heart was so elated that he ever after spoke of it as one of the happiest days of his life.

From this period the remainder of his life was spent in comparative tranquillity; greatly chequered, however, by those afflictions from which none of the people of God are free. He had a very numerous family, the greater portion of whom were carried to the grave before him. Of seventeen children only three were left to mourn his death. Some of them died in infancy; but many of them in the prime of life. Of five sons only one was living when he died. Three of these were cut off in India. His second son, Robert, an eminent member of the Scottish bar, died in the very midst of prospects which pointed to the highest honours of his profession. Of twelve daughters only two survived their venerable father. These repeated visitations, combined with his studious habits, began to tell at length upon his naturally robust constitution; and feeling the infirmities of age coming upon him, he resolved to demit the charge of his congregation. He had an unconquerable aversion to a colleague, arising, as he said, from the unhappiness occasioned to his father in Glasgow by such a connexion.

On more than one occasion his people called one to take part with him in the ministry, but this was always in opposition to his wishes. These calls were unsuccessful. In pursuance of his resolution, in the year 1829 he demitted his charge. From that period he lived in great privacy, seldom appearing in any public matter, and preaching only very occasionally. In 1837, Mrs Jamieson, who had been his companion in adversity and prosperity, in sorrow and in joy, was taken from his side, and from that time he felt that his own end was rapidly drawing nigh. He drooped gradually but surely. He knew that it was so. He had scarcely any complaint, but his strength diminished every day. The writer saw him oftener than once a week during the last months of his life; and he spoke of his approaching departure with as much calmness and confidence as if he had been merely going to take natural rest in sleep. His cheerfulness never forsook him, a cloud never seemed to dim his horizon, or obscure his view of the "better land," or darken his hopes of that land. And here was the secret. He told a friend as early as the year 1829, when he demitted the charge of his congregation, that "*he had settled his accounts; and amongst the rest that of his state and prospects for eternity; that on the surest grounds he had come to the conclusion that he was a child of God—that he was ready to go home at whatever time his Lord should call,—and that all he had to do now was to wait about his hand, and go when his Lord's time was come. A mind so prepared could not be taken by surprise. There were some who, happening merely to see him before his death, took upon them to express surprise that he spoke so little of his approaching dissolution. But those who did so knew little of the man. He was at no time of his life very prone to give expression to his feelings in the presence of those with whom he was but partially intimate. But to those with whom he was intimate, and it was the writer's privilege to be of the number, he was more ready to unbosom himself, not hesitating to disclose his firm faith in the Redeemer as his Redeemer,—his own peace and living hope; so that, as the earthly tabernacle was breaking up, he felt the more assured that he was drawing nearer to his home, and to that building of God not made with hands, eternal in the heavens. "I am waiting his time," was his frequent reply to the question how he felt. And patiently did he wait. Before being constantly confined to bed, he sometimes manifested a little irritability. But as he drew nearer to the grave he became every day more gentle and grateful for any kindness shown him. During the whole period of his confinement the writer never heard a murmur escape his lips; and his latter moments were eminently peaceful. There was apparently no suffering,—there was no mental struggle of the spirit to get free. He sunk gradually lower and lower, breathed softly and more softly still, and at length "fell on sleep" as gently as the child sinks to rest. He came to his grave in peace, as a shock of corn fully ripe, on the 12th of July 1838, in the seventy-ninth year of his age, and fifty-eighth of his ministry. There is no need, as there is not room, for a formal delineation of the character of this great and good man. It is drawn in the preceding pages. "Mark the righteous man, and behold the upright, for the latter end of that man is PEACE."*

G. J.

MONUMENTAL SCULPTURES AND INSCRIPTIONS OF EGYPT.

ARTICLE FOURTH.

CONNECTED with the period of Joseph's vice-royalty there has been discovered among the excavated tombs of Beni Hassan, on the eastern side of the Nile, a grand tableau, which has given rise to a great deal of interesting discussion, and is undoubtedly one of the most remarkable acquisitions of modern Egyptian discovery. A royal Egyptian scribe or secretary of state is represented as exhibiting a written account of the arrival of certain strangers to the owner of the tomb, one of the principal officers of the reigning monarch. Another Egyptian ushers them into his presence. They consist of eleven males—ten men and a lad, accompanied by four women, probably the wives of the male personages, two children, and several attendants, making thirty-seven in all. It seems now to be generally admitted that this remarkable scene represents the arrival of Joseph's brethren in Egypt, and their introduction by Joseph in person, acting as secretary of state to a viceroy of the reigning Pharaoh, in whose tomb the sculpture was found. The physiognomies and costume of the men clearly identify them with the Hebrew race; all of them have beards, contrary to the custom of the Egyptians, who were almost the only oriental nation that shaved the beard,* and therefore we find throughout their monumental sculptures the wearing of the beard noticed as a peculiarity of foreign uncivilized nations. The persons represented in the sculpture under consideration, have evidently just crossed the desert. They are accompanied by two asses of the desert, one of which carries two children and a portion of the arms of the party, while two of the personages have slung about their necks the ancient Jewish water bottles made of goat's skins, exactly such as are used by the Arabs of the present day for carrying water through the deserts of Arabia. The presents which the strangers bring to the viceroy are such as Jacob recommends his sons to carry down to "the man, the lord of the country." Two of them lead along the gazelle, and the wild goat or ibex of Lebanon,—a circumstance which further confirms their Judean origin, as the animals must evidently be regarded as the productions of the country from which their owners themselves came. One of the men carries and performs on a musical instrument, which has been by antiquaries identified with the Jewish lyre or *kinóor*. The men are armed with clubs, spears, and bows and arrows, and wear striped woollen tunics and sandals. The females are clothed in tunics of the same character, but dyed with a peculiar pattern of stripes, intermixed with waved lines, and wear a sort of boot reaching to the ankle. The secretary of state, whose name is written "Jusuf," wears the large wig peculiar to the Egyptian aristocracy, and is followed by an Egyptian, styled "the master of the house," evidently the same officer who is denominated in the scripture narrative "the ruler," and "the steward of Joseph's house." Over the head of the secretary is an inscription which Rosellini reads, "The

* Joseph, it will be remembered, when summoned from his dungeon by Pharaoh, "shaved himself" before appearing in the presence of that monarch.—Gen. xli. 14.

great lord, the archscribe, comes to the conducting of the captives," &c. In his hand he displays a scroll in which is written the arrival of these strangers, described as "captives," in the sixth year of Osirtesen. In the inscription of the scroll, after the symbol for foreigners (a cleft stick, with the upper extremities broken) there is a word which Rosellini renders "Mesichem," and as Jacob's family were then located at Sichem, where Joseph's bones were finally interred, and where "Jacob's well in the parcel of ground given to his son Joseph" is situated, Joseph's brethren would naturally be described as coming from this place. A portion only of the explanatory inscription of the sculpture has as yet been made out, but all that has hitherto been deciphered tends to the same point. Rosellini thinks that in a group of characters over the head of the leading personage among the strangers, he has discovered a word approaching to the sound "Hycros," and the Hebrews were confessedly a branch of the shepherd family. In another part of the inscription the word "Nazareth" has been deciphered, so that there is every probability that the inscription was intended to record that the strangers presented by the "archscribe" to the viceroy of Goshen were shepherds from Sichem and Nazareth, the precise residence of Jacob and the whole Hebrew family then existing.

Two objections have been brought forward against this opinion. In the first place, it has been alleged that the number thirty-seven (of which the party in the monumental sculpture consists), is at variance with the supposition of their identity with Joseph's brethren. But though the scriptural narrative makes no mention of their attendants, it does not say that they had none, and it is in the highest degree improbable either that the patriarch should send "the child of his old age"—a lad, on a difficult and dangerous journey without servants to attend and protect him, or that Jacob's sons would attempt to convey numerous valuable presents, and asses loaded with corn across the desert, without attendants, whose assistance was in fact indispensably necessary. Secondly, It has been said, both by Rosellini and Wilkinson, that the expression "captives," which appears in the inscription, makes it probable that these "strangers" can only be ranked among the ordinary prisoners taken by the Egyptians during their wars in Asia. But this epithet may be accounted for by the fact that the ancient Egyptians, like the Chinese, designated all foreigners as slaves or tributaries; and Wilkinson, in his more recent work, admits that he considers this circumstance no longer decisive of the question at issue. "The contemptuous expressions," he says, "common to the Egyptians in speaking of foreigners, might account for the use of the word." A glance at the picture itself, which is more to be relied on than the inscription, is quite sufficient to decide the question. Few objects are more common on the Egyptian monuments than the representations of long lines of captives of various foreign nations, their arms tied in the most distorted and painful postures, extorting from them cries of anguish which they are vividly depicted in the act of uttering. But the persons in the scene before us have anything but the appearance of captives overthrown in battle, dragged from their homes and kindred, and going to be subjected to tortures, imprisonment, or slavery. They are a joyful procession of free warriors, fully armed, and marching, with songs on the harp, to

the land of Goshen or Rameses—"the best of the land of Egypt," which was henceforth to be theirs for a possession. Whether this painting has a direct reference to the sons of Jacob will probably never be known with absolute certainty, but the whole of it details "the Jewish lad—the number of ten Jewish brethren with him—the high designation of the introducing personage, viz. that of a 'prince secretary of state' under the reigning Pharaoh—their immediate arrival from the desert—the Judean presents they bring—the fact of the tenant of the tomb being governor of the district where the Jews afterwards settled—and, finally, the name of the royal secretary written, 'Jusuf,'—the present eastern name for Joseph, all point with a converging cogency of proof, scarcely admitting of a question, to the same inference, namely,—that the tableau records the arrival of Joseph's brethren."

The peculiar circumstances connected with the departure of the children of Israel from Egypt, naturally produced feelings of enmity between them and the Egyptians, and served to keep them strangers to each other till the days of David and Solomon, when friendly relations again sprung up between the two countries. About the year 1014 B.C. Solomon married the daughter of a Pharaoh, who "went up and took Gezer, and burnt it with fire, and slew the Canaanites that dwelt in the city, and gave it for a present unto his daughter, Solomon's wife."* He must therefore have been master of Lower Egypt. According to Josephus he reigned over both Egypt and Ethiopia. Some commercial dealings seem to have sprung up at this time between the Egyptians and the Israelites, for Solomon had brought horses out of Egypt and linen yarn. "The king's merchants received the linen yarn at a price; and a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty."† This friendly intercourse appears to have been interrupted, however, even during Solomon's lifetime, for Hadad the Edomite, the adversary of Solomon, "found great favour in the eyes of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen;" and towards the close of Solomon's reign, Jeroboam, who had "lifted up his hand against the king," and became subsequently monarch of the revolted ten tribes, found shelter in Egypt till the death of Solomon.‡ Herodotus affirms, that throughout Egypt it was customary to marry only one wife,§ we may therefore reasonably suppose that the affront offered to Pharaoh's daughter by Solomon's marriage with "many strange women,"|| was the cause of the alienation of the Egyptian monarch from his Jewish relative; and it is not improbable that the succession to the throne of Rehoboam, the son of Naamah the Ammonitess, in preference to the issue of the Egyptian princess, may have led to the invasion of Judea by her brother Shishak. This event is thus related by the sacred historian. "And it came to pass, that in the fifth year of Rehoboam, Shishak, king of Egypt, came up against Jerusalem with twelve hundred chariots, and threecore thousand horsemen, and the people were without number that came with him out of Egypt, the Lubims, the Sukkiims, and the Ethiopians; and he

* 1 Kings iii. 1; iii. 16.

† Ibid. x. 28-29.

‡ Ibid. xi. 14-40.

§ Ibid. xi. 92.

|| Ibid. xi. 1.

took the fenced cities which pertained to Judah, and came to Jerusalem. So Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all; he carried away also the shields of gold which Solomon had made.* This portion of the inspired record is corroborated by one of the most interesting and important discoveries that the study of Egyptian monuments has brought to light. Shishak, or, as his name is written on the monuments, Sheshonk, ascended the throne of Egypt, 981 B.C., and his invasion of Judea took place ten years later.† In the first court of the great palace of Karnak, the exploits of this monarch are fully delineated. In one of these scenes there is a number of captives of different nations, whom a gigantic figure of Shishak is represented as holding by the hair, and with his right hand raised up ready with a blow of his battle-axe to destroy. In the following sketch the same king presents to the deity of the temple the chiefs of the nations whom he had conquered, bound together by the neck, and their hands tied behind them. The first group is evidently intended to represent the slain; the second those who were taken captive, or simply subdued and subjected to tribute. It is in this class that we must look for the king of Judah, according to the promise made to him when he and his people humbled themselves before the Lord. "They have humbled themselves, therefore I will not destroy them, but I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak; nevertheless they shall be his servants." Accordingly, among these conquered kings, we find one figure with features so obviously Jewish, that it might be taken for the portrait of a Hebrew of the present day, wearing the beard, contrary to the Egyptian custom, and in obedience to the prohibition, "thou shalt not mar the corners of thy beard."‡ Each of the captives bears a shield, intended as if to represent the fortifications of a city, and on this is written a hieroglyphic inscription indicating the country he represents.§ Most of these shields are very much defaced, but on that borne by the Jewish monarch, the words, "kingdom of Judah," are most distinctly expressed, thus rendering it clear that this was the portrait of Rehoboam, treated just as the scripture tells us he was, reduced to servitude by Shishak, king of Egypt. In another of these sketches we are presented with a female portrait, which startled Champollion, according to his own confession, by its remarkable loveliness, and is supposed to represent the Egyptian wife of Solomon. It is the portrait of a lady, who, by any connoisseurs or artists of any period, would be pronounced of consummate beauty.

Proceeding downwards in the order of time, Zerah the Ethiopian, who came out against Asa with a mighty host, and was defeated by him at Mareshah,|| has been supposed by some to be the monarch who, on the monumental records, is denominated Osorchon. The So of scripture, who made a treaty with Hoshea, king of Israel,¶ has been

* 1 Kings xiv. 25; 2 Chron. xii. 2-9.

Second Lett. p. 120-164.

† Lev. xix. 27.

‡ Rosell, p. 83; Champollion,

§ Rosell, Part I. tom. ii. p. 79.

|| 2 Chron. xiv. 9.

¶ 2 Kings xvii. 4; Wilkinson's Ancient Egypt, vol. i.

p. 129.

identified with the Sevechus of the Greeks, and the Shabak of the monuments commemorated in the palaces of Luxor and Karnak. The Pharaoh, termed on the monuments Tehrak, has been proved to be identical with Tirhakah, king of Ethiopia, who is mentioned in the biblical narrative as having come out to fight against Sennacherib, king of Assyria,* and who, it is evident, must have been a very powerful prince, both from his defeat of the numerous army of the Assyrian monarch, and from the monuments he has left in Egypt and Ethiopia. Strabo affirms that he extended his conquests, like Sesostris, into Europe, even as far as the pillars of Hercules.† We have also notices of Necho, who defeated and slew Josiah in the valley of Megiddo; and of Apries or Vaphres, styled in the Bible history Pharaoh-Hophra,‡ whose alliance induced the Jews to make a vain attempt to throw off the Babylonian yoke,—a step which led to the total ruin of their city, and the captivity of their people. Hence the prophet Ezekiel compares the Egyptians to a broken reed, which pierces the hand of him who leans upon it. §

We shall conclude these details with one of the most striking confirmations of the accuracy of the scripture narrative which the monuments have yet afforded. In the prophecies of Ezekiel, we have the following statement respecting the ultimate destiny of Egypt:—"Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus; yet had he no wages, nor his army for Tyrus; therefore thus saith the Lord God, behold I will give the land of Egypt unto Nebuchadnezzar, king of Babylon, and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour, and there shall be no more a prince of the land of Egypt." But both Herodotus and Diodorus make mention of Amasis as king of Egypt, after the period referred to by the prophet. This apparent contradiction, however, is removed, and the two statements completely reconciled by the monumental inscriptions. In them Amasis never receives the Egyptian titles of royalty, but instead of them has the title Melek given him, which has been clearly proved to denote vice-regal authority. || Amasis, therefore, was not a king, but only a viceroy.

CHAPTER FOR THE YOUNG.

TIMES OF THE COVENANT.—JAMES NIMMO.

DISTURBANCE, in a greater or lesser measure, seems necessary to the healthful operation of the great system of sublunary things. The protracted continuance of a calm and unclouded atmosphere would soon be followed by deleterious results, for a vitiated air would become fatal to human life; hence the necessity of high winds, of roaring tempests,

* Wilkinson's *Ancient Egypt*, vol. i. 140; 2 Kings xix. 9; Isa. xxxvii. 9; Herod. ii. 141. † Strabo, lib. xv. ‡ 2 Chron. xxxv. 20-25. § Jer. xxxvii. 6;

|| Ezek. xxix. 19-26, and xxx. 13; Wiseman's *Lectures*, vol. ii. pp. 93-6; Wilkinson's *Ancient Egypt*, vol. i. p. 149; *Materia Hieroglyph.* pp. 100, 101, 243.

and of pealing thunders to purify, by means of a salutary commotion, the great medium of respiration for the good of man, "whose breath is in his nostrils," and whose life depends on that breath. And if there were no flowing of tides, no dashing surges, and no tumultuous upheavings in the bosom of the mighty ocean, then might this prodigious mass of waters become so stagnant and pestiferous as seriously to endanger the life of the population of the globe. The social system, too, requires agitation, and the sifting winds of diversity of sentiment must be let in to purify and adjust, else society might sink down into a fatal repose, resembling the dreary stillness of death; "the alarm bell may disturb the inhabitants, but it saves them from being burnt in their beds." Nor is the church necessarily the worse for agitation; it may, like other trials, be overruled for good, in reference both to her internal health and to her external prosperity. Differences of opinion, within her pale, rouse her to reflection, and may lead to more enlightened views, and to more able defences of the truth, for all her controversies tend to the brightening up of her doctrines, and to the keeping of them bright. Churches have boasted of their tranquillity when it was allied to deadness, and when evils were generating and weeds taking root of which her community was not aware. And even with regard to her external condition, the church is not the worse for a little occasional agitation or annoyance, for persecution, when it is not severe or exterminating, has done the church good, though not the good that some are in the habit of alleging; but it has done good by means of spreading her more widely abroad, and of making her a more diffusive blessing to the common race, to whom in its entire extent, it is given in charge to the church to preach the gospel;—it has been the lot of the church, in all ages, to suffer persecution,—it is the ordeal through which her great head has made her to pass, and it becomes us to reflect on what she has endured in this respect, that we may be armed with fortitude, should days of a similar trial yet befall us to test our fidelity, and to purify us as the professed followers of the Lamb.

In our occasional "Chapters for the Young," we intend more especially to exhibit some of the features of that persecution, to which our ancestors, in the respective reigns of Charles and James, were subjected, and to dwell on some of the striking and painful incidents which befell the honest adherents of the covenant, who "loved not their lives unto the death." We happen to possess both traditional stories of these good men that have been carefully transmitted to our times, and also original manuscripts written by some of the sufferers themselves, which have never been published to the world, but which are fraught with a piety and incident worthy of being made known. The young, and the old too, should make themselves familiar with the history of the "suffering times," through which our forefathers passed with so much credit to themselves and so much benefit to their posterity, because we know not what days of tribulation may yet be awaiting us. We are not to lay the flattering unction to our souls, by thinking that persecution will never again return,—it may never return, God grant it may not, but then of this we have no certainty. The mighty agency that stirred up the past persecution still survives, popery yet lives, and though not so rampant as it has been, we cannot tell how soon it may gain an

ascendancy so powerful as to wield with dreadful energy that sword which has so often heretofore been bathed in the blood of God's saints. We would not be alarmists, yet we would be considerate, knowing that the thing that has been may be again; and knowing also the uncertainty that hangs over the slaying of the witnesses, the last successful effort of papal persecution, we should at least be on our watch-tower observing the signs of the times, and making all due preparation for what may befall.

It is our intention, in this paper, to introduce to our young readers the person whose name is prefixed to this chapter, and to notice, in our own language, a few of the more striking incidents of his history, as recorded by himself in a manuscript of his, which has been carefully preserved. There are many things respecting James Nimmo, which may probably occupy several chapters; these, however, we do not intend to give in continuous succession, for we wish to reserve to ourselves the liberty of introducing as it suits us, and for the sake of variety, other traditionary notices of the worthies of that period, which we have in possession. James Nimmo's story will for some time be a standing subject to which we shall occasionally refer.

This worthy man was born in the year 1654, so that he was but a mere child when the persecution began. His father lived in Bathgate or its neighbourhood, and rented a piece of ground, on which he reared his family, which consisted of three children, one of whom died in infancy. James was brought under serious concern by means of the exhortations and sermons of the outed ministers, several of whom are especially mentioned by him, namely, Donaldson, Kennedy, Crichton, Moncrief, Gilchrist, and Hog. These men, with many others in that period, went about the country preaching the gospel to the peasantry who refused to attend the curates, and this they did at the risk of their lives. On the occasion of a conventicle, held by the Rev. William Gilchrist, Nimmo notices the remarkable effect produced on his mind, by means of the sermon preached by that good man. He was at this time about thirteen years of age, and his heart was deeply and savingly impressed by the views he obtained of the Saviour of sinners, and of the full and free salvation by him. The subject on which this servant of Christ discoursed, was Joseph and his brethren, from which he took occasion to speak of Christ, our spiritual Joseph and elder brother, reconciling sinners unto God by his blood, so as to give young Nimmo such a view of the gospel as brought his heart to a blessed reception of the truth as it is in Jesus. The following are his own words, expressive of the state of his mind on that occasion, "O how sweet was this comfortable type and Christ therein, with respect to my case, so that all my former griefs, sorrows, and discouragements were now removed; and he brought me, as it were, out of a fearful pit and from the miry clay, and set my feet upon a rock, so that now I was made exceedingly to rejoice and to weep, and to rejoice and weep and rejoice again, and with much refreshing sweetness upon my heart and soul, made to praise and bless his name, who had made the dark clouds and shadows to flee away, and had broken in with his marvellous light upon my soul, with more gladness than if he had given me the whole world." Such was the sweet and subduing effect of the grace of

God on the heart of this youthful convert, who willingly yielded himself to the Lord in the day of his power. How happy are they who are made the subjects of divine grace, especially in the morning of their life. A man's conversion to God is the most important event that can befall him in the whole history of his being, because on this depends his eternal well-being; for, if he be not reconciled to God through the blood of the cross, he cannot be saved. Young persons have special encouragement to give their hearts to the Lord; "they that seek me early shall find me." James Nimmo, when a boy, sought and found the Saviour, and the spirit of all grace took possession of his heart, and trained him to the endurance of many hardships, and for no little useful service in the church of Christ.

The battle of Bothwell Bridge, a conflict so disastrous to the covenanting party, was fought in the year 1679, and, on this occasion, Nimmo, who was now about twenty-five years of age, was present. In the tumult he was in imminent danger, a cannon ball having killed a horse close by him, but the "Lord," he says, "was a covert to him in the day of battle." He was shielded from danger when many fell dead around him, and he escaped when many of the fugitives were made prisoners by the troopers. After this he was obliged to keep himself in close hiding, on account of the strict searchings after the insurgents in every part of the west. The military were let loose over the face of the country, to seize and bring to trial every suspected person, and fearful was the mischief which in their raids they committed among the peasantry. Men were shot, or plundered, or captured according to the caprice of a licensed banditti, among whom the redoubted Claverhouse flourished the most conspicuous of his fellows, who, in that age of blood and havoc, rioted in the miseries of their oppressed country. Heroes they were deemed by the spirit of that age, but the title of savages best suited them; and as such they are now recognised by the descendants of the men, whose blood, by their means, either dyed the flowerets of the wilderness, or flowed in ruddy streams on the scaffold.

The fugitives from Bothwell were subjected to great suffering, though they were not caught by the enemy, for, being in constant danger, they were obliged to hide in fields and woods, in mosses and caves, and were often without shelter and food. It was well that it was the summer season, and at the time when the days were at the longest, and the weather warm and genial, otherwise the case of so many hundreds of people scattered over the country, in moors, and solitudes, must have been very deplorable. James Nimmo, like the rest of his brethren who had embarked in the same cause, was in constant peril. About three days after the battle, when the soldiers were making strict search in every quarter, a party of the troopers came in the night-time to the place where he was concealed, and the alarm being given, he fled to the fields to seek a hiding-place, and there, in his seclusion, he employed himself in secret prayer; for these good men never counted themselves safe but when they drew near to God with the voice of supplication. He escaped at this time, but was exposed to much annoyance during the succeeding winter, when he says, "I was often made to lie in cold barns, yet I enjoyed much pleasantness in my mind. Yet cold and bad diet, and not timely taken, did affect my body; and,

in the spring thereafter, I used to come early and direct my father's servants to their work, and retire again to the fields, having still a watchful eye and under the fear of the enemy; and, at night, went to some retired place, and lay sometimes in one barn and sometimes in another."

One night he occupied a barn belonging to an acquaintance, at a short distance from his father's house, and being very wearied and oppressed in body, he continued on his couch of straw longer than usual in the morning, a circumstance which was the means of saving his life, for his father's abode was that morning visited by a party who would have apprehended him had he been at his occupation at his accustomed hour. The man, in whose outhouse he slept, saw from the door of his dwelling the soldiers at the farm house, and, not knowing that the refugee was still in his dormitory, exclaimed "I fear James is taken, for a party of horsemen have alighted on his father's green." This exclamation being heard by our worthy in his hiding-place, he sprang from his bed, and, having hastily donned his clothes, immediately came out and satisfied his friend that he was safe. As the place was near his father's house, he had no doubt that the troopers would pay it a visit, and, in order to elude them, he resorted to the following expedient: He repaired to a moss in the vicinity, where a poor cottager had been digging peats for his winter's fuel, and, hastily casting his coat, put on the cottar's, and was instantly at work in the dark moss bag, heaving out the brick-shaped peats to the surface. As he was thus employed, the troopers, as was anticipated, passed the edge of the moss in search of him, and returned back without discovering him, never suspecting that the person so near them was the individual of whom they were in quest. The dragoons plundered his father's house, and then went to other places, passing and repassing the house, full in his view, without effecting their object, while he continued unnoticed, and thus escaped. Nimmo felt grateful to the great preserver of his life for this deliverance, and says, "they missed me, at which I was glad, and desired to bless the Lord for inclining me to lie so long in my bed, and for determining me where to go and work for myself when I arose; and though they got some of my clothes, which they took with them, yet they missed the substance." But he was spared for greater trials; and as "every man is immortal till his work be done," Nimmo was preserved by many hairbreadth escapes, till God had accomplished by him that service which he designed.

We shall take leave of James Nimmo for the present, hoping to meet with him again, and to accompany him in his wanderings, and to observe a few of the more stirring incidents of his life.

R. S.

MINOR SCRIPTURE CHARACTERS—No. II.

DOEG THE EDMITE.

"Who marks in church-time others' symmetry,
Makes all their beauty his deformity.

Let vain or busy thoughts have there no part :
Bring not thy plough, thy plots, thy pleasure thither.
Christ purged his temple ; so must thou thy heart.
All worldly thoughts are but thieves met together
To cozen thee. Look to thy actions well ;
For churches either are our heaven or hell."

GEORGE HERBERT.

THE first occasion on which Doeg is introduced to our notice is in the tabernacle at Nob. There are present at the same moment David and Ahimelech the priest. To judge aright of the conduct of Doeg we must observe what passes between these two latter personages.

David is now fleeing from the presence of Saul, and about to seek refuge from the fury of his relentless persecutor beyond the borders of his native country in a voluntary exile. There is one place, however, sacred to his pious heart by many sweet remembrances, which he longs once more to visit ere he leaves Israel : and that is the tabernacle of his God. Hither, therefore, he has now come with hurried steps.

The change in his appearance at once strikes the kind and venerable priest with suspicion and surprise. He had been wont to appear attended by a retinue suited to his rank as the king's son-in-law, and with such indications of influence and power as became the rising hope of Israel. But now, what a change ! Alone, unarmed, with the air of one that is conscious of imminent danger ;—can it be that the sun of royalty has ceased to shine on him ? "Ahimelech is afraid at the meeting of David." "Why art thou alone," he inquires, "and no man with thee."

To remove these not unnatural anxieties, which, if encouraged by full information, might seriously impede his escape, David pretends that he is now performing an important embassy for the king that requires secrecy and haste ; and, moreover, on the ground of his royal mission, asks Ahimelech to give him such supplies as may be needful for the further duties of the embassy. "David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know anything of the business whereabout I send thee, and what I have commanded thee : and I have appointed my servants to such and such a place. Now, therefore, what is under thine hand ? give me five loaves of bread in mine hand or what there is present." Some may be disposed to defend this act of dissimulation on the part of David. They may tell us, for example, that his life was now in jeopardy, and that delay would have been ruin. Or it may be urged that the pretence he made was but a harmless stratagem, and that no possible injury could befall Ahimelech by being temporarily misled by it. To all this, and to much more than this that we can suppose to be advanced, and even favourably entertained to some extent by the lax morality of the world, we must oppose the express authority of the divine law, which cannot lower its demands to suit our con-

venience, and which condemns everything like trifling with the sacredness of truth. Moreover, it ought to be remembered, that in no case are we fit judges of the consequences of any word or action whatsoever. One false statement may involve in it a train of disasters, at the sight of which the man that uttered it would shudder. Perhaps David reasoned with himself at this time, and said, "This stratagem of mine can do Ahimelech no possible injury, while it will relieve my hunger and aid my escape—what is it but an arrow shot in the air." Yes, David, but that arrow will descend to pierce the heart of the unoffending priest, and to extinguish the name of the priestly house of Eli in a shower of blood. And would it not have been far more worthy of one who had already experienced such astonishing deliverances, simply to commit his case into the divine hand, and remembering the years of the right hand of the Most High, to believe that the God who had been with him in six troubles would also be with him in seven, and would with the present, as with former trials, open up a way of escape. "Lord, what is man." "He that trusteth in his own heart is a fool."

The false pretence, however, has the desired effect upon Ahimelech, and dispels every lingering suspicion from the mind of the generous and confiding priest. To relieve David's wants is not only to do an act of kindness to him, but of loyalty to Saul. Even the sacred loaves, therefore, which had just been removed from the table of the shewbread, and which, in common circumstances, might not be consumed by any but those who had consecrated their lives to the altar, are cheerfully given to David in the name of that God who will have mercy rather than sacrifice.

Never was there an act performed from a more pure and simple motive; but, alas! there was one present in the tabernacle all the while, who was watching the whole transaction with an evil eye, and resolved to turn it to the most fatal account, and Doeg the Edomite was that malignant spy, that false accuser. This is the juncture at which he is first introduced to our notice in the sacred history. "Now a certain man," we are told, "of the servants of Saul was there that day, detained before the Lord; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul."* If the reader will take the trouble to examine the chapter in which these words occur, he will be struck with the extreme abruptness with which they are introduced. The regular flow of the narrative is stopped, just for a moment, to point our attention to Doeg, and then the history of David is again immediately resumed. It is as if the historian had said, "mark that man—observe him well—we shall have more to say of him soon." Short and abrupt, however, though the statement be, it puts us in possession of several particulars. As to country, it informs us that Doeg was an Edomite, a member of an accursed and bloody race, which for centuries had shown itself the hereditary and remorseless foe of Israel. It seems, however, that he had professed himself a proselyte to the faith of the Jews, and, thus qualified, he was now employed by Saul in a post of some responsibility, having risen to be "the chiefest" of Saul's herdsmen. To explain this latter fact, we may mention that a considerable part of

* 1 Sam. xxi. 7.

the royal revenue at this period was drawn from herds of cattle and flocks of sheep, in the charge of which numerous servants were necessarily employed, and Doeg appears to have been entrusted with the general management and care of this valuable part of Saul's property.

Behold him, then, standing in the tabernacle of Nob, and engaged in presenting some offering, or performing some vow. At heart, however, he is an Edomite still—the work of devotion is felt by him to be uncongenial and irksome—he is “*detained before the Lord*,” and therefore, while he is yielding to the Lord an external homage, mark where the hypocrite's eyes have wandered. They are fixed malignantly upon Ahimelech and David—he is watching their every gesture, and drinking in their every word with the design of revealing all to Saul at a convenient season, and thus ingratiating himself the more into the royal confidence and favour. Oh, there are men who can “*seem the flower, yet be the serpent under it* ;” and such a wretch was Doeg. See him with demureness on his countenance, and words of devotion on his lips, while the devices of hell are in his heart! What wicked motives may sometimes bring a man even to the house of God! All falsehood and treachery are abomination in the sight of God; but it is the highest act of wickedness to make religion the handmaid of deceit, and to steal the very vestments of heaven to serve the devil in.

A considerable period must now be supposed to elapse, and David having returned to the land of Israel from his voluntary exile, to be concealed, with his followers, in the forest of Hareth. We must further imagine Saul, apprized of the circumstance, coming forth to pursue his unoffending victim, and, at the particular moment when he now claims our notice, seated on an eminence in Gibeah under a tamarisk-tree, with a spear in his hand, and surrounded by a numerous company of officers and soldiers. Looking beneath these outward trappings of royalty, we behold in Saul the very picture of human wretchedness. Oh, how much of ingenious self-torture is there in those bitter words which he addresses to his followers—“*Hear now, ye Benjamites, will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds? That all you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me to lie in wait, as at this day.*” For all these dark suspicions there is no ground whatever save in the fancies of his own gloomy spirit. The report has reached him that Jonathan and David have entered into a covenant with each other, and immediately he transmutes this covenant into a conspiracy against his own life, and even persuades himself that those around him are parties in the plot. Thus it is that guilty minds extract misery from every thing, hear voices in the wind, and even tremble at the shaking of an aspen leaf.

His servants are silent though innocent—either because they are afraid to speak, or because they know from experience that speaking is vain. At length one voice is heard fanning the flame of resentment, and goading Saul on to atrocity—“*I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub. And he inquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the*

Philistine." That voice was the bloody Doeg's. And in his words we have a specimen of that partial statement of facts by no means uncommon still, which often has all the evil effects, and uniformly has all the crime of direct falsehood. No doubt all that he said was true, but then all the truth was not said; he took care to conceal the fact that Ahimelech had granted these various favours to David, under the distinct impression that he was on an embassy for Saul, and by withholding this essential circumstance, confirmed Saul in the suspicion that Ahimelech had become a party to the imagined conspiracy. But the lie would probably advance his ambitious designs; and if it but raised the wretch to a higher eminence, what cared he though he should walk to that guilty eminence through blood.

The lie does succeed. Messengers are instantly dispatched to Nob, the city of the priests, to summon Ahimelech and his brethren into the king's presence. Conscious of innocence, and all unwitting of what is about to happen, they hasten to obey the summons. Behold them then in number eighty-five, all clothed in the beautiful linen vestments of the priesthood, taking their position in the presence of the enraged king. But what is their horror of mind when Ahimelech, their venerable chief, is charged with conspiracy and treason. He replies, however, to the fearful accusation with a calmness and dignity worthy of his sacred office. How could he ever have supposed that he was wrong in obliging one whom the king himself had chosen as his son-in-law, and to whom he had formerly entrusted so many embassies and enterprises. Assuredly, if any secret or sinister designs had lurked under David's movements, he at least had no part in them—"he knew nothing of it, either less or more."

Will not an explanation, so natural and simple, satisfy Saul, and be more than enough to set over against the malicious hints of yonder base Edomite? Justice now forbade that he should touch even a hair of his head. But to speak to Saul now is to reason with the whirlwind. His ear is only open to the voice of vengeance, and he shall have it now in full measure. "Turn," says he to the guards that surround him, "and slay the priests of the Lord." But the men, though inured to sights of blood, recoil from the thought of becoming the executioners of so fearful a sentence. "And Doeg, the Edomite, turned, and he fell on the priests, and slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, and sucklings, and oxen, and asses, and sheep, with the edge of the sword." Oh, who can sound the depths of depravity in a human heart? What do we behold in the scene before us? A man sacrificing to his insane jealousies, which have no better origin than in the shadows cast by his own distempered soul,—sacrificing with one fell swoop, not Ahimelech merely, but the whole priestly race, their wives and smiling children, and making Nob itself, the place of their habitation, a heap of ruins. Nay, does it not seem as if the very office of these murdered priests had given an additional zest to Saul's revenge. "Turn," says he, "and slay the priests of the Lord." As if he had said—"if I cannot wound Him who has withdrawn from me his favour, and rejected me from being king, I shall go as near Him as I can, and satiate my resent-

ment on those who minister at his altar." And there is another wretch, who, to buy the favour of such a king, springs forth to execute his horrid vengeance. Is not the heart "deceitful above all things, and desperately wicked?"

But there is another aspect in which this scene of blood must be viewed, and that is as illustrating the moral administration of God, and presenting a most solemn display of his fidelity to his threatenings. In what way, is it asked? It must not be forgotten that Ahimelech and his brethren belonged to the house of Eli, against which, nearly a hundred years before, the judgment of heaven had been pronounced in the following terrible words:—"Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin I will also make an end."* The blow here threatened was now struck; and while the blood of these slaughtered priests sent up a voice to heaven for vengeance against Saul, it also sent forth a voice upon earth in testimony of the unsparing faithfulness of Him who rules in righteousness. Not one jot or tittle of his threatenings any more than of his promises shall be permitted to fall to the ground—when his judgments seem forgotten they are but ripening—

"Vengeance divine, to punish sin, moves slow;
The slower is its pace, the surer is its blow."

"God knows," says good Bishop Hall, "how by one man's sin to punish the sin of another, and by both their sins and punishments to glorify himself. Saul's cruelty and Doeg's treachery do not lose one dram of their guilt by the counsel of God, neither doth the holy counsel of God gather any blemish by their wickedness. O the wise and deep judgments of the Almighty!"

These two men, Saul and Doeg, were bloody in their lives, and there is some reason to think that in their death they were not divided. We must again suppose a considerable period of time to elapse, and, at length, in imagination, take our place on the mountains of Gilboa. There we behold the Israelites, discomfited and panic-stricken, fleeing before the hosts of the victorious Philistines. Saul's three sons, Jonathan, Abinadab, and Melchi-shua, perish in the fearful carnage. But let the sacred writer himself tell us how it fared with Saul. "And the battle went sore against Saul, and the archers hit him, and he was sorely wounded of the archers. Then said Saul unto his armour-bearer, 'Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me.' But his armour-bearer would not, for he was sore afraid: therefore Saul took a sword and fell upon it. And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him." This armour-bearer, it is affirmed, by very ancient Jewish tradition, was Doeg the Edomite. If so, there seems something like keeping in the fact that these two accomplices in high-handed and heaven-defying crime should perish together—each by his own hand.

Here the inspired history lets the curtain fall, and we imitate its example, not daring to follow them, even in imagination, into the gloom of an eternal world. My soul, enter not thou into their secret!

A. T.

* 1 Sam. iii. 11, 12.

REVIEWS.

Contributions, Biographical, Literary, and Philosophical, to the Eclectic Review. By JOHN FOSTER, Author of "Essays on Decision of Character," &c. &c. In two volumes. London: Thomas Ward and Co., Paternoster Row. 1844.

MANY and grievous complaints were wont to be reiterated that John Foster had written so little. Many subjects were suggested on which he might employ his powerful mind, and not a few inducements were presented to excite him to engage in such mental toil. The reader who had feasted on his two octavos longed for an ampler repast, and indulged in melancholy musings at the strange restraint or mysterious incubus under which the author of the "Essays" seemed to have been laid. Other men write too much indeed, but Foster wrote too little. The *cacoethes scribendi* is a nauseous disease, very prevalent,—a ruling epidemic. But Mr Foster has neither done justice to himself nor the church, by the stinted measurement of intellectual fare which he sets before the public. It was known that he occasionally contributed to the *Eclectic Review*, and such of his articles as were easily recognised in their paternity, so far from satisfying inquisitive minds, only excited ardent longings for longer and more sustained specimens of Mr Foster's thinking and composition. It will be very gratifying to his admirers to see the two goodly volumes now before us. It has become fashionable to collect similar effusions, as in the case of Sydney Smith, Macaulay, and Jeffrey. The contributions of Foster to the *Eclectic* are not a whit behind these popular reprints. They labour indeed under some disadvantages peculiar to themselves. They were inserted in a monthly magazine, where long articles are felt to be incongruous, and they are *reviews* in the proper sense of the word—actual examinations of the thought and style of the book they profess to criticise. The reviews of these other writers are chiefly essays, laboured, witty, or rhetorical, appended to the title of some book, concerning which itself, the critique may not contain a half-dozen sentences.

The readers of Foster's works will easily form their estimate of his genius. His soul stamped an image of itself on every paragraph. His mental endowments were varied and well balanced. Intellect and imagination were in beautiful union. His far-reaching spirit did not lose itself in mystical abstractions, but rendered of practical utility the subtlest object of its meditations, and gave forth its thoughts in earnest, vigorous, and lucid phraseology.

His was the epic style of prose composition. Its vigour and beauty are not confined to occasional paragraphs, but pervade the entire piece. His sentences are not of unequal dignity and irregular power, but of continuous energy and grace. His march was over an elevated table land, where he enjoyed a serene exemption from the disturbing forces felt in lower altitudes. His multiplicity of epithets do sometimes give a heavy appearance to his composition, and the length of his sentences produces an aspect of slovenliness; yet every reader feels he is in the hands of a master—one who gives solemn utterance to deep and fervid

thoughts. It matters little on what topic he dilates; originality of remark characterise all his treatises, in the form of profound reflection, sagacious anticipation, or pungent invective. Many of his articles are highly seasoned with the Attic salt. His expression of compassion or scorn, of admiration or disgust, are alike distant from the commonplace rhetoric of ordinary men. The satire in which he not unfrequently indulges, is keen and caustic—too delicate, we apprehend, for the rough-mailed spirits on whom it was spent. His mind was fully imbued with religious feeling. His regard for Christianity was heightened and vigilant. His love for the welfare of his species was an ever active passion within him. Intellectual refinement, robed in the “beauty of holiness,” adorns all his productions. In short, to adopt the words of the editor, “As compared with the republished papers of some eminent living reviewers, they may be wanting in that *finish* which their personal superintendence has secured to their productions; but in all the higher and more permanent qualities of intellect, in their largeness of view, penetrating subtlety of thought, deep insight into human nature, and sympathy with the nobler and more lofty forms of spiritual existence, they will be found eminently worthy of the genius of their author, and subservient to his permanent repute.”—P. 6.

Foster's papers in the *Eclectic* amounted to 185, of which fifty-nine are reprinted in the volumes before us. They range over a wide field of subjects.

How clearly and graphically does Mr Foster point the object of metaphysical research in his critique on the *Memoirs of Lord Kames*!

“Metaphysical speculation tries to resolve all constituted things into their general elements, and those elements into the ultimate mysterious element of substance, thus leaving behind the various orders and modes of being, to contemplate being itself in its essence. It retires a while from the consideration of truth, as predicated of particular subjects, to explore those unalterable and universal relations of ideas which must be the primary principles of all truth. It is not content to acknowledge or to seek the respective causes of the effects which crowd every part of the creation, but would ascertain the very nature of the relation between cause and effect. Not satisfied to infer a Deity from the wise and beautiful *order* of the universe, it would desecr the proof of this sublime fact in the bare existence of an atom. To ascertain the laws according to which we think, is a gratifying kind of knowledge, but metaphysical speculation asks *what is it to think*, and what is that power which performs so strange an operation; it also attempts to discover the nature of the connexion of this mysterious agent with a corporeal machine; and of the relation in which it really stands to that external world, concerning which it receives so many millions of ideas. In short, metaphysical inquiry attempts to trace things to the very first stage in which they can, even to the most penetrating intelligences, be the subjects of a thought, a doubt, or a proposition; that profoundest abstraction, when they stand on the first step of distinction, and remove from nonentity, and when that one question might be put concerning them, the answer to which would leave no further question possible. And having thus abstracted and penetrated to the state of pure entity, the speculation would come back, tracing it into all its modes and relations; till at last metaphysical truth, approaching nearer and nearer to the sphere of our immediate knowledge, terminates on the confines of distinct sciences and obvious realities.”—Pp. 48, 49.

We have been struck with his observations on the jocularly of David Hume before his decease:—

“1st, Supposing a certainty of the final cessation of conscious existence at death, this indifference to life, if it was not affected (which indeed we suspect it to have been in part), was an absurd undervaluation of a possession which almost all rational creatures that have not been extremely miserable, have held most dear and which is in its own nature most precious. To be a conscious agent, exerting a rich combination of wonderful faculties, to feel an infinite variety of pleasurable sensations and emotions, to contemplate all nature, to extend an intellectual presence to indefinite ages of the

past and future, to possess a perennial spring of ideas, to run infinite lengths of inquiry, with the delight of exercise and fleetness, even when not with the satisfaction of full attainment, and to be a lord over inanimate matter, compelling it to an action and an use altogether foreign to its nature—to be all this, is a state so stupendously different from that of being simply a piece of clay, that to be quite easy and complacent in the immediate prospect of passing from the one to the other, is a total inversion of all reasonable estimates of things; it is a renunciation, we do not say of sound philosophy, but of common sense. The certainty that the loss will not be felt after it has taken place, will but little soothe a man of unperverted mind in considering what it is that he is going to lose.

"2d. The jocularity of the philosopher was contrary to good *taste*. Supposing that the expected loss were *not*, according to a grand law of nature, a cause for melancholy and desperation, but that the contentment were rational; yet the approaching transformation was, at all events, to be regarded as a very grave and very strange event, and therefore jocularity was totally incongruous with the anticipation of such an event: a grave and solemn feeling was the only one that could be in unison with the contemplation of such a change. There was, in this instance, the same incongruity which we should impute to a writer who should mingle buffoonery in a solemn crisis of the drama, or with the most momentous event of a history. To be in harmony with his situation, in his own view of that situation, the expressions of the dying philosopher were required to be dignified; and if they were in any degree vivacious, the vivacity ought to have been rendered graceful by being accompanied with the noblest effort of the intellect, of which the efforts were going to cease for ever. The low vivacity of which we have been reading seems but like the quickening corruption of a mind whose faculty of perception is putrifying and dissolving, even before the body. It is true that good men, of a high order, have been known to utter pleasantries in their last hours. But these have been pleasantries of a fine ethereal quality, the scintillations of animated hope, the high pulsations of mental health, the involuntary movements of a spirit feeling itself free even in the grasp of death, the natural springs and boundings of faculties on the point of obtaining a still much greater and a boundless liberty. These had no resemblance to the low and laboured jokes of our philosopher; jokes so laboured as to give strong cause for suspicion, after all, that they were of the same nature, and for the same purpose, as the expedient of a boy on the passing through some gloomy place in the night, who whistles to lessen his fear, or to persuade his companion that he does not feel it."—Pp. 85, 86.

But we cannot indulge in so long extracts. The reader will find some severe papers on the opposition made to the first Baptist Mission to Hindostan. The names of Twining and Scott Waring, are held up to everlasting infamy. We have also Foster's well-known papers on Charles James Fox—extracts from which would greatly delight our readers. Foster took a deep interest in politics, as they affected the liberty and amelioration of his fellow-men. His liberal soul, ever devising liberal things, felt a warm sympathy with Fox and his illustrious band of co-adjutors. But the majority of these reprinted papers are reviews of pieces of biography. Foster seems to have great delight in studying the varied phases of the human spirit, as seen in actual existence. He loved to contemplate man as he really was, a form of flesh and blood, not some abstraction of his own, some embodiment of his own imagination. We have in these volumes his notices, all varied, yet racy and exciting, of the lives of Beattie, Hume, Kames, Paley, Huet, Fuller, Franklin, Fawcett, Ryland, Chatterton, Coleridge, Selden, Whitefield, Wolsey, Tooke, and de L'Hôpital. These criticisms include observations in his own style on mental and moral philosophy, law, poetry, politics, the fine arts, theology and preaching—with many reflections on development of character, and the strange vicissitudes of human life. The review of the life of John Horne Tooke, and of Woodfall's Junius, are a mental repast which few books or writers could furnish. They are, perhaps, among the most pointed and powerful specimens of Foster's writing. We cannot refrain from quoting the following just and beautiful reflections on a subject which was worn

trite enough—the manner in which Christianity dealt with the superb specimens of pagan architecture and statuary. They occur in a paper headed “*Memorandum on the Subject of the Earl of Elgin's Pursuits in Greece* :”—

“It is true that the christians of the earlier ages, who inhabited the regions enriched with the superb and beautiful works of pagan art, gave proof, by the zeal with which, in some instances, they defaced or demolished them, how little they combined with their affection for what instructed them in the most important truth and in their eternal interests, an esteem for what would have so powerfully assisted the formation of a perfect taste in themselves and their posterity. And, assuredly, it will be doing them no wrong to say, that if they had been possessed, or desirous to be possessed, of so judicious a taste as would be required to constitute a part of that high general cultivation of the mind, which it may be hoped mankind will one day attain, their zeal to destroy these works would have been much more restrained. But still, if the christians, in the time of Theodosius and the following periods, had possessed as fine a taste as the Athenians in the age of Pericles, they must necessarily have beheld the grand and beautiful apparatus of idolatry in a very different light from that in which its remains may now be contemplated. These miracles, as in a poetical license of phrase, they may be called, wrought by genius and art in support of the pagan superstitions, would not *now*, if they could even re-appear in all their pristine glory, revive one idolatrous emotion in favour of Jupiter, or Apollo, or Minerva. None, perhaps, of the seductions that have acted extensively on the human mind, has ever been so completely annihilated as that of the mythology, taken distinctly from the morality, of the Greeks and Romans. The admiration and delight, therefore, with which an intelligent disciple of the true religion might behold these wonders of human ability, would be unmixed with any apprehension that the true God will ever for them have one worshipper the less; and would be repressed only by the retrospective thought, what sublime talents were once profaned in the service of a detestable superstition, and how powerfully such labours must have contributed to confirm its ascendancy. But how different was the whole view of the subject to the early Christians! To them the *superstitious* character of these great works was necessarily, beyond all comparison, the most prominent character. They beheld these magnificent structures, and they *truly* beheld them, as having been proud warlike forts, raised, most directly and precisely, in hostility to the God of heaven, and zealously maintained in that very use almost to that very day. It was by an easy recollection that they were reminded of that doom of utter demolition, commanded by that God to be executed, under the former dispensation, on such structures, and, by a natural association, that his fervent worshippers were incensed against the very walls which had hardly ceased to be marked with the flagrant signs, and to ring with the sounds of their hostility. They regarded these edifices as the abodes, but just vacated, and, in the belief of some of their fellow-citizens, not yet vacated, of devils; as the fresh and portentous vestiges, therefore, of a grand attempt to make this world formally a province of the infernal kingdom. Nor were they in this notion *substantially* wrong; for the power and agency of evil that dwelt in these fanes and emanated from them, could not well have been greater if they had really been places of diabolical residence. Men glowing and shuddering with sentiments like these,—in other words, men feeling with a right degree of emphasis that the true and a false religion are the greatest good and evil in the whole world, and extending, according to a natural law of the mind, an inferior but proportionate sentiment of complacency and abhorrence to the machinery and circumstances of this good and evil,—would find in the magnitude, the harmony of proportion, the beauty of shape, the perfection of workmanship, but little to subdue the antipathy excited in viewing these fine performances as the instrumental auxiliaries of the greatest of all evils.”—Vol. ii. pp. 240, 241.

One of the most splendid papers in the whole collection is the Review of Chalmers' *Astronomical Discourses*. The review displays all the genius of the author of these popular discourses. It exhibits as much imagination as Chalmers himself, and, in a degree peculiarly Foster's own, shrewdness of apprehension, pertinancy of illustration, and that circumspection “which looks before and after.”

There is one man, lately deceased, with whom, had our limits permitted, we would have compared Foster, and illustrated at some length our comparison. They were kindred spirits, of subtle intellect, far-

reaching grasp of mind, vivid and disciplined imagination, earnest and hearty piety. We refer to the late Schleiermacher of Berlin, a man after whom all Germany yet wonders.

We need not say more to set our readers alonging after Foster's contributions. We can promise them a choice gratification. We are under deep obligations to Dr Price, the present editor of the *Eclectic*, for these interesting republications. We question if there be another review in Europe that could show such a series of papers as Foster contributed to the *Eclectic*. In the continued success of this able review we feel a deep and growing interest. It long upheld, amid scorn, the principles of dissent, when they were not so popular as they are now. It was the first periodical which attempted to unite literature and evangelical religion. Now it has added another important feature to its merits, that of original biblical investigation; and while we support our own denominational Magazine yet more vigorously and heartily than we have hitherto done, we (or the educated portion of us, lay and clerical) may at the same time contribute to the circulation of another, more general in its range, and loftier in its objects,—one meant for the great dissenting public, and the support of our common voluntary protestantism.

Free Church Magazine for June 1844. Edinburgh: J. Johnstone.

THE *Free Church Magazine* for March last, in a paper entitled "the Atonement Controversy," gave some account of the recent discussions on this subject, which have taken place in various religious bodies, and alluded in general terms to the agitation of the controversy in the churches of the Secession. As the spirit of the writer seemed to be not unkindly, and as the article did not particularly handle the matters in dispute, as these have occupied the attention of the United Associate Synod, we felt that it did not call for remark or animadversion.

In the number for June our contemporary returns to the subject. The state of things in our church is reviewed. We do not blame him for this. Whatever affects the interests of divine truth is the proper concern of all who have the interests of truth at heart. If error prevail in one section of the church, it may, unless exposed and resisted, steal its way by insidious advances, till it has brought the purity and peace of other communions into danger. These, we think, are sentiments in which all must concur. But it is equally manifest, that when controversies arise among brethren, we should be especially careful to understand them well before we mingle in the contest, and take it upon us to sit in judgment on the points at issue—should shrink from all imputations affecting the soundness of others, except upon incontrovertible evidence, that we are not misled by misinformation or mistake—and farther, as personal cases are sometimes mixed up with questions of general concern, we should be most of all on our guard against hastily dealing with such elements of controversy, lest we intermeddle with what does not immediately affect the merits of the question, and subject ourselves to the charge of bearing false witness against others

to our own and our neighbours' hurt. Whether our Free Church brother has been duly observant of such rules of inter-denominational fairness and courtesy, it is now our duty shortly to inquire.

The object of the writer is to show, that certain modes of expression, sanctioned by the United Synod in recent discussions on the atonement, involve a departure from the principles hitherto maintained by the Secession body, and tend to errors of the Arminian school. As the foundation of his charge, he quotes expressions occurring in the "Condemnation of Errors," &c., and refers to the decisions of Synod in reference to recent statements published by Professors Brown and Balmer. That the death of Christ "has removed legal obstructions to the salvation of any—that it has opened the door of mercy to all," is objectionable language in the opinion of the reviewer, and equivalent, as he alleges, to statements which the Secession Church, in its earlier days, condemned. To determine the question how far such language is a novelty in our church, we must take the synod's explanation of the sense in which the language complained of is employed. This we find, in the Testimony emitted by the synod in 1827. "If, by placing us in a salvable state, were meant that the anger of God is appeased by a true and complete satisfaction to justice, so that, without reference to decrees which regulate intention and determine the effect, salvation is open to all men, then, doubtless, it is true, that so far as the requisitions of law and justice are concerned, all obstructions are removed, and every one may be called as welcome, and warranted to claim salvation on the ground of Christ's finished work."—John vi. 49–51; Rev. xxii. 17.

Of precisely similar import is the statement of principles by a synodical committee in 1841, and the decision at the meeting of Synod in October last on the Paisley and Greenock overtures referred to by the reviewer. As a compend of the various statements upon the subject, we extract the following from this deliverance, viz.:—"That in making the atonement, the Saviour bore special covenant relations to the elect, had a special love to them, and infallibly secured their everlasting salvation; and that his obedience unto the death, afforded such a satisfaction to the justice of God, as that on the ground of it, in consistency with his character and law, the door of mercy is opened to all men, and a free and full salvation is presented for their acceptance." It is thus apparent what the Synod intends by "opening the door of mercy," "removing legal obstructions," &c.; the language asserts the infinite value of Christ's sacrifice as a satisfaction to divine justice, so that on the ground of it God can, consistently with the honour of his character and the claims of his law, offer salvation unto all, and bestow it upon all who believe. In other words, such is the merit of the satisfaction rendered, that God, in virtue of it, is just in the universal offer of salvation, as well as in the application of its benefits. "General reference" is a phrase applied by some to the former of these views, and "special reference" to the latter.

The reviewer has been dipping into the act of the Associate Synod concerning Arminian errors. Had he read a little further, or thought of quoting more fully, he would have seen cause to modify his remarks on the "general reference," so far as concerns the phraseology and views

of the Secession. On this head we shall supply his lack of service by the following extract from the document referred to:—"The Lord Jesus Christ, in the glorious constitution of his person as God-man, Emmanuel, God with us, doth stand *in an equal or undistinguished relation of a kinsman-Redeemer to mankind sinners as such*: his mediatory offices, in the true and glorious nature thereof, do stand in an equal or undistinguished relation and suitableness to the case and need of mankind sinners as such: the atonement and righteousness of Christ are in themselves of a justice-satisfying and law-magnifying nature, containing the utmost of what law and justice can require for repairing the whole breach of the covenant of works, and fulfilling the same, in order to the justification of mankind sinners as such, who are warranted to betake themselves thereto by faith." The reviewer will observe in this extract the use of language, similar in its terms, and kindred in meaning, to the novel phraseology as he has been pleased to regard it.

That the statement now quoted harmonises with those modes of expression which are objected to as dangerous innovations, is, we think, abundantly obvious. Does it not declare that Christ in his person and offices sustains a general relation to mankind; that such is the value of Christ's atonement, the law can make no demand which the righteousness of Christ does not satisfy; that by this its intrinsic value, it repairs the whole breach of the covenant of works, so that whatever had been the number of the saved, no farther reparation would have been necessary; that in virtue of this reparation, mankind sinners as such—all men, without exception, to whom the gospel comes—are warranted to betake themselves to this righteousness by believing in Jesus? Such is the doctrine of the act anent Arminian errors, and in accordance with this, the United Synod in 1843, declared that Christ's "obedience unto the death afforded such a satisfaction to the justice of God, as that on the ground of it the door of mercy is open to all men, and a full and free salvation is presented for their acceptance." Our Free Church brother will now perceive what our church intends by the expressions which he looks on with so much suspicion. If all men—if mankind sinners as such—are warranted to betake themselves to the righteousness of Christ for justification, we hold that the door of mercy is opened, unless we suppose that they may have a warrant to enter while the door is shut. And if this is in virtue of the reparation of the breach of the covenant of works by the righteousness of the Redeemer, then it is in consequence of the removal of barriers which the law must otherwise have interposed against the holding out of such a warrant to mankind indefinitely, or to sinners as such.

What our cotemporary's own sentiments are on the points at issue we cannot say we have been able fully to ascertain. He not only disapproves of the language used by Drs Brown and Balmer; he seems equally to disprove of the terms of the synodical decisions commented on; but we do not feel ourselves warranted to say what is precisely the mode of statement that would be likely to please him. We must be excused for expressing our apprehension that he is not very sure of this himself, and that he would be none the worse for maturing his own views on the subject, before sitting in the censor's chair to pass judgment upon others. The following statements, in which

he appears to give us his own creed, we feel ourselves at some loss to reconcile with each other. "If, by these phrases, be meant that Christ by his death, has so far satisfied justice, that God can, or may, in consistency with the honour of his moral perfections and government, extend salvation to all men, if he pleases, or upon condition of their faith in the gospel, we are humbly of opinion, that this has a direct tendency to Arminianism. But if by these phrases be meant, that a foundation is laid to make a free offer of salvation to sinners of mankind indefinitely, and that every sinner to whom the word of salvation is sent, is warranted to receive and rest on Christ for salvation, this, we readily admit, is most true, but it does not prove that Christ has made a true and proper atonement for all men." If the Arminian tendency imputed in the first sentence consists in the expression that "salvation is extended to all men *upon condition of faith*," we concur thus far in the statement that the term "condition," as it has been generally used, suggests an idea inconsistent with strict views of the doctrine of grace. But if, as we presume, the sentence means that it tends to Arminianism to say that the death of Christ has so far satisfied the justice of God as to make it consistent with the honour of his perfections, to extend salvation to whom he pleases, through the faith of the gospel, we need not say how entirely we dissent from the assertion, nor repeat our reasons for doing so, as above expressed. What we wish to remark on at present, is the connexion of this statement with the sentence that follows, "but if by these phrases be meant," &c. Here we have it plainly asserted, that by the death of Christ, a foundation is laid to make a free offer of salvation to sinners of mankind indefinitely. Such an offer could not have been made to any without the death of Christ, for then there had been no foundation for the offer; and if the offer to mankind indefinitely—to every man who hears the gospel—is based on this foundation, this implies that that which it would not have been consistent with the honour of God's perfections to offer to any, it is now, through Christ's death, consistent with these perfections, to offer to all. Wherein, we ask, does this differ from the statement above rejected, as of Arminian tendency? Our cotemporary, indeed, makes a distinction here which he seems to consider important. He grants there is no legal bar between the sinner and the salvation which is in Christ, but justice does stand as a barrier between all men and eternal happiness, so long as they remain in their natural state, and between them and salvation, in any other way than by faith in Christ." Justice, we acknowledge, forbids that any man should receive the benefits to which all are freely invited, while he puts salvation away from him. But the question is, are the legal obstructions to the benefits of Christ taken out of the way, so that all may be commanded, through faith, to accept of them? Yes, responds our cotemporary, "no legal bar can be said to be standing between the sinner and the salvation which is in Christ." So far well; but what can he mean by the statement that follows:—"but justice does stand as a barrier between all men and eternal happiness, as long as they remain in their natural state." Is it so that after the barriers to *salvation* are removed, there still remain barriers to *eternal life*? What is our cotemporary's idea of *salvation* if it does not

include eternal happiness—may be distinguished from it so as to be placed in contrast—so opposed that the way to salvation is open, while the way to eternal happiness is shut? It explains nothing to add “so long as they remain in their natural state.” For the question is, not what is required of the sinner in accepting of salvation and eternal life. Every one answers faith in Christ. But then it is not faith in Christ; it is the work of Christ, by which legal barriers are removed.

Our cotemporary, we should think, must see upon closer reflection that the doctrine of the Secession Church respecting the harmony of the universal offer of salvation, with the honour of the divine perfections, by the justice-satisfying merit of the Saviour's death, follows as a consequence from admitting the infinite sufficiency of the atonement *as the foundation of the gospel call*. So long as the death of Christ is not viewed *in this aspect*, the assertion of its intrinsic sufficiency does not by any means imply the removal of legal obstructions. Such language merely expresses what might have been had God so willed it. But the moment we proceed another step and address the call of the gospel on the ground of the infinite sufficiency of the atonement, it necessarily follows that the death of Christ is viewed as having effected the removal of legal obstructions. Without the death of Christ there could have been no offer of salvation. Why? Because of obstructions. Such offer would have been inconsistent with the character and law of God. If the offer is given, the obstruction arising from this inconsistency must have been removed. If the call of the gospel is given to all, then with respect to all, there must be in the death of Christ such merit of satisfaction to the justice of God as suffices for the removal of legal obstructions. In other words, if such a foundation of consistency was necessary to the very existence of an offer of salvation, then must the foundation be commensurate with the extent to which that offer is given.

Of our cotemporary's doctrinal discussions the sum of what we have to say is, that they have not given us much more insight into the subject of controversy; of his remarks on the issue of the question at last meeting of the United Synod, we conceive we have good cause to speak in terms of offence. “It now appears,” says he, in reference to proceedings regarding Dr Marshall's recent work, “‘that at the late meetings of that Synod, Dr Marshall spontaneously intimated his purpose to suppress the appendix altogether.’ We question not the propriety of this resolution, but it is painful to think that Dr Marshall should have published any statements in regard to the views of his brethren, which he now finds it proper ‘to suppress,’ and we are afraid this compromise will materially tend to neutralize the good effects which his volume was calculated to produce.” Is our contemporary sorry that the question between Dr Marshall and the professors should have been thus far amicably terminated? However much he may have wished it otherwise, what right has he to speak of “compromise?” On a question of doctrine, as the Free Church writer is viewing it, does not “compromise” mean the surrender or the suppression of truth on both sides of the difference? If in discussing matters of controversy Dr Marshall had made statements regarding brethren, which, on account of the interpretation put upon them, he spontaneously intimated his purpose to suppress, does our cotemporary consider himself entitled

to stigmatise, as a compromise, a step so just and so honourable? If after Dr Marshall had so expressed himself, Drs Brown and Balmer took occasion to disclaim having ever used expressions savouring of Pelagian error, what compromise of truth is there here? And what of compromise on the part of the Synod, if in their turn they expressed satisfaction with such a termination of the matter?

Our surprise is not the less at our cotemporary's zeal for Secession orthodoxy, that he takes so quietly some other things that lie much more in his way. Does he need to be told that sentiments such as he would fain charge upon the United Synod are preached and printed within the pale of the Free Church, without challenge from any one, and without the slightest hint from our cotemporary how he dislikes a "compromise?" Does he need to be told that these views are held by denominations whom the Free Church Assembly hail with greetings and hold communion with as "evangelical" brethren? Our cotemporary is not ignorant of the sentiments of the Congregationalists of England. He knows something, too, of the Wesleyan Methodists, between whom and Calvinistic churches there are doctrinal differences which never till now were held to be matters of doubtful disputation. He has lately, too, heard of the New School Presbyterians of America, whom the Free Assembly, on Dr Cunningham's testimony, hailed with plaudits as men "sound" in the faith. Let our cotemporary look around and consider. And meanwhile, as he stands shaking the hand of fraternization over the five-barred gate of the Arminian points, and takes to whimpering and wailing over the alleged doctrinal backslidings of the Secession,—searching for subtleties on which to found an indictment, and nibbling at expressions he can hardly avoid using himself,—let him feel no surprise if we tell him, in as plain words as our vocabulary can supply us with, that we marvel at his hardihood, and are compelled to interpret his lamentations as the atrabilious effusions of a jaundiced observer, or as the grimace of canting hypocrisy.

At this honest dealing of ours, our Free Church brother may wink or wince as he pleases. It concerns us not. To the Free Church we entertain sentiments of sincere good-will; but we are prouder yet of our own. No feeling of party, however, has mingled with the sympathizing delight with which we have all along contemplated the exodus of the new secession. Nor will it be any ordinary occurrence of provocation or unhandsomeness that will check our sentiments of regard. These sentiments with us are based on principle. They can stand rough handling. If we should not find them met in a corresponding spirit, we would still look with gratitude to God on the Free Church movement, lamenting all the more that, in connexion with a good cause, there should appear the elements of human infirmity or corruption. With these feelings, it is not without reluctance we take up the position of repelling what we consider an attack by the Free Church organ, and admonish our assailant of his rashness in constituting himself an arbiter of controversies wherein he has yet somewhat to learn, and a judge of motives where he ought to be silent.

Free Church Magazine for July 1844. Edinburgh: JOHN JOHNSTONE.

AFTER the foregoing article was in type, the *Free Church Magazine* for July came into our hands. As it contains something more on the subject of the atonement controversy, we take the opportunity, before going to press, to offer a few additional observations. Our cotemporary, it would appear, has been taken to task by the *Watchman*, a periodical connected with the Wesleyan Methodists. This journal blames him for opening up the controversy on the Arminian points. Our very orthodox cotemporary, in an apologetical chapter in reply, is anxious to assure his Wesleyan friends that this was far from being his intention;—though differences multiply to five points, he has no wish to make any noise about the matter; his zeal is awakened only when differences dwindle into less than one. And for the best of reasons: In the former case, he would impinge on the doctrinal peculiarities of his generous friends (*collections and hospitality?*) the Wesleyan Methodists; while, in the latter case, he merely picks a quarrel with his neighbours of the United Secession. In proof of his liberal forbearance, our cotemporary states that when in intercourse with his Wesleyan brethren, in the south, he never found his dissent from their doctrinal tenets (though not concealed), to impede their harmonious intercourse. Now, what are some of the points of difference? Why, among other things, the Wesleyans deny personal election (John Wesley called it “a doctrine of devils;”) they also deny particular redemption; and the perseverance of the saints. If, then, our cotemporary did not find his Calvinism any incumbrance to him or to them, it must have been because, in his pulpit exhibitions at least, he unscrupulously and systematically smothered the Calvinistic principles which he professes to value,—a policy and a complaisance which, from the terms of his apology, it is very obvious he is equally ready, for the like considerations, to exercise again. Now, we own that the Secession never bade so high as some others for a diploma of orthodoxy at the hand of the Free Church organ; but, as Christian neighbours, we freely gave them our church accommodation; we held out to them unfeignedly the right hand of fellowship; and we believe, were the same service again to be necessary, we would be ready, as before, to render it. But what have these things to do with the merits of a question about the truth of God? Are five degrees of error to be winked at, when we find it profitable to “remember to forget” them; and the tocsin to be sounded on a point of difference which our Free Church brother judges to be erroneous, because, in one particular, we do not speak in the set form of words which he thinks best? We ask, not him, but our readers, if truth is a commodity to be thus bought and sold? We ask if that zeal can be a hallowed fire which slumbers under the embers, or breaks into a flame, according as the wind blows from the north or from the south?

As tending to show the importance of this question, our cotemporary hints at its connexion with the subject of union between the Free Church and the Secession. From pretty extensive acquaintance with our brethren, we will undertake to assure him that he may keep his mind easy upon this point. Union is impracticable between

the two bodies, while the Free Church makes the establishment principle part of her constitution, and while Voluntaries continue honest men. These things being so, the ministers of the Secession speak of nothing more, and desire nothing more, in existing circumstances, than friendly intercourse, and joint usefulness on the principle of co-operation without incorporation—an adage now so happily associated with Dr Chalmers' loved and illustrious name. We cannot imagine what has led our cotemporary to allude to union at all. Among us the union of incorporation is never named. Very recently it came to our knowledge that, shortly after the disruption, one or two members of the United Synod, prompted by a person of eminence in the Free Church, thought themselves warranted to make some private advances on the subject of union. If something of this kind, which our cotemporary may have heard of, should have led him to suppose that our body contemplate such a consummation, we will take it upon us, with the utmost confidence, to say that his fears are groundless. The overtures we allude to were *totally unknown* at the time to the Secession brethren; and, so far as they became known afterwards, were as *totally disapproved of*. The Free Churchman, therefore, may rock himself asleep without more ado, undisturbed by visions of danger.

We have sometimes been tempted to ask, whether our cotemporary can be indulging a wish to have the extent of the atonement introduced as a subject of discussion in the Free Church, and is at present putting forth his feelers to learn how it is likely to take. Yet, again, when we remember his discretion among the Wesleyans, we can hardly suppose that so prudent a person will be over-hasty to run the hazard. From the published sentiments of individuals however, there can be no doubt that the Free Church is ripe for the controversy. Dr Chalmers, in his lectures on the Romans, speaks of the death of Christ "as in real and substantial amount, an atonement for the sins of the world." "Christ did not so die for all, as that all do actually receive the gift of salvation; but He so died for all, as that all to whom He is preached have the real and honest offer of salvation." "He changed places with the world for whom he died." The Kelso Tracts, written by ministers of the Free Church, are well known to advocate what the Free Church Magazine must regard as very "new views" on the subject in question. Let our Free Church friends be assured that both God and man will rebuke them sharply, if, when they are able to exercise forbearance towards such discrepancies among themselves, they seek to magnify and foment elements of difference among brethren around them.

The same number contains a letter from the Rev. Dr Marshall to the Editor, in reply to remarks in the previous number on the Doctor's recent work, and the proceedings occasioned by the Appendix. With the Magazine in our hands, and the letter before us, we apprehend, that were we to waive all reference to it, our silence would be misunderstood. We shall confine ourselves to a few points on which we think the Doctor is mistaken in his recollection of occurrences at last meeting of the United Associate Synod.

1. Dr Marshall states what are his views of his spontaneous intimation to the committee that it was his purpose to suppress the Appendix

altogether. On this point we think it must be admitted, that suppression and continued circulation are opposites;—that though suppression were not to imply the recall of copies on sale, and the excision of the Appendix, it could not but be understood as extending to such part of the impression as might be in sheets, and so within the reach of expurgation;—farther, that difference there could be none as to the suppression including the cancelling of the Appendix in any future edition. The meaning of the word, however, as employed by Dr Marshall, and understood by the parties concerned, is of less consequence, as the Doctor hints his hesitation about suppressing the Appendix in any way whatever. What course he may resolve on with regard to this, time will show, but there can be no doubt it was in the fullest confidence that he would do as he had spoken, that the Synod recorded their satisfaction with the “declarations of Dr Marshall on the one hand, and of the two Professors on the other.”

2. In reference to the circumstances in which the case came before the Synod, Dr Marshall states, that “the Appendix brings home the charge of holding these (the new) views, or views nearly identical to our two senior professors.” Dr Marshall has either, since the meeting of Synod, changed his opinion of his Appendix, or, in what he said then, expressed himself in terms so singularly infelicitous as to convey to others the reverse of his meaning. In Synod he declared, *that he brought no charge against the professors*; and so pointed was his disclaimer, as all seemed to understand it, that it occasioned some discussion as to the mode in which the case should be taken up.

3. Dr Marshall states that he moved the appointment of a committee to sit in judgment on the statements by Drs Brown and Balmer, and that his motion was carried by a majority of eighty to fifty. So far was Dr Marshall's motion from being carried, it was not so much as put to the vote. The motion which the Synod adopted was different from that of Dr Marshall, both in its terms and intention. It was, “that the committee appointed to take into consideration certain statements in the Appendix to Dr Marshall's publication, be also instructed to take into consideration the pamphlet published by the senior professors, referred to by Dr Marshall as having induced him to write and publish the Appendix in question;” whereas Dr Marshall's motion was that a large committee should be appointed to consider the speeches of the professors; that they should report to the Synod; and that an *in hunc affectum* meeting should be called at the end of three months to consider the whole matter. The object of the motion, as explained by himself, was that the committee should sit in judgment on the statements, &c., of the two senior professors, “as a pamphlet containing dangerous error, at variance with the Scriptures, and with the standards of the Church.” The motion, we believe, did not find a seconder.

4. Dr Marshall states, that his motion was supported by a majority of Synod, in the persuasion, as he now understands, of his libelling Professors Brown and Balmer, and that the Synod imposed on him the duty of doing so. If such was the motive or expectation of any member in supporting the successful motion, assuredly it was never expressed, and nothing transpired to indicate its existence. It could

not be the intention of the Synod, in adopting this motion, to libel or to induce Dr Marshall to libel the professors, whose statements, as delivered by them, had been under consideration of the Synod in October last, and the decision then come to respecting them, the Synod, at their May meeting, declared they saw no cause to disturb.

That any such intention was as remote as possible from the mind of the mover, will appear from the following letter, which we have his permission to insert:—

TO THE EDITOR OF THE UNITED SECESSION MAGAZINE.

Edinburgh, July 18, 1844.

“DEAR SIR,—As requested by you, I have perused Dr Marshall’s letter in the *Free Church Magazine*. The motion which was adopted by the Synod in reference to the Professor’s Pamphlet was not Dr Marshall’s, but mine. In proposing it I stated distinctly that Dr Marshall’s proposal either for a separate or the same committee, was one which I thought could not be assented to; that to appoint any committee to sit in judgment on the Professors’ pamphlet, after the lengthened discussion at previous sederunts, and at the preceding meeting of Synod, would be an act of great injustice to the Professors, and would serve only to perplex the church, and keep alive a controversy which all, I thought, now wished should be ended. On the other hand, it seemed to be admitted by all, that Dr Marshall should in justice be allowed to lay before the committee the pamphlet to which he referred, in justification of his Appendix. And the only difficulty was how to express the deliverance so as both to secure this to him, and at the same time to guard against its being supposed that the Synod considered the pamphlet as one requiring examination by a committee on its own merits. This last I thought would be avoided by the motion I proposed, in which the *reason was given* why the committee were instructed on the subject at all.

“The wide difference between Dr Marshall’s motion and that which was adopted must be apparent to every one, while the difference between the latter and that to which it was opposed in the vote which was taken, consisted merely in this, that mine specified the *particular* publication to which alone reference had been made, while the other instructed the committee in general terms to take into consideration ‘*any other publication* to which it may be found necessary to refer.’ This last motion was made subsequent to mine, and was preferred, by those who supported it, as guarding more effectually against misapprehension. To me it appeared a matter of indifference which motion should be adopted, but I certainly should have withdrawn mine, had I for a moment supposed it could be held as inferring that the committee were to sit in judgment on the pamphlet as containing doctrinal errors.

“I have only to add, that if any member of Synod thought that the motion contemplated that Dr Marshall should ‘forthwith libel the professors,’ or that it was intended to ‘impose on him such a duty,’ he must have been strangely inattentive to what passed, and to the terms of the motions put to the vote. Nothing was farther from my mind, and nothing, I believe, was farther from the mind of the Synod. They certainly did not mean to deprive Dr Marshall of the constitutional right he had to libel the Professors or any other minister, but as little did they mean to hold out any encouragement or opportunity for him to do so; had they intended this, they would not, I think, have expressed so much satisfaction as they did with the result of the committee’s labours.—I am, dear sir, yours truly,

“JA. PEDDIE.”

5. Dr Marshall further states, that “some of the late meetings of Synod have been attended chiefly by the junior members;” this he mentions in connexion with proceedings which, he says, are calculated to create an opinion unfavourable to the orthodoxy of our body. From Dr Marshall’s expressions, we infer that he had not the last meeting in his eye so much as some of the preceding ones. We do not know at what date seniority may be understood to commence in a calculation of this kind, but we think most readers will infer from Dr Marshall’s language that the members of Synod who prosecuted their studies under Dr Bahner’s tuition, constituted a majority at the meetings when these matters were discussed, or gave undue preponderance to one side of the

question. To ascertain how the fact stands, we have examined the roll of attendance at the large meeting last October, and the following is the result :—Of ministers ordained prior to Dr Balmer's appointment to the chair of Systematic Theology there attended 130. Of members ordained since, 68.

6. Dr Marshall says the committee ended in smoke. The committee instead of ending in *smoke*, ended in *thanksgiving* for the amicable termination of the business ;—the senior member leading the devotions, and Dr Marshall joining in the exercise, with the professors and committee.

Reports of the United Associate and Free Church Presbyteries of Dundee in the case of Mr Spence.

WE refer to our last number for an account of the first proceedings in this case, which appeared among our articles of intelligence last month, and shall take up the narrative where we then left it, subjoining some remarks suggested by it.

The Free Church presbytery met on the 19th June, when Mr Spence's case was again resumed, and their minute, after mentioning the decision of the Secession presbytery, and Mr Spence's declinature of its authority, bears,—

"It was moved and unanimously agreed to, that while the presbytery find it would be quite warrantable to proceed forthwith to the admission of Mr Spence as a minister of this church, yet desirous to avoid even the appearance of disrespect to the authority and discipline of the United Secession Church, this presbytery resolve to delay his admission till next ordinary meeting in July; and, in the meantime, appoint Messrs Walker, Roxburgh, and Ewing a committee, to meet with the presbytery, or with a committee of the presbytery of the United Secession, for the purpose of mutual explanation, and in order, if possible, to maintain and perpetuate a good understanding between the two churches."

The next meeting of the Secession presbytery was held on the 2d July. The Committee appointed at the previous meeting gave in a report in the following terms :—

"The committee find that Mr Spence had left his congregation, after preaching his farewell sermon on the afternoon of the first Sabbath of June, without giving them or the presbytery any previous notice of his intention: That ten days after he had thus abandoned his congregation, he came to the presbytery to tender his demission; but there are strong grounds to believe he would have made no such application, had not the presbytery of the Free Church, to which he applied for admission, 'deferred further proceedings, in the case, until Mr Spence shall have demitted his present charge into the hands of the United Secession presbytery.' That he had misrepresented and calumniated the principles of the Secession Church without specifying or substantiating the charges: And that he charges the Synod with 'the prevalence of heresy among them for some time past'—with 'the departure of some, without censure, from that form of sound words, once most surely believed among us'—'that our church is falling from its principles'—'that he has no hope of seeing a majority in favour of sound Calvinistic doctrine'—'and with the reluctance on the part of the church courts to deal impartially and faithfully with men who favour erroneous sentiments.' And

"1. The committee farther find that these charges were made when the parties accused could neither refute them nor defend themselves.

"2. That these charges were made in such circumstances as were calculated to disturb the peace, and alienate the affections, of his congregation from the Secession Church.

"3. That these charges were published in the very act, so far as he was concerned, of his leaving our church, and shrinking from all the responsibility which they involved.

"4. That these charges are vague, unsubstantiated, and not even specified; for, while prevalence of heresy, tolerance of error, and the departure of some without censure from the form of sound words, once most surely believed among us, are distinctly and repeatedly made, yet there is no specific statement of the errors complained of, or of the persons so charged.

"5. That Mr Spence has never entered his dissent or protest on the records of presbytery or Synod, against any of their decisions in matters of doctrine, and therefore must be held as virtually approving of, and going along with, the findings of the Synod in their contentings for the truth; nor did he ever publicly prefer any charges against the Secession until, in the absence of his brethren, he proclaimed them before his congregation, to the world, and the presbytery of another church.

"6. That the charges themselves are foul and calumnious, and decidedly disapproved by the Synod's condemnations of errors in May 1842, and minutes of meeting 1844.

"7. That among his reasons for preferring the Free Church, he gives the following,—1st, 'Because that church professes the principles of presbyterian church government, which at his ordination, he believed and declared to be in accordance with the word of God.' 2d, 'Because that church maintains the great truths of the Redeemer's headship, and the spiritual independence of his house.' The committee regard these reasons as calculated to mislead, inasmuch as they tacitly imply that the Secession Church does not hold these important principles,—principles which have always been held by her as firmly as by any church on the face of the earth.

"8. In his paper of demission, he states what is contrary to fact, 'that our efforts, in extending the gospel, are sadly superseded with discordant warfare,' inasmuch as the Synod is at present prosecuting this object with greater vigour, and adopting more comprehensive measures than at any other former period for this purpose.

"9. That the committee are painfully impressed with the habitual disingenuousness of Mr Spence's conduct in the whole of this matter, in having avowedly resolved many months ago to leave the Secession Church, while his whole public conduct up to the period of his departure, would have indicated an intention the very opposite.

"10. That the committee are of opinion that it was dishonest in him never for once during these many months, to testify either before one court or another against the alleged sin of the body; yet they think the plea that his decision became final only about the time that he opened and read the elder's letter that was confided to his care, instead of being an excuse, is a high aggravation of the dishonesty."

"11. That in his protest and declinature he states, that the Presbytery refuse to accept of the demission of his charge though tendered through the moderator and laid on their table, 'assigning no other reason than a point of order;' and that before the Free Church presbytery, at their meeting on the 19th of June, he also states, that on 'the ground of an alleged breach of presbyterian order, in applying for admission to the Free Church, the presbytery had come to the resolution of suspending him.' This is not the truth: for the chief grounds of the presbytery's proceedings were the above and in minutes of last meeting.

"12. That Mr Spence avows in his paper read to the congregation, 'that no man may say the change is on his part.' The committee are surprised to find him thus averring, that no change has taken place in his mind in applying to the Free Church for admission, when the following declaration of his sentiments since the disruption is on record,—'dissenters,' said he in a late speech, 'dissenters had been too long content with mere toleration. He maintained that no human government had any right to interfere with those great spiritual duties which every man owed to the Prince of the Kings of the Earth; and that all attempts to do so were violations of the rights of conscience and the supreme authority of Heaven. The acknowledgment of Christ's headship, and consequently of the spirituality of his Church, had led to the breaking up, within the last twenty-four hours, of one great ecclesiastical establishment. He hailed this event as a grand practical result of the discussion of voluntary church principles—as a proof of the incompatibility of national church establishments with the word of God and the rights of the christian people.'

"For these reasons, and those stated in the minutes of the former meeting of presbytery, especially for the ungracious—we had almost said unchristian—manner in which Mr Spence left his congregation, as sheep scattered without a shepherd—for his disrespect to the presbytery and disorderly conduct—for foully and calumniously charging the Synod with tolerating error and falling from its principles—for his declinature of the authority of the presbytery—and for the irregular and dishonest manner in which he has acted in the whole of this matter—the committee are of opinion that Mr Spence has forfeited the privileges of our church, and ought to be declared no longer a minister or member in our connexion."

This report had been approved of when it was announced that the

Free Church committee were in attendance. Having been introduced, after an interchange of courtesies,—

“The Reverend Mr Roxburgh spoke at some length on the subject of their visit. He returned thanks for the christian spirit in which the deputation had been received, observing, that any statement he could make in behalf of the Free Church presbytery had in a manner been superseded by the proceedings of the associate presbytery. The circumstances of the case were already familiar to all. He conceived that the manner in which Mr Spence's application for admission into the Free Church had been entertained by that presbytery was not calculated to hurt the cordiality that existed between the two bodies. On the very first day the case was not entertained in such a way as to construe or homologate the charge of heresy against the associate body—a charge which should never have been brought forward in the application at all. The Free Church presbytery at the same time held that they were not disregarding the rules and regulations of the Associate body by entertaining Mr Spence's application, inasmuch as there was no regular formula laid down. Mr Spence again appeared before them after his suspension, but the Free Church presbytery had by that time been so far committed that it would have been cruelty towards Mr Spence to have disregarded his case. Besides, at the last meeting of their Presbytery, Mr Spence had declared his deep regret at any irregularity or want of courtesy towards the Associate body, and of having brought forward a charge of heresy against them before a body who had nothing to do with it. The Free presbytery had acted in Mr Spence's case from no disregard to the Associate body, for they felt desirous to go hand in hand with them in advancing the great work of the Lord throughout the world. It was not their wish to tie up the hands of the Associate presbytery, neither would they wish their own hands tied up, in adopting any course they might consider necessary on the subject. Their two courts were independent of each other, and any interference on either side was out of the question—so that each should be left to pursue whatever course they considered best. He looked upon the two bodies as two hosts, the Lord's army contending under the same banner and for the advancement of the same great interests.”

Immediately on delivering this speech, and without sitting down, Mr Roxburgh and his brethren left the court. With this sudden movement the presbytery were, we believe, taken in some measure by surprise. The moderator, however, before they left, asked if they wished no explanations, or if they would hear the minutes, but this they declined, saying, that a copy of them might be sent to the clerk. When the deputation had withdrawn, the presbytery resumed the proceedings in the case, and a motion was agreed to, to the effect that—

“Inasmuch as Mr Spence is guilty of the offences specified in the report, and had renounced the authority of this court, and in particular had published calumnious and injurious charges against the Associate body, the presbytery express their strong disapprobation of his conduct, continue his suspension, and hereby declare that Mr Spence is no longer a minister or a member of the United Secession Church.”

The Presbytery further directed an extract of the proceedings in reference to the case, to be transmitted to the presbytery of the Free Church for their guidance.

The Free Church presbytery met on the following day, when the minute of the Secession presbytery was read, and after some explanation from Mr Spence, the following resolutions were adopted:—

“1st, That this presbytery, in favourably entertaining Mr Spence's application to be admitted a minister of the Free Church of Scotland, disclaim all intention of countenancing or homologating the charge of heresy against the United Secession Church contained in that application; and proceeded solely on Mr Spence's expressed preference for the Free Church, and on the high opinion which the members of this court have of his personal and ministerial character.

“2d, That in consequence of the steps already taken by this presbytery in reference to Mr Spence's application, Mr Spence stands in a position before this court which entitles him, in justice and equity, to claim either that we shall proceed to admit him or assign satisfactory reasons for delay or rejection, grounded on circumstances that have emerged since his application was made.

“3d, That the proceedings of the United Secession presbytery in Mr Spence's case are confessedly not grounded on any circumstances not known to this court at the meeting

when the resolution of admitting Mr Spence was come to, nor do they affect his personal character, or doctrinal soundness.

"4th, That this presbytery accordingly, without pretending to justify every step in the manner of Mr Spence's procedure, and disclaiming any feeling of disrespect for the authority and discipline of the United Secession Church, yet, judging of the matter with a view to the regulation of its own conduct, sees no ground for further delay in admitting him; and as he has now left the communion of the Secession Church, and has, by the presbytery of that church, been loosed from his charge, and declared to be no longer a minister or member of their communion,—and farther, has expressed his regret for any alleged neglect of ecclesiastical order, or of courtesy towards the body from which he has seceded,—this presbytery do now receive and admit him to be a minister of the Free Church of Scotland, eligible to any vacant charge within the same, and recommend him for employment in the office of the ministry by the presbyteries and kirk sessions thereof."

Having now laid before our readers an abstract of the proceedings in this case, we consider it proper to make some observations on it. In itself the case is not of any very great importance, but it has been the occasion of a kind of collision between the two presbyteries,—the one disregarding the judicial proceedings of the other, and treating its suspension as "amounting to nothing," and it has thus acquired an interest which it would not otherwise possess, and suggests matter for reflection as to the principles which ought to regulate two independent presbyterian churches, who regard each other as sister churches, and mutually profess a desire for friendly co-operation, in reference to the discipline of their members, and their passage from the one communion to the other.

In regard to Mr Spence personally, we believe he complains of the severity of his late presbytery's treatment of him, and would represent himself as undergoing a species of persecution, merely because he has left the one church and applied for admission into the other. It is not, we believe, necessary for us to attempt any vindication of the presbytery's proceedings. Mr Spence's conduct has been very offensive. Without a whisper of his intentions to any of his brethren, and in contempt of all order, he demitted his charge to *his congregation*, and summarily took his leave of them, intimating that he meant to apply for admission into the Free Church. Without any communication to the presbytery, to which he had vowed subjection, and while yet retaining the status of a minister of the Secession, he applied for admission into another communion, and only came to his own presbytery when the body to which he had applied pointed out this as a necessary formality; and when taken to task for his conduct in the whole matter, he refused to make any acknowledgments, and disowned their authority.

But this is not all. The breach of order is the smallest part of the blame which attaches to him. He is chargeable with having grossly calumniated the ministers and church courts of the Secession, alleging the prevalence of error amongst them as the ground of his leaving,—that "he has no hope of seeing a majority in favour of sound Calvinistic doctrine,"—charging them with allowing "the departure of some, without censure, from the form of sound words once most surely believed among us," and with not "dealing impartially and faithfully with men who favour erroneous sentiments." And when, and to whom did he make such statements and charges? Not until he had made up his mind to leave the body, and from his pulpit to the congregation over whom he

was ordained, and in his application to the church he was desirous to join! Now, had Mr Spence endeavoured previously to rouse the Secession to a sense of her degeneracy, by libelling the alleged heretics before the proper judicatories;—had he been found contending for the “form of sound words once most believed,” and protesting against the tolerance of error, and the partial and unfaithful dealing of which he complains; and having failed in all constitutional attempts to reform these alleged abuses, had he then testified against them, and left the church for conscience sake, we would have been the last to pronounce him censurable, however much we might differ from him as to the foundation for his complaints. But when, during the whole time the controversy, to which we presume he refers, has continued, neither publicly nor privately was his voice ever heard in defence of what he supposed to be truth, or in opposition to what he deemed to be error; when no record is to be found of any dissent, overture, or remonstrance made by him against any sentence, or proceeding, or failure in duty of either presbytery, or Synod,—it is not to be wondered at if his denunciations, made *now*, in the act of leaving the Secession, should be regarded as gratuitous and evil-minded aspersion.

There are other parts of Mr Spence's conduct on which we might animadvert, such as his sudden change of opinion in reference to the voluntary principle, his conduct in regard to the letter from the Board for aiding weak congregations, and others, but we forbear.

As to the Free Church presbytery we are sorry to say that, in their proceedings in the matter, we see several things of which we must disapprove; and while we would exonerate them from intentional disrespect and discourtesy towards our presbytery, they have unfortunately so managed matters as to lead to the supposition that they hold the authority and discipline of our church very cheap.

The first and most important error (from its being the cause of others), which, in our apprehension, they committed, was in entertaining Mr Spence's application at all, until he had regularly demitted his charge to the Secession presbytery, and obtained from it a presbyterial certificate. The first thing they should have said to Mr Spence was, we cannot take up your petition so long as you continue to hold your present charge, and remain a minister of the Secession; go to your presbytery; resign to it your charge; obtain from it a regular dismissal, and then come to us if so disposed. From the want of this preliminary, which we understood the Free Church had prescribed in the case of applications from ministers of sister churches, and which we think good feeling towards them requires, we can trace all the difficulties in which they subsequently felt themselves placed, in being shut up either to disregard the discipline of the Secession, or to do what appeared to them would be injustice towards Mr Spence.

We would not say that, in every case, the want of a presbyterial certificate should prevent the reception of an application. If a petitioner for admission is able to state that he has tendered his demission, and applied for a certificate,—in short, that he has done all that he could, and that, for some frivolous reason, it may be, the certificate has been refused, we think a presbytery is entitled to take up the case notwithstanding, and to proceed in it as they see proper, taking care always

before deciding, to obtain satisfactory evidence that the facts truly stand as represented to them, and that a certificate is nimiously withheld. But to deal judicially with a minister holding office in another church, for his admission among them, while he has never communicated his intentions to his own presbytery, and they know not in what position he may stand, is, we think, inconsistent with the duty and respect which one church owes to another. It is true, the Free Church presbytery, at its first meeting, referred Mr Spence to his presbytery; but, previously to doing this, they had travelled in his application as far as they could go, by examining him in court, and before a committee, as to his course of study, and other qualifications; and they only required him to lay his demission before the Secession presbytery, as a mere matter of form, proper to be attended to before the final act for his admission among them was passed.

In the next place, we find it difficult to divest the resolution of the 19th June of the appearance of discourtesy. When informed by Mr Spence that the Secession presbytery had refused him his certificate, and had, on the contrary, suspended him, they very properly appointed a committee to meet with the presbytery and obtain explanations; but in doing so, and while professing to respect the authority and discipline of the Secession, they very inconsistently, we think, introduced a finding, and came to a resolution, which took away all the credit from these professions. They found that "it would be quite warrantable to proceed forthwith to the admission;" and in effect formally resolved that they would admit, by fixing the next ordinary meeting for the purpose; thus saying, almost in so many words, that whatever explanations they might receive, they would disregard the suspension. Instead of this, their finding ought to have been that they could not, without disrespect to the authority and discipline of the Secession, proceed to admit Mr Spence, and that further consideration of his application must be delayed till they communicated with the presbytery.

Then, again, the proceedings of the committee were not at all such as we would have expected. It was not surely obtaining explanations to come to the presbytery, make a statement, and then run away. Instead of inviting explanations with a view to remove difficulties, such conduct seemed to say that no explanations were wanted, that the Free Church had resolved to receive Mr Spence, that no circumstances would change this resolution, and that all they had to say was, they meant no disrespect.

Lastly, In the resolutions passed when Mr Spence was finally received, the Free Church Presbytery, in the language of the mover, professed to act "independently, on their own views and feelings, without being influenced by any decision of the Secession Presbytery," yet they pronounced a judgment on these proceedings, finding that they did not affect Mr Spence's personal character or doctrinal soundness; and gave, as one of the elements in their reception of him, that he had sufficiently apologized to the presbytery for his disorderly conduct, without any evidence before them but his own statement, that he had apologized at all.

In the whole proceedings, while there has been no want of *professions* of respect for the authority and discipline of the Secession, and of a

desire to cultivate a good understanding,—there has, we think, been a great want of corresponding conduct. Had there been the slightest reason to suppose that the Secession Presbytery wished needlessly to throw obstacles in the way of Mr Spence's reception into the Free Church, and had subjected him to discipline merely because he had applied to that body, they would have acted rightly in disregarding the sentence; but when the presbytery was vindicating its own character, and the character of the church at large, against his reckless and calumnious charges, and reproving conduct of a very irregular description, we think we were entitled to expect that different conduct from that of hastily welcoming a fugitive from the discipline of his church.

In connexion with the above we have learned that, in consequence of the proceedings, and the feelings they have pretty generally produced, the Synod's committee, appointed for the purpose of conference with the Free Church in regard to planting of churches, &c., have held meetings with a committee of the Free Church, and that the following resolutions have been agreed to, with the view of preventing the recurrence of such awkward collisions in time to come:—

Resolutions agreed upon at a Conference between a committee of the United Secession Synod, and a committee of the Free Church, appointed by their respective churches for mutual co-operation, held at Edinburgh, the 19th and 22d July 1844, in consequence of the apparent collision between the Presbyteries in Dundee of the Free Church and Secession Church, in reference to the case of the Rev. Samuel Spence.

I. That it would be inexpedient for this meeting to pronounce any opinion in reference to the proceedings of either presbytery in the case in question, farther than to express their regret that matters should have been so conducted as to produce unpleasant feelings on either side.

II. That while it is neither the desire nor the interest of either church to encourage the passing of individuals from the one body to the other, but rather the reverse, it is equally their desire that no obstructions should be placed in the way of such parties as may feel themselves called by conscientious motives to do so.

III. That it is extremely desirable that some general regulations were made in reference to the admission of both ministers and members of the one body into the other; and the ministers and elders present agree to suggest, as fitted to prevent the appearance of collision, the adoption of rules to the following effect:—

1. That applications by ministers or members of one church for admission into the other should not be received, unless accompanied by a certificate from the presbytery or session with which the applicant is or was connected, disjoining him therefrom; except in the case provided for in the following rule.

2. That in case such certificate, when applied for, shall be refused, while the mere fact of refusal shall not be held sufficient to bar the presbytery or session to which the application is made from taking up the same, they should, *ante omnia*, and before giving any deliverance thereon, apply, by conference if practicable, or at least by correspondence, to the presbytery or session so refusing, for an explanation of the circumstances under which the refusal had taken place.

3. That having obtained such explanation, it shall then be competent to the presbytery or session, after due deliberation, to decide in the application as they shall see right.

4. That while the preceding regulation is necessary, in consequence of the separate and independent jurisdiction of the two churches, it is of the utmost importance that a spirit of kindness and brotherly confidence should be cherished, and that, in all ordinary cases, the presbyteries or sessions of the one church should so act towards those of the other, as they would have done towards courts in their own connexion.

(Signed)

HENRY GREY, *Chairman.*

JOHN BROWN, *Chairman.*

J. A. PEDDIE, *Clerk.*

RELIGIOUS INTELLIGENCE.—FOREIGN.

SURVEY OF MISSIONS.—India.—This vast continent is computed to have a population of from 120 to 127 millions ; of whom eighty-four millions are British subjects, and the remainder are allied or tributary states. Missionaries have entire protection, and the most unrestricted freedom in their endeavours to diffuse the knowledge of Christianity within the whole of the British territory, and also in some of the protected states. Yet the difficulties they have to encounter are both numerous and trying. The *climate* is not favourable to the health of Europeans ; and although some missionaries have, amid the most abundant labours in it, retained both health and vigour to a very advanced life, yet to a large extent the missionaries who have been sent to it have been compelled, after their work was only commenced, or very shortly advanced, to seek the restoration of their faded health and impaired constitutions in some more salubrious climate ; and very many of them have sunk into an early but honourable grave. The diversity of *languages* spoken throughout the different provinces of India, is another formidable difficulty which the missionary has to encounter. No fewer than about thirty different languages are enumerated as being vernacular among the various tribes of its vast population. The nature of the prevalent *religions*, however, is the greatest hindrance to the spread of Christianity among them. The Mohammedan faith, established widely in the country by conquest at a very early period, still retains considerable sway ; and with its characteristic bigotry, it offers there, as in other countries, a proud and obstinate resistance to all the arguments and expostulations of the missionary. The Hindu religion, which obtains by far most extensively, is not less obstinate in its hold of the mind. It has interwoven itself with the whole framework of society ; distributing the population into different castes, or orders, which they regard, not as different classes of the same human family, but as different species of human beings, having a distinct origin, and a correspondent distinction of privileges, civil and religious. Originally there were only four castes ; now by subdivision they amount to about 100. And although the humbler castes have nothing to lose by embracing Christianity, and have, therefore, been most accessible to missionary influence ; yet as the higher castes are served and honoured, and in some instances even worshipped by the lower, all the influence of the former is employed in holding fast the latter under their melancholy delusions ; while the higher castes themselves have all the pride of their present existence, as well as their hopes of the imaginary immortality for which they look, bound up in a rigid adherence to their own creed ; so that the defection of a Brahman from his native religion is regarded by the whole circle of his connexions as a family calamity, in comparison of which the death of the convert would have been no affliction.

As ignorance is “ the mother of all false devotion,” and the degraded condition of the female part especially of the Hindu population is greatly caused by the state of ignorance in which they are held, the spread of moral and Christian EDUCATION occupies a very large place in the attention of all missionaries, and as largely promoted by societies instituted for this express object. The “ Eastern Female Education Society ” has at seven different stations schools in active operation under female teachers, and with growing success. One of their correspondents writes, “ Our village day-schools number twenty-eight, containing about 700 scholars.” Another society in Calcutta for native female education has five schools, containing in the aggregate 350 pupils. Some specimens may be given of the amount of attention bestowed by missionaries upon the education of youth.

In connexion with the Calcutta Mission of the Baptist Missionary Society there are fifteen schools, which contain, according to the latest accounts, about 1050 scholars. The Church of England Missionary Society reports for all its Indian Missions 235 schools, 9234 scholars, of whom only 1422 are females. The German Missionary Society, with eight stations or out-stations, has 1172 day scholars.

The following summary will give some outline of the number of missionary societies engaged in this vast field, and of the extent to which it is occupied by them. The numbers as to stations (S.) and missionaries (M.) will be found nearly accurate: only there are, in addition, in several instances, various out-stations, regularly visited by the missionaries, or served by their assistants; there are also, beside the missionaries mentioned, some who are designated assistant missionaries, and a considerable number of native preachers. The Church of England Missionary Society has 38 S., 47 M. The Gospel Propagation Society, 26 S., 34 M. The London Missionary Society, 20 S., 46 M. The Baptist Missionary Society, 20 S., 28 M. The Wesleyan Missionary Society, 8 S., 10 M. The General Baptist Missionary Society 7 S., 4 M. The Welsh Foreign Mission, 1 S., 1 M. The Irish Presbyterian Mission, 1 S., 1 M. The German Missionary Society, 6 S., 20 M. The American Board 13 S., 16 M. The American Presbyterian Mission, 5 S., 17 M. The American Baptist Mission, 1 S., 2 M. In consequence of all the missionaries formerly connected with the Church of Scotland having joined the Free Church of Scotland, the state of the missions which were under their superintendence cannot at present be given. The whole stations which we have just reported as occupied in India, by these various British, German, and American Missionary Societies, amount to 146, and the number of their missionaries to 225. How small this number of labourers for so immense a population! The statements given by these societies in relation to encouragement and appearances of success, in the labours of their missionaries, are of course chequered; hopeful appearances followed by discouragement; and discouragements in one case relieved by cheering prospects in another. The district of Tinnevely in Southern India, has long been a very promising field of labour with the missionaries of the Church of England Missionary Society, which began first to yield its fruits under the labours of the late excellent Mr Rhenius and his coadjutors, and has still continued to exhibit somewhat of the same encouraging symptoms. During last year, the number of villages from which applications for christian instruction have been made, is 315; the number of baptisms, 1221; the communicants have also been increased above 200 in number. In this district of Krishnaghur, north of Calcutta, a remarkable awakening took place four years ago, under the same society, "which has not been extended during last year," they remark, "according to the sanguine expectations which some may have formed; and many inquirers have since drawn back. The entire number baptized there may be computed at least at 3000; of which number 660 have been added during the last year." In India the ministrations of the missionaries of various societies have been much blessed to the British residents and soldiers; who, in that land of heathenism, were made to appreciate privileges which they little valued, in the great abundance of them, in their native country. The London Missionary Society reports, in reference to their missionary in Chinsurah, twenty-two miles north of Calcutta—"Our brother has been cheered, in the absence of apparent success, among the native community, by marked and repeated instances of conversion among the European soldiers. From several of them, and especially from some who fell during the late dreadful campaign in Afghanistan, he has received the most gratifying letters, indicative of his usefulness under the blessing of Christ, and of the progress these converts had made, in divine knowledge, faith, and zeal." A very special object of attention on the part of

all these missionary societies, is to raise up a native agency, imbued with the knowledge and the spirit of the gospel, who will be better fitted both for appealing to the understanding and the hearts of their countrymen in their vernacular tongue, and also for enduring the fatigues and privations of the missionary in a climate so hazardous to foreigners.

RELIGIOUS INTELLIGENCE.—DOMESTIC.

UNITED SECESSION CHURCH.

OBITUARY.

Seldom, we believe, has an event of the kind produced a deeper impression on the churches of our body, than the unexpected death of our beloved and honoured brother, the Rev. Dr BALMER, which took place at his house, Golden Square, Berwick, on Monday, the 1st ult. The state of Dr Balmer's health, though somewhat impaired after the late meeting of Synod, was not such as to cause any alarm till a few days before his departure. Disease of a violent character on a sudden manifested itself, and carried him off after a few days of severe suffering. Prepared for the change, death to him was no surprise. His deportment during his illness was such as to afford a high and noble testimony to the value of the gospel as a source of peace and hope. Amidst agonising pains his mind remained not only calm but cheerful. The directions he gave on various matters showed the full possession of his faculties, which he retained to the last; and the serenity and pleasantness with which he anticipated dissolution, rendered the scene of his death-bed both triumphant and happy. In Dr Balmer's character high intelligence and enlightened piety were combined in a degree rarely exemplified even among the wise and good. Hence the tranquillity of his death, and the value of his pious example. We forbear attempting either a memoir or a sketch of Dr Balmer. This duty is already in the hands of one, of all others the best qualified to appreciate his varied excellencies. It is, we are happy to understand, the intention of Dr Brown to give to the public the discourses which he preached on occasion of the death of Dr Balmer, containing an account of his life, and a delineation of his character,—a duty which must have been in no common degree trying, and yet gratifying, to the feelings of one, between whom and Dr Balmer there subsisted for upwards of thirty years all the cordiality and warmth of the most confiding christian friendship. If the publication appear in time, we purpose to favour our readers with the memoir in our September number.

Died at Glasgow on the 26th April, of consumption, aged twenty-nine years, GEORGE MARTIN, A.M., sometime a divinity student of the United Secession Church. Born at Lanark, but latterly resident at Glasgow, he entered that university at the age of sixteen; and there prosecuted his studies with an assiduity which gradually wasted, and at length totally undermined, a constitution naturally strong. The exercises of the logic class first impaired his voice, exhausting him so much that he withdrew from college for two years. When he did return, an impatience of imperfection in his acquirements, highly respectable as they were, and an ardent thirst for general knowledge, induced him to attend extra classes, in consequence of which, and of his arduous preparations in prospect of a degree, his health entirely failed, session 1840-1. Henceforward, rest and recovery on the one hand, study and relapse on the other, came almost as regularly as summer and winter. In December 1842, he caught a fever from which he never perfectly recovered, its dregs becoming the consumption of

which he died. As usual, in this disease, he dreamt of recovery, even when his end was very near, and at last he quietly slept away, to awake, we trust, with a calm and sweet surprise, in that new earth, under that new heaven, wherein dwelleth righteousness. The deceased will live in the affectionate remembrance of all who were acquainted with his retiring merits. A sound judgment characterised him; this was clear and decided, and his compositions were always perspicuous and instructive. He was freer from prejudice than most men, in respect to both persons and opinions; being filled with that charity which "thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." His whole air was cheerful, and all his friendships true. Fellow students remain whom he attended in sickness and comforted in dejection, in whose memory his image yet uprises like that of a ministering angel. His piety was moulded by the above qualities, being decided, simple, intelligent, practical, altogether lovely. There is a voice from his tomb, "Be ye followers of me, even as I also am of Christ."

ORDINATION.

On Wednesday, the 11th July, the United Associate Presbytery of Elgin met, for the first time, at Tain, Ross-shire, for the purpose of ordaining the Rev. Robert Ferrier to the pastoral charge of the Secession congregation there. There were present the Rev. Mr Munro, Chapelhill, Nigg; Messrs Scott and Munro, of Inverness; and Messrs Pringle and Lind, of Elgin. There were also present, as corresponding members, the Rev. Dr William Peddie of Edinburgh, and the Rev. Mr Girdwood of Penny-cuik. After prayer and praise by the Rev. Dr Peddie, the Rev. Mr Girdwood delivered an excellent and impressive sermon from Philippians iii. 8, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." Afterwards the Rev. Mr Lind, as moderator, offered up the ordination prayer. The Rev. Mr Pringle delivered an appropriate and powerful address to the pastor; and the Rev. Mr Munro, Chapelhill, in the absence of Rev. Mr Stark, Forbes, an able and suitable exhortation to the people. The chapel was well filled, and the whole proceedings of the day were of a most solemn and interesting nature, and made a deep impression on the minds of all who were present. In the evening, from forty to fifty gentlemen dined on the occasion, in the Balnagown Arms Inn. Mr Ferrier was introduced to his congregation on the Sabbath following, by Dr Peddie, who preached forenoon and evening. Mr Ferrier preached in the afternoon. On the day of the ordination, a most handsome collection was made at the church doors. Our best wishes are with the little flock in Tain, who, after a series of no ordinary difficulties and disappointments, have at length obtained the advantage of a settled ministry. They have, since their origin, adhered to one another, and to the Secession cause, with most exemplary fidelity, zeal, and harmony; and, though their "beginning has been small," we trust that their "latter end will greatly increase." Their chapel, which they were enabled to build by the liberality of the congregation of Bristo Street, Edinburgh, is free of debt. They have also been hitherto aided by an ample yearly donation from the missionary society in that congregation. It is a pleasing circumstance, that Mr Ferrier, who was brought up in the Bristo Street congregation, received from his friends there, on occasion of his leaving, a handsome copy of Scott's Commentary, in token of their esteem, and their good wishes for his comfort and success in the new sphere of his labours. The settlement is satisfactory to all concerned, and the issue, it is to be hoped, will be the gradual formation of a respectable and efficient congregation in the town of Tain.

CALLS.

On Thursday, June 27, the United Associate congregation of Broughty Ferry gave a unanimous call to Mr John Brown Johnston to be their pastor. Rev. W. Borwick of Dundee preached and presided.

On the 28th June, the United Secession congregation of Cambuslang gave an harmonious call to Mr Andrew W. Smith, preacher of the gospel, to be their pastor.

SCOTTISH ESTABLISHMENT.

PROCEEDINGS OF GENERAL ASSEMBLY.

ACCORDING to promise, we now furnish an outline of the proceedings of this public body at its last meeting; and in doing so we shall aim at conciseness, both because the subject is in itself of no great interest, and because having been obliged to postpone it till now, we fear the intelligence may be somewhat stale. The Assembly met on the 16th of May, and took possession of the splendid Hall built at the expense of the nation, for a section of religionists, who certainly do less, in proportion to their ability, for the intellectual, moral, and spiritual welfare of the community than any other denomination professing an orthodox creed in the whole kingdom; and who, from the manner in which they are supported, and the obnoxious privileges and immunities extended to them can be considered as little else than a festering sore in the body politic. The Marquis of Bute was commissioner, and enacted the usual pageant. Principal Lee, an old pupil of Dr Lawson, who had been hitherto excluded from the chair, was called to it on this occasion without opposition. Dr Simpson of Kirknewton, another old Selkirk student, officiated as principal clerk. The first day's business was wholly routine; for her Majesty's letter, and the speeches of the commissioner and moderator, deserve no higher appellation.

On Friday the 17th, after the devotional exercises, almost nothing was done beyond arranging the order of business, and agreeing that, during the sittings of Assembly, there should be prayer-meetings in St Andrew's church on the evenings of Sabbath, when the commissioner was expected to attend.

On Saturday the 18th, after disposing of some matters of lesser importance, the Assembly had their attention directed to a great deficiency of Gaelic preachers, which has long been increasing; and a committee was appointed to take the matter into consideration. A committee was also appointed to bring forward regulations for the settlement of ministers in parishes under the new law, so as to secure uniformity in the procedure of Presbyteries.

On Monday the 20th, an answer to the Queen's letter was read and approved of. The Assembly then took up the case of the presentee to the parish of Ceres in Fife, who was objected to, under Lord Aberdeen's bill, on the following grounds:—1st, That his voice is too weak for the church; 2d, That his pronunciation (the Aberdeen dialect) is offensive and partly unintelligible; and 3d, That he is far advanced in life—fifty-one years of age. On the motion of Dr Cook, the presbytery of Cupar were enjoined to proceed with the settlement. A case of disputed settlement in the parish of Killearnan was next taken up; when it was found that the presbytery had proceeded irregularly, and they were directed to commence the case anew. The appeal of the Rev. J. Livingston, presentee to Kippen was next considered, and unanimously dismissed.

On Tuesday, 21st, a letter was read from the Chaplain-General of the Forces, begging that he might be furnished with a list of chapels in England,

Ireland, and elsewhere, which had retained unbroken connexion with the Establishment. This led to some complaints of Scottish soldiers not being duly supplied with ordinances, in the course of which Mr Wordie of Cupar, formerly of Jamaica, stated that, in some of the colonies, wherever there were 100 soldiers belonging to the Church of Scotland, notice was sent to the clergyman, and he was immediately placed on the pay-list. A committee was appointed to answer the letter, and to take the whole case into consideration. The rest of the day was occupied with the well-known case of Mr Smith of Penpont, presentee to the Tolbooth parish, Edinburgh, which terminated by the Assembly agreeing to a motion of Dr Cook for the translation, in opposition to the deeds of the Presbytery of Edinburgh and the Synod of Lothian and Tweeddale. This was a grievous mortification to Dr Muir and the *church* (or semi-Puseyite) party in the kirk, who hold that the church courts ought to possess, and that Lord Aberdeen's bill secures to them, unlimited powers in such matters. It may be stated that Mr Pringle of Whytbank, a member of the government, attended as an elder, and opposed the settlement of Mr Smith, apparently anxious to produce the impression that the kirk now enjoys the blessing of non-intrusion. But Dr Cook, the old consistent Erastian moderate, triumphed by a majority of twenty.

On Wednesday, 22d May, the committee on Jewish Missions reported, and recommended that all the stations should be kept up—that an ordained minister should be located at each—that measures should be adopted for increasing the number and efficiency of missionaries—that treatises adapted to Jews, should be prepared on the leading points in the Christian system, and in particular, that the Shorter Catechism should be translated into Hebrew. It was stated also, that during last winter the students in the University of Edinburgh had held weekly meetings on the subject of missions, and that several ministers had delivered addresses to them—that the students had founded a missionary bursary of L.25 per annum—that during the last nine months, subscriptions had been received by the treasurer to the amount of L.2435, and that he has in hand L.2072. The report recommended, that while the Church continued the mission abroad, something should be done for the conversion of the Jews at home. The report was adopted, and thanks returned to the committee. The Assembly was afterwards occupied on this and the following day with several cases of disputed settlement, the objections to presentees being generally that their preaching was unedifying, and their prayers unimpressive, sometimes that their voices were weak, and in one case that he had a clubfoot. The Assembly decided that some should be admitted, and some rejected; and it has been alleged, that no consistent principle seems to have governed their procedure.

On Thursday the 23d, besides disposing of the disputed settlements referred to, the Assembly received the report of the Colonial Committee, which, upon the whole, was exceedingly gloomy, having reference chiefly to the defection which had taken place from the ranks of the kirk, and which it was apprehended would extend still farther, especially in Canada.

On Friday the 24th, the Assembly received a report on the India Mission, which admitted that all the missionaries had withdrawn to the Free Church, but stated that the property had been reserved, for though it had been claimed, the committee were not at liberty to alienate it from the Church. Hopes were expressed that well qualified missionaries would ere long be obtained. Dr Stevenson, who had been in India ten years as a missionary, and ten as a minister, said, had he remained there he would have seceded too, and had the missionaries been here they would not all have left. He stated, that though religious knowledge was considerably diffused in India, yet a spirit of infidelity was rapidly extending, and Hume's arguments were quite rife there. He hoped the mission would

be resumed, and successfully prosecuted. The Assembly next passed a series of resolutions against the abolition of the religious tests in the Universities, Mr Brewster of Paisley alone opposing. A petition was then presented from the presbytery of Aberdeen, praying for advice respecting the professors in the University there who had seceded, and a committee was appointed to take the whole case into consideration. The Assembly of last year having repealed the late act by which the pulpits of the Establishment were opened to Evangelical Dissenters, and appointed a committee to prepare an enactment on the subject, the following was brought forward, adopted as an interim act, and sent down to the presbyteries for consideration, viz. :—

“The Committee are deeply impressed with the importance and desirableness of promoting and maintaining friendly relations with those who love the Lord Jesus Christ in sincerity and truth. They feel that it is of equal importance to maintain the purity of Christian doctrine and discipline, and to guard the great principles of an Established Church. To secure these important objects, the committee would respectfully recommend that admission of those of other communities to the pulpits of the Establishment shall not be left to the discretion of individual ministers, nor granted to those of the soundness of whose faith we cannot be fully assured; but that in every case it shall be requisite that permission be asked and received from the Presbytery of the bounds, or a standing committee of their number, who shall in every case report to the presbytery; and that it shall be borne in mind by every presbytery, that such admission is to be granted only to those who, by the recognition of, and submission to, a creed or symbol of faith, give undoubted evidence that they maintain, with us, the vital doctrines of Christian faith and principles which, as an Establishment, we are bound to maintain.”

In support of this measure Dr Cook said—

“There were many excellent men, sound in doctrine, who might be permitted to be received into their pulpits, because they had given a pledge, as to their ministry, to the body to which they belonged. But then, if they did not adhere to the doctrine of an Established Church, of course it would be highly improper to allow them to declaim on that theme from their pulpits. Hence the necessity of leaving the consideration of this matter to the discretion of presbyteries, as recommended in the report.”

On Saturday the 25th, the Assembly authorised the presbytery of Edinburgh to place on the list of preachers the Rev. Andrew Johnston, formerly of the United Secession Church, who had been employed as chaplain to a mining company in Brazil, but who had sometime ago withdrawn from the Secession and joined the communion of the kirk. The Rev. James Cumming of London, was heard as a deputation from the Presbyterian Church of England, and expressed a strong desire that the Assembly should formally recognize them as distinct from the party who had withdrawn, and who “wished to maintain the dignity of an Established Church, and at the same time, the popularity of a secession which was a contradiction in terms.” He stated that the Assembly had many fast friends who could render it good service in England, and that in particular, they had “a large sympathy in the Church of England, with but one single exception, in favour of the Free Church.” The Report on Home Missions was then given in, which related to—Church Extension,—Aiding weak congregations, nine of which had received L.215,—Missionaries, on whom L.320 had been expended,—Encouragement to young men studying for the ministry, to several of whom, sums averaging L.10, had been voted. It concluded by urging on the Church the care of Home Missionary stations, and a hope was expressed that none of the chapels to which the Church is entitled would be allowed to slip out of their hands. The report on presbyterial visitations was then given in, and a list of queries proposed to be put by presbyteries to ministers respecting the state of religion, and the condition of the poor in their parishes. The Assembly then disposed of the cases of disputed settlement in Portmoak and Port-Glasgow, remitting the former to the Presbytery, to be brought before the Commission in August, and ordering the settlement in the latter to take place.

On Monday, 27th, the report on Education was given in relating to Elementary Schools for the poor,—Qualifications of teachers,—and Co-operation with Presbyteries in support of schools. The Assembly has 149 schools, attended by 7960 pupils. The income of the committee last year amounted to L.7182. The model school in Edinburgh had trained last year 100 teachers, and had 380 scholars. The committee had received L.500 from the privy council. Dr Hill gave in a report from the committee for expediting the licensing of students, which contained a variety of proposals which were not adopted. A minute directory for the settlement of ministers was then considered, and sent down to presbyteries. Several cases of no public interest were then disposed of, and after addresses from the Commissioner and the Moderator, the Assembly broke up to meet next year on the 22d of May.

MONTHLY RETROSPECT.

Parochial Schoolmasters.—A member of the government recently announced, in the House of Peers, that it is in contemplation to introduce, during next session of Parliament, a measure for augmenting the salaries of the parochial schoolmasters of Scotland. That the remuneration of teachers in this country is too small, we readily admit,—too small not for themselves alone, but for the community, which suffers grievously, in one of its highest interests, from the services of competent instructors of youth not being by any means generally commanded. The sarcastic remark of Mr Simpson, advocate, is still as just as it was when he uttered it a number of years ago,—that if every other trade fail one, he may always open a school. But we have two objections to increasing the salaries of the parochial schoolmasters. First, they are selected from one section of religionists, which, though a minority, enjoys many other obnoxious privileges and immunities; secondly, there is no security whatever for their efficiency, but on the contrary, as would seem, great facilities and temptations for a scandalous neglect of duty, it being notorious that very many parochial schools are almost entirely deserted, while adventure and subscription schools, close beside them, are well frequented, though, in some cases, taught by persons of far inferior education. We have not space at present for enlarging, nor do we need. Facts are clamant. The subject is one on which we humbly conceive, public opinion ought to be loudly expressed, and if that is not done speedily it will be too late, provided the present administration continue in power.

English Morality.—The fifth annual report of the Registrar General states, that of 248,554 registered births in England and Wales, 15,839 were illegitimate, being fully one in sixteen. All doubtful cases, too, and of course all births after marriage, were set down as legitimate; and the illegitimate were the most likely not to be registered. Scotland and Ireland are not included in the returns. It is universally admitted that the matter referred to furnishes one of the most certain tests of public morality. How must all the benevolent and pious blush and mourn for their country!

Slave Whipped to Death in America.—The *Anti-Slavery Reporter* announces that a man of the name of Lamb was lately tried at Charleston, South Carolina, for whipping a negro to death. It was proved that he had inflicted 350 well-laid-on lashes in twenty-four hours, and that the slave died soon after; but the jury found him "Not guilty!"

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MISCELLANEOUS COMMUNICATIONS.

MEMOIR OF THE REV. ROBERT BALMER, D.D.*

DOCTOR BALMER was born on the 22d day of November 1787, at Ormiston, in the parish of Eckford, Roxburghshire, of parents distinguished not by rank or wealth, but by good sense, moral worth, and unfeigned Christian godliness. His father was a member of the Associate congregation of Morebattle, connected with the General Associate or Anti-burgher Synod; and his mother of the congregation of Jedburgh, connected with the Associate or Burgher Synod. Thus was he from birth intimately related to the two religious bodies of which, in their united state, he was destined to be so distinguished an ornament and benefactor. Like many other great and good men he owed especial obligations to his mother, a woman of uncommon sagacity and piety, who lived not only to see the son of many prayers raised to honour and usefulness, but to enjoy his pastoral care during many of her declining years, and to have her death-bed softened by his filial attentions and holy ministrations.

By her he was a lineal descendant of a good man, who has found an enduring record of his worth in that most interesting book the Autobiography of the Venerable Thomas Boston. "James Biggar," says the primitive pastor of Etterick, in reference to his settlement in that parish, "an elder with his family were the family which was the most comfortable to me as a minister of the gospel. So it was all along, and so it continues to this day. May the blessing of God, 'whose I am, and whom I serve,' rest on them from generation to generation. May the glorious gospel of His Son catch them early, and maintain its ground in them to the end." Is it superstition to suppose that this "fervent prayer" of so righteous a man "availed" something towards the formation of that character, and the production of those events, in which it has found so obvious an answer? His father, who was distinguished for his intimate knowledge of the scriptures, died when he was only ten years of age. On the evening of his father's funeral day, his mother,

* Extracted from a Sermon delivered in Golden Square meeting-house, Berwick, on 14th July 1844, on occasion of the death of the Rev. Robert Balmer, D.D., by John Brown, D.D., Edinburgh.

after putting to bed her four younger unprovided for fatherless children, found relief in an irrepressible burst of sorrow. Her eldest son, but a boy, put her in mind that the God of her fathers, of whom he had often heard, would be her and their God: and thus "out of the mouth" of one little more than a babe, "God perfected strength" for the comfort of the desolate widow. In consequence of his losing his father at this early period, he attended, along with his mother, the ministrations of the venerable Alexander Shanks of Jedburgh, a man who in his appearance, as well as in both the substance and manner of his pulpit services, called up the idea of one of the Old Testament prophets; and of his colleague, the Rev. Peter Young, a most amiable man, pleasing preacher, and affectionate pastor; and some of Dr Balmer's friends, have supposed that they found in him, as a public teacher, combined many of the qualities characteristic of both his early religious instructors.

Robert, the eldest son of this worthy pair, was early distinguished for his eager thirst after knowledge, and his perseverance and success in its pursuit. His elementary instruction was received in the village of Crailing from a venerable man, then little more than a boy, who has been honoured of God to communicate the most valuable of all kinds of instruction to a number who are now in this country, or in foreign lands, serving God with divine benediction in the gospel of his Son, and who, by the remarkable arrangements of divine providence, had long for his honoured religious instructor his early pupil, who esteemed him as a Christian friend, and an efficient coadjutor in the spiritual superintendence of the flock over which the Great Shepherd had made him overseer. After having obtained, at the grammar school of Kelso, under a ripe scholar and accomplished teacher, the late Dr Dymock of Glasgow, a more complete preparatory education than at that time was common in the country parishes, or even in the minor provincial towns of Scotland, he entered the University of Edinburgh in November 1802. His course of study there was unusually extensive and protracted, embracing not only all the literary and philosophical, but a number of the medical, classes. To all these branches of education he yielded a close attention, and acquired the high esteem of the professors and his fellow-students. The philosophy of the mind, as taught by those distinguished men, Dugald Stewart and Thomas Brown, especially engaged his mind, and inquiries into the constitution of man, and the foundation of morals, continued deeply to interest him during the whole course of life. While at the university he attended the ministrations of the Rev. James Peddie, D.D., whose manly and clear expositions of Christian truth had a considerable influence in forming his theological tastes, and who, with characteristic sagacity, at an early period discovered his superior talents, and anticipated his future eminence.

In the autumn of the year 1806, after undergoing an examination by the Presbytery of Selkirk, he entered the Divinity Hall, connected with the Associate (Burgher) Synod, which had been for nearly twenty years under the care of George Lawson, D.D., a man venerated by all who knew him, not less for his naturally powerful mind and extensive professional learning, than for his Christian wisdom and worth, the guileless integrity of his heart, and the engaging simplicity of his man-

ners. Under the tuition of this great and good man he studied theology for five sessions, possessing a large measure of the esteem of his tutor, with whom, from his living during a considerable portion of the term of his study in the neighbourhood, he enjoyed a frequency and intimacy of intercourse with which comparatively few of his fellow-students could be favoured,—a privilege which he highly prized and carefully improved.

Eager to avail himself of all practicable means for obtaining theological knowledge, he entered the Divinity Hall in the University of Edinburgh, then presided over by William Ritchie, D.D., and completed there the course of study required for receiving license in the Established Church. In the course of his attendance on that class, he obtained a prize for the best essay “on the character of Moses as a legislator.” From his having studied in the Divinity Hall of the University, he naturally formed an acquaintance with young men of congenial spirits connected with the Established Church. This acquaintance in some instances was matured into friendship, and had its influence probably in unfolding that catholicity of spirit which formed one of the leading ornaments of his character.

During his academical studies he contributed to his own support by his labours in teaching both publicly and privately. His classical attainments fitted him for officiating as private tutor, in a number of most respectable families, by all of whom he continued, through life, to be regarded with high esteem. He taught a school for some time in the village of Barnyards, in the parish of Kilconquhar, Fifeshire; and at a later period of his studies he undertook the tuition of the family of the Rev. Dr Douglas of Galashiels, and a select number of pupils from the village and its neighbourhood. He secured the entire confidence of the Doctor, a man distinguished for his acute perception of human character, who showed his regard for him by offering to use his influence, which was considerable, to obtain for him a living in the Establishment, should he find himself at liberty to take license in connexion with that body.

On the close of his theological academical studies, he set himself to a thorough re-examination of the question between the Established Church and the churches of the Secession, which terminated in a firm conviction that the Fathers of the Secession had acted rightly, and that he could not conscientiously take office in the Establishment. It was not, however, without much reflection that he saw his way clear to accept license even from the body with which he was connected in church fellowship.

Having overcome these difficulties and undergone the ordinary course of trial, to the entire satisfaction of his judges, he was licensed, on the 4th of August 1812, by the Associate Presbytery of Edinburgh, to preach the gospel.

Though by no means distinguished by the graces of manner, either of elocution or of action, his discourses, full of important Christian truth, clearly and impressively unfolded, in a style which, though fully more classical and academical than was common in the pulpit, was easily understood by every attentive hearer; and delivered with an entire freedom from affectation, and with deep gravity and affectionate

earnestness, were highly estimated by the churches in general ; and in the course of a few months he received calls from the vacant congregations of Lochwinnoch in Renfrewshire, Leslie in Fifeshire, Ecclefechan in Dumfriesshire, and Berwick-on-Tweed. At a meeting of the Associate Synod in September 1813, the competition among these congregations, according to the usage then prevailing in the Secession Church, was judged in, and in entire conformity with his own convictions and feelings, the presbytery of Kelso and Coldstream was appointed to take measures for his settlement in the last of them. His ordination accordingly took place there on the 23d of March 1814.

In his ministerial life, his conduct realized, to an uncommon degree, the character of the servant who knew his Lord's will, and prepared himself to do it. He well "knew his Lord's will." He possessed a critical knowledge of the inspired books in their original languages, and his extreme familiarity with our admirable version of them, that "pure well of English undefiled," joined with his sound judgment and exquisite taste, enabled him to give a peculiar beauty and richness to his pulpit discourses, by appropriate citations and allusions. He prayerfully studied his Bible as his pastoral directory,—and, "knowing his Lord's will," he "prepared himself."

His public duties were the result of much private preparation. Not only were all his discourses the fruit of much study, but his whole course of reading had a reference to his ministerial duties. His devotional services, though not precomposed forms, were evidently no extempore effusions ; and the part he acted in every thing connected with the discipline of the church, was the result of careful reflection as to the best manner of applying the law of Christ in the particular case.

And while thus knowing his Lord's will, and preparing himself, he "did that will." He was a faithful and wise pastor. While "with all authority" he declared the doctrines and law of his Master, he never attempted to "lord it" over the faith and conscience of his people. He held the privilege of freedom from human authority in too high value, either to admit encroachment on it, in himself, or to attempt encroachment on it, in others. He did not beat his fellow-servants entrusted to his care—"he was gentle among them, even as a nurse cherisheth her children." He "gave those entrusted to his care their meat in due season." His discourses were peculiarly fitted for the edification of a Christian church. Their substance was important Christian truth, made to stand out, as it were, by happily conceived images, and saturated with appropriate christianly devout affection. They were full of "the marrow of the gospel." They were "the finest of the wheat." He never introduced matters of doubtful disputation into the pulpit—and he never trifled with the awful themes which he habitually handled there. He had favourite topics, but they belonged to the highest order of Christian doctrines,—the holy benignity of the Father—the atonement of the Son—the grace of the Spirit—the wonders of the resurrection—the glories of eternity ; and his attention to these did not lead him to hold back any thing that was profitable. His object was to declare, so far as he had apprehended it, "the whole counsel of God." His talents and his temper fitted him rather to be a Barnabas than a Boanerges ; but while he usually spoke "in the still small voice" of affectionate

invitation, instruction, and consolation, he could make the thunder of "the terrors of the Lord" be heard in a way fitted to carry alarm into the most thoughtless mind.

Of his discourses it could not be said that the workmanship exceeded the material; but it might be justly said that the one well became the other. The jewels were suitably, that is, richly and ornately set. To use the inspired figure, "they were apples of gold in pictures of silver."

In the more private duties of his office, he was not less diligent and conscientious than in his public ones. The regularity with which they were all discharged was indeed remarkable. Every thing was done at the proper time, and the whole of his ministry bore the character of expectation and preparation. Every thing said that he was expecting his Lord, and did not know how soon, how suddenly he might come. His Master smiled on his labours, and he had the satisfaction, amid such trials as all Christian ministers must experience, to see his congregation flourishing in numbers, intelligence, and active usefulness, during the whole term of his ministry.

His personal comfort and his public usefulness were materially advanced by his entering, in 1826, into the nearest of human relations, with her who survives to lament his loss, who was in truth "a helpmeet for him," not merely relieving his mind from secular cares, but giving him assistance in his studies,—which a weakness in his sight, induced probably by an excessive and incautious use of his eyes, rendered necessary—by devoting much time to reading to him. Rich in the sympathy of friends, and in the recollection of the excellencies and honours of him, whose labours she lightened, and whose life she made happy, may that esteemed individual be sustained under her heavy load of sorrow, by "the comforts of God," which are "not small," and by the anticipation of the destruction of the "last enemy."

While attentive to the discharge of his pastoral duties, he did not forget the connexion he held with the churches with which he was united in the bonds of ecclesiastical union, nor with the great Christian body generally. He was conscientious in his attendance on church courts, and though never obtrusive nor overbearing, willingly bore his part in public business. His judgment was highly valued by his brethren, and his wise counsels contributed in no slight degree, to the order and peace of the churches. He took a very deep interest in the movement in the two sections of the Secession Church towards union, and had the honour of presiding in the Associate Synod at that memorable meeting when that body and the General Associate Synod terminated their separate beings, and merged in the United Associate Synod. Of all the great institutions of a Christian and philanthropic character, such as Bible, Missionary, Anti-slavery societies, he was an enlightened and active supporter, and in all the questions bearing on the cause of Christian truth and liberty, he took a lively interest. In the controversy between the Edinburgh Bible Society and the British and Foreign Bible Society, which convulsed the churches of Scotland, while most decidedly opposed to the circulation of the Apocrypha, he cordially supported the British and Foreign Bible Society, after it had entirely abandoned a practice which, though easy to account for, it is impos-

sible, on sound principles, to defend, and had given satisfactory pledges that it should never be resumed.

The question in reference to the union between the church and state, commonly called the Voluntary controversy, involving in it, in his apprehension, some of the most vital principles of Christian truth, and some of the highest interests, both of the church and the world, engaged much of his attention; and though, with the exception of some articles from the periodical press, he did not present his views on that subject to the public generally, he did much to forward what he considered the cause of truth and justice, while he maintained a spirit of the most catholic Christian charity towards his brethren, whose conscientious views differing from his, kept them in connexion with, and engaged them in defence of, institutions which he regarded as based on false principles, and leading to injurious results.

In the calm regular performance of his various duties, he was steadily rising higher and higher in the estimation of all who knew him, and especially of his ecclesiastical brethren, when, in the year 1834, an opportunity occurred for manifesting the opinion they entertained of his talents, acquirements, and character. On the death of the Rev. Dr Dick, Professor of Theology, who for thirteen years had, with equal honour to himself and advantage to the church, presided over that department of preparatory study for the ministry, the Synod, instead of immediately choosing a successor, appointed a large committee to inquire whether the plan of theological instruction might not with advantage be extended. In compliance with the recommendation of this committee, instead of one professor of theology, it was resolved that there should be three—one of systematical, one of pastoral, and one of exegetical, theology. To the first,—perhaps, in some points of view, the most important of these chairs,—Mr Balmer, after being brought into competition with men distinguished for their endowments and acquirements, was raised by the votes of a synod of Christian ministers and elders, who, for intelligence and Christian principle, will bear a comparison with any existing ecclesiastical body.*

With most unfeigned modesty, he declined the honourable situation offered to him, but was afterwards, not without considerable difficulty, brought to acquiesce in the expressed will of the brethren. Of the manner in which he conducted the important business entrusted to him, a somewhat particular account will be found in the supplement to Dr M'Kerrow's *History of the Secession*. It is enough to say here, that while, by means of the valuable lectures of his predecessor, as a text book, he carried his students through the whole field of systematic divinity, he presented them, in a set of lectures of his own, with a lucid view of the great connecting principles of the Christian theology, placing every part of the Christian doctrine and law in its relation to the character and government of God, and the constitution of man. If, as it is hoped, many of these lectures be found in such a state as to admit of publication, they will form a most valuable legacy to the Christian

* "The Rev. Alexander Duncan of Mid-Calder was elected Professor of Systematic Theology, and the Rev. Robert Balmer of Berwick was appointed to fill the chair of Pastoral Theology. But, by a subsequent arrangement, sanctioned by the Synod, Messrs Duncan and Balmer exchanged professorships."—*Dr M'Kerrow's History*.

world. In conversational lectures, or the Socratic mode of communicating truth, he especially excelled. He lived in terms of the most confidential friendship with his colleagues, and secured in a very high degree the respectful and affectionate regards of his pupils. Never was a theological tutor more like a father in the midst of his children, than Dr Balmer in the midst of his students. With his class-room, many of the most precious recollections of the younger ministers of the United Secession Church are associated.

In the spring of the year 1840, the University of St Andrews conferred on him the honorary degree of D.D.—and it was universally felt that seldom have academical honours been more worthily bestowed. In the year 1843, he attended and took part in the proceedings of the large meeting held in commemoration of the Westminster Assembly, on its Bicentenary. The speech, in a great measure an extempore one, delivered by him on that occasion, on the principle of Christian union, excited great attention, and drew forth plaudits from the audience, and most hearty eulogies from Dr Chalmers, the distinguished chairman of the meeting.

Dr Balmer's public course was for a long period rather remarkably free from great trials. Towards the close he was subjected to a very severe one, and he bore it nobly. For some time past, the question respecting what has been termed the extent of the atonement, or of the death of Christ, has been exciting peculiar interest in various departments of the Christian church, both in Great Britain and in America. Particular circumstances, on which it would be improper to enter here, had brought the matter generally and strongly before the minds of the United Secession Church. Among the members of that body, there always has prevailed, there does now prevail, a substantial union of judgment on this important question, along with what, on such a question, might be anticipated slight modifications of opinion and expression; all holding the principles—that from sovereign love God has from eternity chosen a portion of lost mankind—a certain number of individuals to ultimate salvation, that the blessings of salvation are procured by the atonement of Christ, and that these blessings are in the gospel freely offered to all men without exception; but not entirely agreeing in their views of the manner in which these equally undoubted truths are to be harmonized, or in the mode of expressing their views on this subject.

In the course of the discussions, some very crude speculations—clothed in a phrasology which certainly did not “become sound doctrine,” had been given forth by individuals no longer connected with the United Secession Church, and a feverish alarm seemed to prevail in some quarters, as if the orthodoxy of the body was in danger. With these “vain imaginations” and “paradoxical expressions,” Dr Balmer had no sympathy. The first were condemned by his judgment, the second were offensive to his taste; but he was unwilling to impute error when it was not distinctly acknowledged or clearly proved, and he could not “make a man an offender for a word.” Surmises, and even charges, grounded chiefly on some expressions in a recommendatory preface, which Dr Balmer had prefixed to a republication of a portion of a theological work of the seventeenth century, warmly eulogised by

Dr Owen on its first appearance, were brought forward against him as entertaining views inconsistent with those embodied in the subordinate standards, and generally maintained in the Secession Church; and as his senior colleague had identified himself with him by declaring entire satisfaction with his views, he of course was also the object of similar suspicion to some of his brethren. It was a subject of gratification to both, when an opportunity was afforded—by an overture from one of the presbyteries, which the Synod adopted—of stating fully before their assembled brethren, their views on those doctrinal points, on which doubts of their orthodoxy had by some individuals been entertained.

Dr Balmer, who was the chief object of suspicion, delivered himself at the meeting of Synod in October 1843, at very considerable length, on the topics in question. The speech, remarkable for its lucid statement, and most Christian spirit, made a very deep and favourable impression on the mind of the court—and at the request of many of its members, was subsequently given to the world. The result was a finding, “that on explanation, supposed diversities of sentiment in a great measure disappeared, and that scriptural harmony prevailed among the brethren; that in particular, on the two aspects of the atonement, there was entire harmony; namely, that in making the atonement the Saviour had especial covenant relations to the elect, had a special love to them, and infallibly secured their everlasting salvation; and that his obedience unto the death, afforded such a satisfaction to the justice of God, as that on the ground of it, in consistency with his character and law, the door of mercy is opened to all men, and a free and full salvation is presented for their acceptance.”

With this declaration, Dr Balmer was cordially satisfied, and returned to his pastoral labours in the hope that peace and mutual confidence were secured for the church, and that free from harassing anxieties, he might “give himself wholly to those things” by which the edification of his people, the improvement of his pupils, and the general interests of Christianity, might be advanced.

But “the clouds returned after the rain.” In consequence of a representation of dissatisfaction, at the findings of the Synod, by an aged member not present at its meeting, sent up by the presbytery to which he belonged, and of a publication containing insinuations of heresy and dishonesty against the senior professors, some of our elders, younger ministers, and missionaries, to which it was thought needful to call the attention of the Synod, the whole matter was thrown open at the meeting of Synod in May 1844, and full opportunity afforded for Dr Balmer to manifest the self-command, the readiness to give an answer to every one who asked him “a reason of his faith,” the meek and forgiving disposition, by which he was so strikingly characterized. “His dove-like spirit and tranquil demeanour,” to use the words of a spectator, “in circumstances fitted to agitate the mind and ruffle the temper, drew forth the admiration and love of every unprejudiced, and I doubt not of many a prejudiced, mind.”

The result of all these discussions was “that the Synod saw no reason to disturb the decision complained of,” and the author of the publication referred to, declared that he “did not mean to insinuate that the two senior professors, or any of the other persons referred

to in the concluding pages of his book, taught what they did not believe to be true, or that they taught what they did not believe to be in consistency with the Standards of the Church," and "spontaneously intimated his purpose to suppress the Appendix altogether." It was with no ordinary satisfaction that Dr Balmer returned from this meeting of Synod, "glad in heart" that the clouds were apparently now clearing away, and hoping that the United Secession Church would become a more peaceful and compact body than ever, and drawn more closely to the Great Leader, would be more firmly knit to one another in the bonds of love and christian devotedness.

With the exception of what appeared to be only a common cold, he arrived at home in good health and spirits, and set about his usual labours. "He must be about his" Master's "business." Besides his ordinary preparations for the pulpit, he had composed with great care about the half of the inaugural discourse which it had been announced he should deliver at the approaching opening of the theological seminary for the session. The last sermon which he preached in his own pulpit was from Heb. ii. 18, "For in that he himself hath suffered being tempted, he is able also to succour them that are tempted." This was on the 9th of June. On the 16th, which was the last day he was in the pulpit, he officiated in the forenoon in his own place of worship. It was remarked by more than one that the morning prayer was singularly elevated and impressive. He lectured in ordinary course from Rom. xv., and he closed his ministry among his people by illustrating the Apostle's prayer, "Now the God of all hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." On the afternoon he exchanged pulpits with a respected brother of the Relief Church, the Rev. Mr M'Coll, to show his cordial approbation of the proposed union of the Relief and United Secession Churches, and preached from Heb. vi. 11, "The full assurance of hope."

The indisposition still, however, hung about him, though not materially interrupting either his public labours or private studies, and rather wearing the appearance of leaving him, till Thursday, June 20th, when he returned from pastoral visitation cold and shivering. In his own estimation it was merely his complaint assuming more distinctly the form of influenza. On Friday he was able, with an effort, to correct the last proof sheet of his essay "On the Scriptural Basis of Union among Christians," which is just about to leave the press, in company with a set of Essays by men of kindred minds, of various religious denominations. It was the last of his mental efforts,—a most suitable and characteristic close. It was not till the morning of the following Lord's day, that he reluctantly relinquished the intention of performing his ordinary public duties on that day. He rose that morning early, as usual, but having given up all idea of preaching, returned about ten o'clock to that bed from which he never again rose.

[During his illness, though his sufferings were very severe, Dr Balmer was able to converse with friends who were admitted to him. To a brother in the ministry he expressed his satisfaction with the part he had taken in the late doctrinal discussions; to another friend he spoke of the pleasure he had had in his labours, while with the humility of his character he acknowledged many errors and much imperfection; and

sent counsels to various friends expressive of his deep interest in their eternal welfare.]

During the night of Friday the 28th, his extreme pain showed itself by frequent distortions of the countenance, and Mrs Balmer was induced to ask if all was peace and comfort within. He replied, with great animation, "Cheerful, cheerful. Don't think I suffer so much. Many have suffered more who have deserved it less."

On the morning of Saturday the 29th, he expressed a desire to see the two daughters of very intimate friends belonging to the congregation, and on their coming to his bed-side, he looked at them with a most benignant smile, and said, "I am glad to see you, my dears,—you are the children of many prayers,—of many prayers, but that will not avail you unless you pray for yourselves. Read your bible often and pray much. You see me here a poor stricken man, but I'm in perfect peace. I found that peace where alone you or any one else can find it, in my Bible, and on my knees." After directing to some particular portions of the scriptures, he lifted up his hands and blessed them, saying, "May the Lord bless you both." On their leaving his room, he sent Mrs Balmer after them, desiring them to give his love to two of their young companions, and to repeat to them and their other young friends in his class what he had said.

On Sabbath morning he desired Mrs Balmer to read him the 103d Psalm. After listening to it he said, "That's my psalm now. Bless the Lord, O my soul, and forget not all his benefits." Mrs Balmer in the afternoon said, "This has been no day of rest to you." "O but it has. No rest, indeed, for my poor body, but great rest to my mind." Towards evening he said, "If I could, I would accelerate rather than retard the issue, rather than suffer this torture;" but instantly added, "Not my will but thine be done. I may mourn, I may moan, but never murmur,—no, not for a moment." A few hours before death, when suffering a severe paroxysm of pain, he said, "This is awful. I could almost say with Job, 'O that God would let loose his hand, and cut me off;' but that would be wrong. I trust that I am resigned,—that I am not impatient."

Not many hours before his death, a friend had repeated that passage, "Fear not, for I am with thee," &c., and part of the hymn, "Jesus, lover of my soul." After listening, he said, "I am like Mrs W—— P——," (naming a young lady, the wife of a respected brother in the ministry, who had been suddenly taken away), "when dying. I like those passages of scripture best which contain short prayers,—short prayers. 'Lord, remember me when thou comest to thy kingdom.' 'God be merciful to me a sinner.' 'Lord save me.' 'Into thy hands I commend my spirit.' I like these and such as these."

Just before he expired, his eyes were resting on his beloved partner. She bid him raise them to heaven, and repeated the words, "Lord Jesus, receive my spirit." A sweet smile irradiated his pallid countenance. He looked steadily upward, and then his eyes, with a very peculiar expression, slowly reverting to the object so dear to them, gradually settled into the inexpressiveness of death; while his dearest friends could not help, amid their sorrows, giving thanks in their hearts that the agony was over, and that a peaceful dismissal had been granted by the Lord to his servant.

To the memoir by Dr Brown (which we have been able to give with very few curtailments) we have much pleasure in adding the following extracts from Dr Henderson's beautiful Address on occasion of the death of Dr Balmer,—a fitting tribute to friendship which commenced in the period of their studies, and continued unbroken till death dissolved it for a time.

You, brethren of this congregation, have then just cause for sorrow in the dispensation which has deprived you of a much loved pastor, of acknowledged eminence for talent and piety. He was indeed “a burning and a shining light,” but alas, that light has been suddenly extinguished, even at the time when it shone brightest! If I were to speak of his ministrations in the word, I would say that as often as I had the privilege of listening to his public discourses, I had occasion to admire the luminous statements he gave of divine truth, the breadth and grandeur of his views in tracing it in its various relations, the solemn and impressive manner in which he urged it on the reception of his hearers. In his singularly well balanced mind, while every faculty was powerful, no one seemed to predominate over the rest. Studious from his youth, an uncommonly retentive memory enabled him to avail himself of the stores of his varied learning, and extensive reading, for the elucidation of every subject he was called to discuss; while a cultivated and well regulated imagination was employed to illustrate the conclusions of the soundest of judgments. Above all, he made the scriptures his authority and guide, and while careful, as one skilful to apply the rules by which they are to be interpreted, to prove every thing by their declarations, his happiest figures and allusions were derived from the expressions they use, and the facts which they record. In what lucid, yet majestic, language was he wont to clothe pure and lofty thoughts! The columns which he thus reared to his Master's praise were generally of massive strength, but never destitute of fair proportion, and careful polish, and fitting ornament. When you came to be fed by his lips, he did not present you merely with flowers, while your souls desired the first ripe fruit! In leading your devotional exercises, you will not soon forget with what sublime ascriptions of praise he adored the Majesty of Heaven; with what unaffected humility he made confession before his God; with what childlike confidence he seemed to approach the mercy-seat through the one Mediator; and how copiously and fervently he could express the longings of spiritual desire after promised blessings.

His personal character gave weight and influence to his public ministrations. That character was one of such high and uniform excellence, that it would be difficult to particularize any virtue or grace for which he was more remarkable than another. I might notice, however, the lowliness of mind which, though he could not be without some knowledge of his own superiority in many respects, disposed him readily to esteem others better than himself: the utter absence of any spirit of jealousy or envy, shown in his being forward to appreciate and delight in, sometimes perhaps to overrate, whatever appeared excellent or amiable in others: his patience and candour in explaining his own views and feelings, whenever they were found liable to be mistaken: the meekness of wisdom—the calm dignity, unmingled with aught like asperity of temper,—with which he could vindicate himself, if unjustly suspected or reproached: his delight in the society of his brethren—

the unaffected ease and kindness of his intercourse with them—and the unassuming manner in which he was wont to lead their conversation to subjects of interesting inquiry ; and I might add, the largeness of his heart, testified by a liberality in giving for the relief of want, and for the support of missions, or for other objects which commended themselves to his pious and benevolent mind, great for his means, yet not left to be drawn forth by occasional impulse, but exercised on principle, conducted on system. They who knew him best will be most ready to say, that seldom indeed has one appeared among us with more of that charity which “vaunteth not itself, is not puffed up—doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil”—more fully imbued with that wisdom which is from above, “which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” In his private intercourse with you, the members of his flock, I doubt not you found him every way the Christian pastor—your comforter in affliction, your counsellor in difficulty, “warning every man and teaching every man” as one who naturally cared for your state. But I forget that it is not my part to endeavour fully to portray him. One who, if he did not know him better, is qualified to speak of him more worthily, will yet discharge this office among you.

The loss of such a man cannot but be deeply felt by those who had him for their pastor. They, too, have part in this grief who are the rising hopes of our Church—the young men who were under his training for the Christian ministry—whose confidence and affection he had gained in no small degree, and who had learned to look up to him with the veneration of children for a father. Our whole Secession Church has part in it ; we needed his help more fully to settle controversies which his wisdom and candour has already indeed done much to compose. But he has been taken from us at a time when his late appearances had raised him higher than ever in general esteem, and gained for him a more commanding influence among us. The ministers of Christ in this town and its neighbourhood,—many throughout the churches, of other denominations, will mourn with us, for they knew his catholic spirit,—how ready he was to admit to his heart all who loved the Lord Jesus in sincerity, how willing to co-operate with them in every good work. His brethren in the ministry, with whom he was associated in our ecclesiastical courts, and who enjoyed his assistance, or assisted him in turn, on sacramental occasions, have part in this bereavement, for they ever looked forward to opportunities of meeting him with delight. I may claim my own part in it. He was my companion and friend during my studies for the ministry. During almost the whole period of its continuance I have been favoured with his correspondence. Much pleasant communion with him have I had from time to time,—no shade of distrust or alienation ever came between us,—I leaned much on him for counsel,—he was one at whose feet I was willing to sit and learn. But in regard to my loss in him, I feel that I yet walk as in a dream. I begin, however, to perceive that I was but half sensible of his worth ; and am as one who, after the departure of such a visitant, comes to know “that he had entertained an angel un-awares.”

There are others, the bereaved relatives, the new made widow, more especially, whose grief must be too deep and sacred for us to dwell upon it. May He comfort them who is a friend that sticketh closer than a brother, who condescends to speak of himself as the husband of the widow ! We all need help from God under this stroke, that we may receive into our hearts the consolation with which his word furnishes us. It is part of it, "that we are not left ignorant concerning them who are asleep, that we sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." If by their fruits men are to be known, it is not presumptuous to conclude concerning him who has been taken from among us, that his spirit has gone to be with Christ, and that we may carry forth and commit to the grave the sleeping dust which now lies before us, in sure and certain hope of a blessed resurrection. The manner of his death has set the seal to all the evidence which his life afforded of his interest in the Redeemer. The summons came unexpectedly, but it did not find him unprepared. "Think not," he said, "that I have now to settle my accounts with God. No, no, that has been done long ago." Under the pressure of severe bodily anguish, "Though I moan," he said, "do not imagine that I murmur ; no, not for a moment." During those trying days, when strong pain was breaking down the earthly tabernacle, there was a recollection, a composure of mind, an affectionate reception of the cares of those around him, a willing resignation of himself into the hands of his heavenly father altogether singular. It was the perfect work of Christian patience, the triumph of Christian principle, in the conflict which has issued doubtless in his abundant entrance into the everlasting kingdom of his Lord and Saviour.

Weep not for him, "he is taken away from the evil to come." If his departure is to be followed (which may God in his mercy prevent) by any declension of religion among those for whom he watched and prayed,—if dissension should vex the church which he loved, he is spared the pain of witnessing such things. In general, he has escaped from all the burdens and afflictions which he might have had to endure had he been continued on earth. He rests from his labours. He has entered into peace. He has joined the companies of the holy and the happy. He is with Christ, where there is no veil on his glory, no restraint on the expressions of his love—the communications of his bounty to the soul.

PUSEYISM.—No. II.

EVER since Edward the Sixth's days, that is, for nearly three hundred years, the church of England has, annually, upon Ash Wednesday, acknowledged her want of a "godly discipline," and prayed for its restoration. Whether with her unscriptural polity and her state alliance she will ever obtain her prayer, we may well be permitted to doubt. But certainly there never occurred a period in her history at which a vigorous and "godly discipline" was more evidently wanting, and more

urgently needed, than now, when a strong party within her pale are straining every nerve, and with most alarming success, to revive and infuse into her some of the most deadly errors of Popery, and when the only censures, as yet directed against these men, have been so very gentle, as to seem intended to invite rather than to discourage their efforts. Puseyism is undoubtedly perilling the Protestantism of the English establishment. That "bulwark of the reformation," as she has often since Cecil and Walsingham's time been too boastingly called, is now all but re-conquered by Rome. She is poised on the edge of a precipice; and let the current of events move on in the same direction, and with the same velocity, for only a few years longer, we see not what can prevent her sinking back into papal darkness.

Of the character and tendencies of Puseyism, or, as the party are fond of designating their opinions, Catholic Christianity, we gave some general account in a former paper. The whole system rests on two grand doctrines—the authority of Tradition and the Apostolic succession. These are the main pillars of the fabric. Subvert these and you overthrow the whole. Nor do we conceive this a very Herculean labour. The few arguments formerly alleged are fatal, we apprehend, to the doctrine of tradition—the Puseyite, or, as it was shown to be, the Popish doctrine, that tradition is a rule of faith of concurrent authority with the word of God. We now proceed to deal with the twin error (Popish also in its origin) of the succession—the unbroken apostolic succession.

At the outset, it may perhaps be taken for granted, that our readers are not prepared to adopt the extraordinary assertion of the Puseyite professor of morals at Oxford, when he says, "that the highest exercise of the reason or intellect is the embracing as truth, *without evidence*, what you *do not understand*;"* otherwise, it would serve little purpose to explain the doctrine in question, or to examine the foundation on which it rests. A taste for intellectual exercise of so *very high* a kind, however, is probably not yet generally diffused. It may, therefore, be desirable to inquire, both what the apostolic succession is, and whether it be supported by any reasonable proof. The Puseyites, indeed, generally sympathize in Professor Sewell's opinion, and deprecate what they call "arguing on an abstract logical platform;"† which we take to mean any discussion in which the appeal is to men's judgment and common sense; but we really cannot afford to part with the ancient and ordinary weapons of fair controversy, and must therefore just *reason* the matter. And, however ill this method of proceeding may suit the apostolic *succession*, we are assured that it perfectly accords with the apostolic *spirit* and apostolic *custom*, as exemplified and recommended by Paul, "I speak as unto wise men," said he, "judge ye what I say." "Prove all things, hold fast that which is good."

To explain the Puseyite doctrine of the succession, a passing reference must be made to the ritual observed at the ordination of a priest or minister of the Church of England. King Edward said of the liturgy, that it was "just the old popish service translated into English;" and

* Sewell's Christian Morals.

† Tracts, No. 19, page 3. Contrast with Paul's, the language of the Tractarians,—*"Let us maintain,"* say they, *"before we have proved."* No. 85, page 80.

James the First, in more homely phrase, called it "an ill said mass." We shall not inquire how far the royal language is applicable to "the form of ordering priests"—that is of giving orders or office to clergymen; if we believe the 36th article, "it hath not any thing that of itself is superstitious or ungodly." It is enough for our present purpose to call attention to the awful words pronounced by the bishop, who ordains, in the act of laying on of hands. They are these,—"*Receive the Holy Ghost :*" in the Church of Rome, *accipe spiritum sanctum*. Now, says one of the Tract writers, "are these words idle? (which would be the taking God's name in vain), or do they merely express a wish? (which surely is very far below their meaning), or do they rather indicate that the speaker is conveying a gift? Surely they can mean nothing short of this."* So he concludes that, by the imposition of hands, a gift is conveyed to the person ordained—the gift of the Holy Ghost. Is it asked in what does this gift consist? They do not pretend that it is the power of working miracles, which the apostles sometimes communicated by the laying on of hands; neither is it grace, in the ordinary sense of the word, (that is holiness, the Holy Ghost in his saving influences, though it be frequently called by them the *grace* of ordination), for the possession of the gift is held to be quite irrespective of the moral character and qualifications of the recipient, so that it may reside in all its fulness in a Swift or a Sterne as truly as in a Newton or a Scott: but it is a certain mysterious virtue or power, which gives to the individual a right to absolve, to preach, and to administer the sacraments, and upon which the efficacy of these ordinances, as administered by him, depends. "Thus," says the writer just quoted, "we have confessed before God our belief, that through the bishop who ordained us we received the Holy Ghost, the power to bind and to loose, to administer the sacraments, and to preach."† "*Ordination,*" says another of the same school, "gives power, yet without making the soul acceptable to God"‡—"an invisible, but real, power to open and shut the kingdom of heaven in the name of our Lord Jesus Christ." Other passages of their writings distinctly enough state, that this spiritual power or virtue, dwelling in a duly ordained minister, is what ensures the conveyance of grace to the souls of men through the sacraments and the gospel.

Now, whatever may be thought of this theory of ordination in other respects, it must be allowed, that it is well contrived for exalting the priesthood. The man who has received the Holy Ghost through the magic touch of the bishop's hands, is at once lifted above the rank of ordinary mortals. He is to be viewed as a being of another order, the awful possessor of an invisible and spiritual power, the dispenser of heavenly grace,—and wo to the presumptuous sinner who disobeys him! Accordingly, the Oxford men expressly challenge for the clergy "religious veneration;" and Knollis, one of their number, exhorts parents in reference to their children to ask themselves this question,—"*Have I implanted in them a deep reverence for the office of the priests of God, whatever may be their character as men?*"§ It is to be observed, that their character as men, however impure and profligate, does by no means

* Tracts, No. I., pp. 2, 3. † Tracts, No. I., pp. 2, 3. ‡ Tracts, No. XC., p. 46.
§ Knollis' Sling and Stone.

invalidate or affect their office, or any of its functions. "Judas by transgression fell from his ministry and apostleship," but the orders of an Anglican clergyman, as of a Roman priest, are "indelible." Nay, what is strange, "the gift that is in him" not only makes the sacraments valid, and affords a guarantee for the efficacy of *sound* doctrine, but makes even *false* doctrine from his lips salutary! This monstrous and insane opinion is put forward even by the *Evangelical* Henry Melvil,—how astonishing and lamentable from such a man! He declares, that though a minister may be "himself deficient and untaught, so that his sermons shall exhibit a wrong system of doctrine," nay, though he may be of such a character, that in his case "the sacraments may be administered by hands which seem impure enough to sully their sanctity," he may be, in consequence of the single act of the bishop who ordained him, a true minister of Jesus Christ, "a messenger from the God of the whole earth," by whose words and offices a Christian congregation may be "*instructed and nourished, though in the main the given lesson be falsehood, and the proffered sustenance little better than poison!*"* It is true, the apostle John says, "If any come unto you, and bring not this doctrine [the apostle's,] receive him not into your house, neither bid him God speed;" but it is quite evident from the above, that John has here made an omission, and that he ought to have added, "unless the person has been duly ordained, in which case it matters not what his doctrine be."

Presbyterian orders, it will of course be understood by our readers, are null: it is ordination only by a bishop, to which the aforesaid high virtue is attributed. It becomes, then, an interesting inquiry, whence its peculiar potency? and the answer is at hand. The Lord Jesus Christ is the original source of the gift; but this heavenly influence has flowed from him, even from primitive times, in one channel only, and with the same undeviating regularity, as is observed in the processes of nature. The statement of the Tractarians on the subject is this:—"The Lord Jesus gave his Spirit to his apostles; they in their turn laid their hands on those who succeeded them, these on others, and so the sacred gift has been handed down to our present bishops." "Has he [the bishop] any right [to convey the gift of the Spirit] except as having received the power from those who consecrated him to be a bishop. He could not give what he never received. It is plain, then, that he transmits, and that the Christian ministry is a succession; and if we trace back the power of ordination from hand to hand, of course we shall come to the apostles at last. We know we do as a plain historical fact."† *Here, then, is the apostolic succession.* Each bishop received his office from his predecessors in unbroken line from the apostles. Each bishop, in his consecration to office, received the mysterious "gift." Once consecrated, he "instantly became a sort of Leyden jar of spiritual electricity, and invested with the remarkable property of transmitting the gift to others."‡ Thus it has descended incorruptibly from the primitive age, and is now safely lodged in the persons of the bishops. Those priests and deacons whom the bishops have ordained are true and qualified ministers of Jesus

* Melville's Sermons, vol. i. Sermon 2, as quoted in Alexander's Anglo-Catholicism, p. 242.

† Tracts, No. I., p. 3.

‡ Edinburgh Review, No. CLVI., p. 512.

Christ, "and we must necessarily," say the Puseyites, "consider none to be truly ordained who have not thus been ordained."*

According to this view of the matter, the Christian ministry is a sort of spiritual legitimacy; and the clergy receive it much in the same way as a royal or noble family obtain their honours and estates by descent from their ancestors. Of course, the proof of a valid ministry, and a rightful claim to discharge its functions, must depend upon being able to trace up one's spiritual pedigree to the apostles in an unbroken line; and the clergy of the Church of England are ready to exhibit *their* genealogy to the whole world. "As to the *fact* of the apostolical succession," say the Oxford divines (with what truth we shall afterwards inquire), "it is too notorious to require proof. Every link in the chain is known from St Peter to our present metropolitans." Indeed every thing according to the Puseyite and Popish systems hinges upon apostolicity, or the apostolic succession, within the church,—its unity, its visibility, its catholicity, its very existence, and spiritual life. The apostolic succession is the great nervous system that pervades the body; and whatever member is cut off from it necessarily withers and dies.†

This extraordinary doctrine necessarily gives rise to extreme sectarianism and intolerance. A Puseyite is sectarian from principle—not as other professing Christians more commonly are, only from temper; and his sectarianism is of the most exclusive and uncharitable character. Apostolicity being, in his view, essential to the very existence of the church, the bond of its unity, the measure of its catholicity, those churches in which the succession is not preserved are no churches; their ministry is no ministry: the gift of the Spirit being transmitted only in the line of succession, their sacraments are without virtue, and the gospel without efficacy. It was said by the late Archbishop Magee of dissenters, as compared with the papists, that "while the latter had a church without a religion, the former had a religion without a church." But the Pusey principles, carried out to their consequences, go much farther than the haughty language of the metropolitan. More tender to the papists, the Oxford men are more cruel to us. Them they will admit to have a religion as well as a church, but us they will refuse both a church and a religion. Without prelates we are necessarily without the means of grace. "The gift of the Holy Ghost," say they, "has been

* Tracts, No. I., p. 3; No. VII. p. 2.

† No wonder, therefore, that ingenious devices are fallen upon to illustrate so important a point in religion. The Right Reverend Dr Milner, bishop of Castabala, and Vicar Apostolic of the midland district of England, in his "golden work" in defence of popery, entitled "the End of Religious Controversy," gives, by means of a copper-plate, with the view of satisfying the eyes, if not convincing the reason of his readers, a figure which he calls "the Apostolical Tree," "showing the uninterrupted succession of the catholic church from the Apostles of Jesus Christ down to the present times." Jesus Christ is at the root of the tree; then Peter and the Apostles constitute the trunk; from which the different lines of bishops diverge in the form of flourishing branches, on which cluster in great luxuriance the priests, martyrs, confessors, and saints, who have in different ages "illustrated," to use the popish word, the holy church; while, on the outside of the tree there are many branches lopped off and suspended in mid air, signifying "the chief heretics and schismatics who have in different ages been cut off from her communion." Of this tree, McGavin, in his Protestant remarks, "a most noble tree it is; but it reminds me of some rhymes which children at school are accustomed to repeat over the figure of the Glasgow arms, which they have in the front of their catechisms,—*'This is the tree that never greets,'*" &c.

preserved in the world solely by means of the Episcopal succession; and to seek communion with Christ by any other channel is to attempt an impossibility.* We are thus not only unchurched, but unchristianized: at least if christianity be not confined to the favoured members of Episcopal churches, the *certainly* of salvation is on their side. "Why," say the Oxford divines, "should we talk so little of an apostolic succession? Why should we not seriously endeavour to impress our people with this plain truth, that by separating themselves from our communion, they separate themselves from the only church in this realm which has a right to be quite sure she has the Lord's body to give his people."† It is the next thing to perdition to be without episcopacy; in such a state of schism men have at least no covenanted title to the blessings of salvation.

We shall probably not be suspected of undervaluing a regular ministry, and the orderly administration of religious institutions; yet we have been wont to suppose that, by whomsoever dispensed, God can, and, when he pleases, will, bless *the truth* for the conversion and salvation of sinners. But in this notion we must have been mistaken. The truth will never, it seems, be so honoured, disconnected from the apostolic descent. "The only ministrations," we are told, "to which the Lord has promised his presence are those of the bishops who are successors of the first commissioned apostles, and the other clergy acting under their sanction, and by their authority."‡ That the gospel from the lips of any but episcopally ordained and authorized persons should convert a sinner is extremely improbable. "If we allow our commission to be questioned," it is said, "nay, if we do not most unequivocally and prominently assert it, whom are we robbing? Not ourselves of honour, but the people to whom we are sent, of the blessedness and joy of knowing that God desireth not the death of a sinner, but rather that he should turn from his wickedness and live."§ Faith and holiness, if ever produced by the ministry of men who have not received the grace of ordination, are, at least, in this case produced quite out of the ordinary course of the divine procedure; and beyond the promise. Nor can there be any doubt at all as to the guilt of those who attempt to do good in this unauthorized way. Not being of the house and lineage of Aaron, "they are treading in the steps of Korah, Dathan, and Abiram!"|| Besides, even admitting sincere faith, genuine repentance, true holiness to be in some cases attained by men beyond the pale of the Catholic church, and through the ministrations of those who have not been Episcopally ordained, still it is very doubtful whether the circumstance of these graces having been produced in so irregular a manner, shall not be fatal to their acceptance with God—whether they can be sustained at the divine tribunal as *formally*, though they may be *materially*, good! Our readers must understand that faith, as well as worship, may be either canonical or uncanonical. Says Dr Spencer in his conversations with Richard Nelson—"Christian men ought never to expect any blessings from God, except as members of his Son's body, i.e. as part of his church"—namely, the

* Keble and Newman's Preface to Froude's Remains.

† Tracts, No. IV. p. 5.

‡ Dr Hook's two Sermons on the Church and the Establishment.

§ Tracts, No. IV. p. 5.

|| No. XXXV. p. 5.

Episcopal communion. "Our Saviour's promises are made to individuals, not simply as believing and repenting, but as joining themselves by faith and repentance, to the church which he was founding through the apostles," "and the prayer in John xvii. was not for the apostles alone, but for all who should believe in him through *their* word, not for all who *any how* should believe in Christ, but those only who are taught or made disciples by persons having apostolical authority."* Presbyterians and dissenters of all descriptions are, therefore, given over "to uncovenanted mercies;" there *may* be mercy for them, but not for aught that is revealed in the word of God. There is, therefore, very great uncertainty connected with their final salvation. The members of the Catholic church enjoy the sure mercies of David; but sectaries and schismatics are left to uncovenanted mercies.

Such a system is surely revolting to every feeling of brotherly kindness, and even humanity. It conducts to the most shocking consequences. The great majority of Protestant churches—the Presbyterians, the Independents, the Baptists, the Wesleyans, the Lutherans, and Reformed on the continent of Europe, together with almost all classes of Christians in America, are excluded by it from the kingdom of Christ, whatever knowledge of religion they possess, whatever evidences they give of true piety. It awakens the most melancholy feelings, not only with regard to the pious living, but also in reference to the sainted dead of all these communions. It implies an outrage on every thing deserving the name of charity, and is a mockery of a really Catholic system. No wonder that its advocates sometimes lose courage, and seem to shrink from the full avowal of their doctrine. Common humanity must occasionally get the better of their creed. Accordingly, their language at times becomes somewhat more liberal and indulgent, as if they were relenting, and could not find it in their hearts to carry out their principles to the full extent of their legitimate application. But then a sterner fit succeeds, and bigotry triumphs over momentary feelings of commiseration for the fate of these who are guilty of the crime of calling on the name of Christ in the out-field of Dissenterism. "We are not to shrink," says Mr Keble, "from our deliberate views of truth and duty, because difficulties may be raised about the case of such persons, any more than we should fear to maintain the paramount necessity of christian belief, because similar difficulties may be raised about virtuous heathen, Jews, and Mahometans."

It is comfortable to reflect, that this illiberal system is singularly destitute of any plausible evidence in its favour. The arguments against it are infinite. The evidence for it absolutely nothing. Let the best furnished defender of Puseyism undertake the cause, we engage to show that he is vulnerable, not only in the heel, but in every part of the worthless armour in which he trusts. We should not fear to draw our weapons from his own favourite arsenal of tradition. The Fathers, whose word passes for current coin at Oxford, knew nothing about the apostolic succession as essential to the ministry and the church. Having already, however, set aside the authority of tradition as untenable, we must confine our appeal to reason and scripture; and the limits to which this paper has already extended require that it be very brief.

* Tracts, No. XL., p. 8, 9.

If the Puseyite theory, then, on the subject before us, be carefully examined, it will be found to involve, among others, the three following assumptions,—that the apostles were authorised to appoint successors in the Church, to whom they should delegate their peculiar powers,—that these official successors of the apostles were diocesan bishops,—and that the present bishops have received their powers by transmission in unbroken line from the apostles. But let us hear their own statements. The language is somewhat amusing. “The apostles indeed,” says one of the Tract writers, “are dead ; yet in one sense they are *still alive*,—I mean they did not leave the world without appointing persons to take their place, and these persons represent them, and may be considered with reference to us as if they were the apostles.” And in reply to the question “Who are at this time the successors and spiritual descendants of the apostles?” it is said, “I shall surprise some people by the answer I shall give, though it is very clear, and there is no doubt about it—THE BISHOPS. They stand in the place of the apostles, as far as the office of ruling is concerned ; and whatever we ought to do, had we lived when the apostles were alive, the same ought we to do for the bishops.” “This is FAITH—to look at things not as seen but as unseen ; to be as sure that the bishop is Christ’s appointed representative as if we actually saw him work miracles as St Peter did.”* “There is not one of the bishops of the Church of England, who cannot trace his right to guide and govern Christ’s church, and to ordain its ministers, through a long line of predecessors up to the favoured persons who were consecrated by the laying on of the holy hands of St Peter and St Paul.”†

Now there is not one of these assumptions that is not utterly unfounded. First of all, We deny that there were by Divine appointment, or existing in the primitive church, any such officers as diocesan bishops,—on whom, it is alleged, the apostles devolved their powers. It is the doctrine of our church, that Christ hath appointed no ruler in his household with any superiority of office above that of a teaching presbyter ; nor is there any one position connected with church government, that admits of a more clear and ample demonstration than this. Of course we do not at present enter into the proof. We take it for granted, as admitted by the great proportion of our readers, and refer any one who may hesitate to an able article contained in a former Number,‡ in which the truth on the subject is placed in a satisfactory light. But the point to which we call attention at present, is, that the very basis on which the Puseyite doctrine rests, is overturned, if the claim of diocesan Episcopacy to be considered of apostolic origin, is disproved. The great chain of the succession is thus found faulty at the very commencement. The hook which should connect it with the apostolic chair fails ; and it dissolves throughout.

Secondly, We deny that the apostles had, or could in the nature of things have, official successors. It is readily allowed that they had successors in the work of preaching the gospel, of administering the sacraments, and of exercising rule and discipline according to the word of God. These are the stated office-bearers appointed by Christ ; and it is his will that they should continue in the church till the end of the

* Tracts, No. X., pp. 3, 4.

† Ibid, No. XXIX., p. 10.

‡ For July.

world. In the ordinary ministry of the gospel there is, in this sense, a succession; and, while we deny even such a succession to be necessary to the being, we admit that it is highly necessary to the well-being, of the church. But though the apostles were to have successors (if you choose to call them such), in what was common to them with ordinary presbyters, elders, or ministers;—*in whatever was peculiar* to them as apostles, they were to have, and they could have, none to succeed them. Their office was permanent, not successive; it was extraordinary. Their authority and peculiar functions terminated with themselves. They stand alone at the head of the Christian dispensation, invested with prerogatives which were not to be inherited, and ought not to be pretended to. They hold in their hands the keys of the kingdom of heaven. Look at the qualifications essential to their office, and the powers attached to it. An apostle behoved to have seen the Lord, and to be an ear and eye-witness of the great facts on which the gospel is built. It was necessary that he should be called and chosen to apostleship by Christ himself. Infallible inspiration was also an attribute of his high office, together with the power of working miracles; and, it may be added, the apostles were not confined to the government of any particular visible church, but, being the oracles of God to men, they had the care of all the churches, with authority to enact laws, and establish precedents for the whole Christian commonwealth in time to come. Can it be pretended that there is any class of persons alive, who possess these powers? Or is it so much as alleged that these prerogatives could be transmitted from age to age? The conclusion is more than evident,—that successors, proper official successors, the apostles could have none. In one sense, indeed, “they are still alive,” and present in the church, in their writings. *There* the apostles of the Lord still speak and judge; and their province is not confined to one place. “They officiate,” says the eloquent D’Aubigne, “at Genoa, at Corinth, at Berlin, at Paris. They bear witness in Oxford, and even in Rome. Till the end of the world they preach repentance and the remission of sins in the name of the Lord; they proclaim to every creature the resurrection of Him who was crucified; they remit and retain sins; they lay the foundation, and build the house of God; they educate missionaries and ministers; they rule the order of the church, and preside in synods which profess to be Christian. They do all this by means of the written word.” Thus they will continue to discharge their office in the church till their doctrine convert the world, and the mystery of God be finished. “Go and teach all nations; and lo! I am with you alway, even unto the end of the world.”

Let it now be supposed, however, for argument’s sake, that the apostles were to have successors in the Puseyite sense of the word,—that their peculiar dignities and prerogatives were devolved upon diocesan bishops, with the right to transmit the same to others,—and that these apostolic powers were thus destined to run in the line of succession,—an important question arises, Has this line been uninterrupted? For if there be a single break in the Episcopal chain, at any part, this must be fatal to the transmission alleged. The continuity of the whole, and the genuineness of each particular link,—that it be of the right metal, is of such importance as not to be easily overstated: for, if the present bishops of the church of England be not in the line of

entail to Peter, or Paul, or Matthew, or John, then are they destitute of the hereditary honours and endowments of the Episcopate ; and the ministers ordained by them cannot have received the mysterious gift on which depend the validity of their ministry, and the conveyance of spiritual blessings to their flocks. There may be a succession, but it does not follow that every individual minister *is in the* succession. Must it not therefore be the first duty of a Puseyite (since his immortal interests are involved in the question), anxiously to ascertain, whether his individual minister can trace up his descent to one or other of the apostolic college,—whether he was truly ordained by a true bishop, whose predecessors were each in their turn, duly ordained and consecrated ? We conceive that, on Puseyite principles, none who are properly awakened can be at ease till they have made out the historical fact clear to their satisfaction. If “any one link in the chain be even doubtful, the most distressing uncertainty must be thrown on all Christian ordinances, sacraments, and privileges for ever ;”^{*} because at that very point the line of succession may be broken, and the conveyance of grace arrested.

If boldness of assertion, indeed, is to be taken for argument, there need be no farther debate on this point. We have already quoted the boastful language of the Tractarians. “As to the fact of the apostolical succession, *i. e.*, that our present bishops are the heirs and representatives of the apostles by successive transmission of the prerogative of being so, this is too notorious to require proof. Every link in the chain is known from St Peter to our present metropolitans.” But “this same confidence of boasting” is totally unwarranted. A catalogue of the Archbishops of Canterbury and of the Popes of Rome is indeed presented by way of evidence. But it happens unfortunately for the authority of this list,—first, that of the actual existence of many of the persons whose names are found in it, there is no historical proof. Whether bishops corresponding to some of the names ever lived is uncertain. A catalogue is easily made ; and there are such things as pious frauds. And secondly, that with regard to several of the parties specified, the order of their succession, in the alleged chain of descent, is as uncertain as their existence. This, for instance, is the case with those who occupy the most important place of all, *viz.* those who stand at the head of the list.† There is utter confusion in the historical testimony at the point where all ought to be most clear.

^{*} Archbishop Whately on the Kingdom of Christ, p. 130.

† “The order in which these are commonly placed is the following.—St Peter, Linus, Cletus, Clement, Anacletus, Euarestus, &c. Now respecting the apostle Peter it remains doubtful whether he ever was at Rome ; it is all but certain he was not there for any great length of time ; it is as certain as anything of the kind can be, that he never was bishop of the church in that city. Now as to his alleged successors, the order in which they appeared is involved in hopeless uncertainty. It is, to use the words of Stillingfleet, ‘as muddy as the Tiber itself ; for here Tertullian and Rufinus, and several others, place Clement next to Peter. Irenæus and Eusebius set Anacletus before him ; Epiphanius and Optatus, both Anacletus and Cletus ; Augustine and Damasus, with others, Anacletus, Cletus, and Linus all to precede him.’ ‘What way,’ he justly asks, ‘shall we follow to extricate ourselves out of this labyrinth.’ Well might Stillingfleet feel this perplexity, when even Eusebius himself, writing in the fourth century, complains that, being the first to venture upon an inquiry into the successions of the apostles, he felt like one who was ‘attempting a desert and untrodden path,’ and that he was utterly unable to find even the bare traces of those who had gone before him, save here and there some slight marks discernible like signals from afar.” —*Alexander's Anglo-Catholicism*, p. 223.

But the question is not with regard to the accuracy of a catalogue. A succession of names is nothing. A succession of real validly ordained and consecrated bishops is indispensable for the transmission of the Holy Spirit: and whether there is reason to suspect no flaws in a multitude of series extending along eighteen centuries, our readers will be able to judge after perusing the following passage from the writings of an eminent dignitary of the Irish Church.

"There is not a minister," says Archbishop Whately, "who is able to trace up, with any approach to certainty, his own spiritual pedigree. The sacramental virtue (for such it is that is implied, whether the term be used or not) dependent on the imposition of hands, with a due observance of apostolical usages, by a bishop, himself duly consecrated after having been in like manner baptized into the Church, and ordained deacon and priest,—this sacramental virtue, if a single link of the chain be faulty, must, on the above principles, be utterly nullified ever after, in respect of all the links that hang on that one. For if a bishop has not been duly consecrated, or had not been previously rightly ordained, his ordinations are null, and so are the ministrations of those ordained by him, and their ordination of others (supposing any of the persons ordained by him to attain to the episcopal office), and so on without end. The poisonous taint of informality, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent.

"And who can undertake to pronounce that, during that long period usually designated the Dark Ages no such taint ever was introduced? Irregularities could not have been wholly excluded without a perpetual miracle; and that no such miraculous interference existed we have even historical proof. Amidst the numerous corruptions of doctrine and of practice, and gross superstitions, that crept in during those ages, we find recorded descriptions, not only of the profound ignorance and profligacy of life of many of the clergy, but also of the grossest irregularities in respect of discipline and form. We read of bishops consecrated when mere children;—of men officiating who barely knew their letters; of prelates expelled, and others put into their places by violence; of illiterate and profligate laymen, and habitual drunkards, admitted to holy orders; and, in short, of the prevalence of every kind of disorder, and reckless disregard of the decency which the apostle enjoins. It is inconceivable that any one, even moderately acquainted with history, can feel a certainty, or any approach to certainty, that, amidst all this confusion and corruption, every requisite form was, in every instance, strictly adhered to by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among whom they lived, and that no one not duly consecrated or ordained was admitted to sacred offices.

"Even in later and more civilized and enlightened times, the probability of an irregularity, though very greatly diminished, is yet diminished only, and not absolutely destroyed. Even in the memory of persons living there existed a bishop, concerning whom there was so much mystery and uncertainty prevailing as to when, where, and by whom he had been ordained, that doubts existed in the minds of many persons whether he had ever been ordained at all. I do not say that

there was good ground for the suspicion ; but I speak of the fact, that it did prevail ; and that the circumstances of the case were such as to make manifest the possibility of such an irregularity occurring under such circumstances.

“ Now let any one proceed on the hypothesis that there are, suppose, but a hundred links connecting any particular minister with the apostles, and let him even suppose that not above half of this number pass through such periods as admit of any possible irregularity ; and then, placing at the lowest estimate the probability of defectiveness in respect of each of the remaining fifty, taken separately, let him consider what amount of probability will result from the *multiplying* of the whole together. The ultimate consequence must be, that any one who sincerely believes that his claim to the benefits of the gospel covenant depends on his own minister's claim to the supposed sacramental virtue of true ordination, and this again, in perfect apostolical succession as above described, must be involved, in proportion as he reads, and inquires, and reflects, and reasons on the subject, in the most distressing doubt and perplexity.

“ It is no wonder, therefore, that the advocates of this theory studiously disparage reasoning, deprecate all exercise of the mind in reflection, deery appeals to evidence, and lament that even the power of reading should be imparted to the people. It is not without cause that they dread and lament ‘ an age of too much light,’ and wish to involve religion in ‘ a solemn and awful gloom.’ It is not without cause that, having removed the Christian's confidence from a rock to base it on sand, they forbid all prying curiosity to examine their foundation.”*

W. P.

DUTY OF SPEAKING FOR CHRIST.

WHEN God offers salvation in the gospel, he offers it to all men without distinction and without exception. This is a heart-cheering truth, and one which meets us every where in God's word. “ Unto you, O men ! I call, and my voice is to the sons of man.” “ Unto you is the word of this salvation sent.” “ Come unto me, all ye that are heavy laden, and I will give you rest.” The calls and invitations, the warnings, threatenings, and expostulations of scripture are, however, presented with peculiar force and feeling towards its close. Like a friend who had been giving his best advice, under a deep conviction that unless it were taken, the consequences would be truly mournful ; and who had urged it with peculiar marks of earnestness and regard, when he was taking his departure : so God, when he is about to seal up the sum of revelation, full of wisdom and perfect in beauty, urges and entreats the sinner, in a variety of ways, to turn and live. “ The spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

“ The Spirit,” by the word, by providences, and by convictions in the sinner's conscience, says, come to Christ for salvation ; and the bride, or

* Whately's Kingdom of Christ, pp. 176-179.

the whole church, in earth and in heaven, says, come, and cast in your lot with us—share in our bliss, and honour our Lord. “And let him that heareth say, come.” That is, let every one who hears the invitations of the gospel, call on others to come to the Saviour. It may not be the *exercise* of every gospel hearer, but it is his *duty*. Let him, therefore, do it. He is not merely *allowed* to do this. It is a great privilege, no doubt, but he is *commanded* to say to his fellow-men, come.

There can be no doubt that this important duty is much neglected. Were there more helpers to the truth, and were those who are really so, more anxious in caring for souls, it would be better for themselves, and better for Zion universally. If we have found him of whom Moses in the law, and the prophets, did write—found him whom our souls love; we will long to bring others to him, that they may see him and trust in him. There is no place for selfishness here. The more who enjoy fellowship with the Redeemer, the greater to each will be the enjoyment. If there is joy in heaven over repenting sinners, should there not be joy on earth; and if we would wish the joy, shall we grudge the labour of love?

Let those that hear call on others to come, *by showing that they themselves have come*. To *say* come is not sufficient. We must give evidence of our faith and love. We must *love* the gospel. When others may have seen the grace of God in us, we must cleave to the Lord with purpose of heart. To whom *coming* as unto a living stone. We must let our light so shine before men, that they may see our good works, and glorify our Father who is in heaven. It should be our prayer,—Draw me, we will run after thee. There is an attractive power in the cross of Christ. I, if I be lifted up from the earth, will *draw* all men unto me. There is also an attractive power in the consistent, godly Christian, when he is seen bearing *his* cross, and discharging his duty. We may expect that others will be drawn by what they *see in us*, as well as by what they *hear from us*. Being the living epistles of Christ, known and read of all men, we may expect to hear that language,—We will go with you; for we have heard and seen that the Lord is with you. Personal piety lies at the foundation of all Christian usefulness. We will not continue to say to others, Come, unless we have ourselves come; or, if we should, it will be mere form and ceremony, and we will be ever ready to show that we are insincere, by walking unworthily of our professed high calling.

Let him that heareth say to others, *in so many words*, Come to the Saviour. Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them! Not that every one is authoritatively to preach the gospel. By no means. All who love Christ will respect his institutions. But let all Christians exhort one another daily, and so much the more, as they see the day approaching, and the Judge standing before the door. True, we are to distinguish between places, and seasons, and characters. Prudence, however, must not quench, though it should guide, our zeal. A word fitly spoken, how good is it! It is like apples of gold in pictures of silver. Let us remind sinners of their danger and duty; show them that happiness is to be found in Christ, and nowhere else. Let all be co-workers with God,—imitators of God as dear children. Say, Come, see a man who

told me all things that ever I did: is not this the Christ? He does not say now to any that come to him, and are healed by him,—“See that no man know it.” No. Having seen him ourselves, and known that this is indeed the Christ, the Saviour of the world, we are to show forth the honour of his name, and make his praise glorious. Private Christians, as well as church office-bearers, may be instead of eyes to each other in the wilderness. Let them say, “Come thou with us, and we will do you good; for the Lord hath spoken good concerning Israel.”

Let those that hear *use their pleadings with God*, that others may be brought to Christ. Being convinced that prayer is both a duty and a privilege, shall we not employ it for the purpose of bringing souls to Christ. Intercession is to be made for all men. Being convinced that neither our example nor our admonitions can, of themselves, cause others to *come to Christ*, we will surely be importunate in prayer to God that he would *bring* them, and bless all means for this end. The effectual fervent prayer of a righteous man availeth much. “O thou that hearest prayer, unto thee shall all flesh come.” “Arise, O God, judge the earth, for thou shalt inherit all nations.” Many who cannot teach can pray; and many who are not eloquent can wrestle with the angel of the presence. Many who have it not in their power to do much by pecuniary aid can say, thy kingdom come—thy word run, have free course, and be glorified. Who can tell what prayer has done for the conversion of a friend, the glory of God, and the peace and prosperity of the church. Let prayer be made for Christ continually—for his people without ceasing.

Let those that hear say, *come, to their neighbours, their friends, and relations*. Would there were more HOME missionaries, more churches in the houses of professors. Andrew first found his own brother, and said, come and see Christ. Let the fathers to the children make known God's truth, Christ's name, and love. For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife? Let parents suffer, yea, urge children to come to Christ. While, in regard to hearkening to dissuaves from duty, we are not to acknowledge our brethren nor know our own children; we are bound to say to those connected with us,—know ye the God of your fathers, and to answer their question—What mean ye by this service?

Let him that heareth say, *to those who are not favoured with the gospel*, come. The voice is sometimes heard from heathen lands—Come over and help us. If not, there is one greater than all who is saying. Go over and help them—go, teach all nations. How shall they be taught, how shall they come, without Bibles and teachers? The field is the world. Labourers, in connexion with the Secession church, have honourably occupied portions of the field. The Lord of the harvest will yet thrust out more. He will say to his servants go, and they will go; and come, and they will come. To the call of providence this one and that one will be led to answer—Here am I, send me.

All, however, according to their several ability, must act like Gaius, concerning whom the Lord said, he did well in bringing forward the messengers of Christ on their journey, after a godly sort. They went forth for Christ's sake, taking nothing of the Gentiles. We can-

not expect, in the first instance, that the heathen will come to us—we must go to them. We must seek, if we would save that which is lost. They will not be at the charge of our messengers; others therefore must support them. Let us cast our bread upon the waters, and we we shall find it after many days. Property is honoured by being consecrated to the service of God. Our spiritual prosperity will be enlarged, and our temporal interests will be best consulted by lending to the Lord. Let those who have of this world's goods, and shut up the bowels of their compassion against their heathen brethren, or withhold more than is meet from their contributions to the creditable support of gospel ordinances at home, go and learn what that meaneth, "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this." C. M.

REVIEWS.

Lectures Delivered at Broadmead Chapel, Bristol. By JOHN FOSTER.
London: Jackson & Walford. 1844.

AFTER the remarks on the writings of Foster in last Magazine, little can be required of us in introducing this additional volume to the notice of our readers. We merely remark, that the profound originality of thought, so richly to be found in his writings, is of that kind which best deserves the name. It may not present absolutely new thoughts,—for to strike out absolutely new thoughts would be more deserving of the name of inspiration than originality; but neither is it, on the other hand, mere novel and impressive modes of expression, which have sometimes all the charm of originality without its power, and all the appearance of profundity without its value. Foster's originality consists in presenting striking thoughts in new and impressive combinations,—setting them in new lights,—turning them round before the mind of the reader, so as to exhibit their forms and relations otherwise than he ever before saw them exhibited. In his hands, also, a common thought is sometimes recognized as if going through the processes of the lapidary and the jeweller. It appears, first, in its rough and unattractive simplicity; after a little handling it begins to give out its varied tints and hues; next it lies before us a polished gem, and is finally presented, suitably enchased and prepared, as an ornament of grace for the head or for the neck. Not that beauty is all the writer aims at; far less that a self-complacent exhibition of his own power or skill, is the chief end of his labour. Handling solid truth, he handles it solidly and truthfully; and the salutary impression and lasting good of his reader are evidently and pre-eminently present to his mind.

We might instance, as an illustration of these remarks, the well known and splendid passage in his first essay,* descriptive of the presumption of the atheist. The radical thought of that passage was not

* "Essay on a Man's Writing Memoirs of Himself."

new when Foster wrote. It will be found in a concluding paragraph of Ray on Creation. But let any one compare the sentence in Ray with the passage of Foster, and, even supposing the latter to have borrowed the thought from the former, his claim to originality,—his power of independent thinking, as well as his rich imagination and impressive eloquence, will be at once perceived and acknowledged. Almost every discourse of the volume before us supplies abundant illustrations of the same thing. The leading thoughts are all old, because all taken from scripture; but the forms and aspects of these presented to the mind,—their applications and combinations, are generally new and striking. The discourses have all the freshness of originality, and are eminently suggestive.

The title of the volume may perhaps lead to misconception, at least in Scotland. The discourses which it contains are not *expositions*. A few of them are in the form of meditations on important historical events, such as “the destruction of Sodom and Gomorah,” “Elijah’s sacrifice, and the priests of Baal,” &c.; but their general character and design are the amplification and varied improvement of some scriptural sentiment. Among us they would properly be called sermons; and they appear to have got the name of lectures, as meaning discourses that were *read*, not *recited*. They are, of course, posthumous, and are therefore destitute, in some measure, of the finish and elaboration they would doubtless have possessed, if prepared for the press by the author himself. The trains of thought, however, do not appear to have suffered much from this cause, and the style has, perhaps, in some cases, gained by it. Though less laboured, it may be more natural and forcible. In comparison with the style of his essays, the simplicity of that of the volume before us is indeed very apparent. It is sometimes colloquial, but always nervous and impressive, as will be seen in the following extract from a discourse on the words, “*Am I therefore become your enemy, because I tell you the truth?*” or, on “the right mode of giving and receiving reproof:”—

“Again, in exemplification of how men have judged of friends,—how did the world become covered with a deluge of error, but because those were accounted friends who spoke the reverse of truth? Ask again, where and when has it been that flatterers were not admitted and welcomed as friends? What a prodigious singularity in history were it, if there were recorded any nation, or tribe, or city, in which these were generally and practically discouraged and silenced, and honest truth was the way to favour! Whenever was it, that honest truth was the obvious expedient of self-interest? Self-interest with men is to be promoted by giving them the persuasion that we are their friends. Well, then, has their faithfulness been the way in which men have gone about to make their fellow-mortals esteem them for friends? How often has the amiable state of feeling been broken up by telling the truth, even when done in a proper spirit and manner! The great apostle himself seems not without apprehension of such an effect, sincere as he was, and affectionate, and venerable, and even speaking to them with the authority of God. And still, and always, is not this honest expression of truth one of the most difficult and hazardous things a friend has to do? All which is but one more example to show that, in this world, whatever is the best in a thing, is the most difficult to be had, and to be kept in that thing.

“But now, in a general theoretical judgment, men would approve, by implication at least, what so unwelcome when it comes to the practice.

“‘*What would you wish your friend to be?*’ Answer: ‘Whatever else, I would wish him to be sincere.’ Sincere! and what then? What is his sincerity? Not a thing simply and silently within himself.

“‘*What would you wish your friend to be?*’ Answer: ‘That he should take a very genuine interest in my welfare, and be desirous to promote it.’ Well! and is his sole and sovereign rule for consulting and promoting your welfare to be, that he should

always please you? If he deliberately thinks that certain things are true, and that, though the representation of them will not sound quite graciously in your ears, it is important to your welfare that they should be pressed on your attention, what is he to do? What will he truly seeking to promote your welfare?

"What would you wish your friend to be?" Answer: 'A person of a clear, sound, discriminating judgment, and a decided preference, in all things, for what is right.' Well, but he will exercise this judgment on *you*; and would you not wish to have the benefit of it, so exercised? And his strong, discerning, conscientious preference of what is right,—must he take care never to signify it in any way that should convey an admonition or reproach to you.

"What would you wish your friend to be?" Answer: 'That he should not be a man full of self-complacency, a self-idolater, but observant and severe towards *his own* errors and defects.' Indeed! and is this the man that is to be quite insensible to *your* defects and faults? is he not to apply the same law? Or, if he does perceive and judge, is it his duty to cherish in *you* that very self-complacency which you require he should not have in *himself*? Is he to be content that *you* should be that which you could not tolerate *him* to be? We might ask again,

"What would you wish your friend to be?" Answer: 'I should wish he were a man that would include me expressly in his petitions to the God of all grace, praying that, among other things, I might be corrected, improved, and delivered from those evils which *he* perceives in me, and God far more clearly.'

"Well now, are these evils too sacred for any finger but that of God to touch? Are you, with your faults, like the holy ark?—if Uzzah apply a hand, he must be smitten! May not the friend venture to say thus to you—'I have prayed for you against such and such things?' Would you be displeased that he would thus gently and seriously excite you to make the same requests yourself? or at least excite you to think whether they are not such as you would do well to make, and do well to adopt a corresponding self-discipline? We will but suppose one more answer to the question,

"What would you wish your friend to be?" Answer: 'I would wish him to be such that, as the last result of my communications with him, a great deal of whatever may be defective and wrong in me shall have been disciplined away.' But by what manner of operation, if he is never to hint at such a thing? Is it to be by some moral magic? Or is he to presume no further than to admonish by example? What! not even if he perceives that that admonition does not take effect? How many pointed suggestions of his mind is he to withhold from putting into words, in waiting to see whether they will arise in your own thoughts? May he not justly despair of accomplishing much beneficial correction, so long as he must not say that he intends, or wishes to do it? so long, in short, as he feels himself in hazard of becoming, in your regard, an 'enemy,' by telling you the truth?

"Thus men will profess, and perhaps, unthinkingly, believe, that they derive the most essential benefits derivable from a true friend; but if he shall offer to impart them, he becomes an 'enemy!' But consider what an invitation, the while, this temper of mind gives to real enemies:—to the flatterer; to the designing hypocrite; to every imposition the mind can put on itself; and to the great deceiver of souls;—to *any* thing but salutary truth."—Pp. 45-49.

The above is one of the most expanded illustrations of one thought which we have found in the volume. Generally they are short, and leave a wide field, which has been little more than pointed at, to the survey of the thoughtful reader. The subjects of the lectures are numerous and varied. The lessons of passing time, and the moral analogies of the different seasons of the year; the characteristics and correctives of vain thoughts, prayer, sober-mindedness, earnestness in religion, self-examination, the uses and perversions of conscience, and the comprehensiveness of the divine law; the future mode of existence, and the christian doctrine of the perfectibility of man, are a specimen of them. From it, it will be seen that theological discussion, properly so called, has no place in the volume. We could have wished a little of this from so profound a thinker; but Foster's chosen field of speculation lay in the ethics of christianity. The dissection of the human heart was his forte. Though, however, no formal discussion of doctrinal subjects will be found in the volume, the basis of all his views of christian morals is sufficiently discernible, and, we need not say, is thoroughly evangelical.

The following paragraphs are an inference from the representations given of the comprehensiveness of the divine law—" *Thy commandment is exceeding broad* :"—

" Again, if such be the law, how impossible is human salvation by it ! Let man be brought before it in judgment,—under the condition, ' cursed is every one that continueth not in all things which are written in the book of the law, to do them.' He must not shrink from this view, who is really in earnest to be saved. And one most just, and what should be the natural consequence will be,—a perfect horror of taking any ground at all like this for acceptance, before God. We need not fear to assert, that, with such a view of the law, and man being such as he is, it would have been very difficult to believe even a revelation of divine mercy, which should profess to take effect on the ground of the law, or not on any other ground. A strong doubt and question would have arisen—' How can the holy God (can, morally speaking) so set aside his law ? Why did he appoint it ? Is it not absolutely just and good ? Will it comport with holiness to suffer a vast and general violation of it, defiance of it, by our race, and no dreadful and penal consequences follow—provided men should be willing to be pardoned by him—and be somewhat sorry for their having set his law at nought ?'

" Therefore, the *rational* theory would be,—that if God would extend mercy and salvation to so guilty a race, it would much more probably be on the ground of some quite different economy. And therefore a revelation of something purporting to be such a quite different economy, would, beforehand, have every probability in its favour, as compared with any plan which should retain the law as the foundation. The plan by the law was evidently an utterly ruined plan ; it could not save one ; it could only condemn to perish. If men were to be saved, and still upon the original economy, it was to be independently of the law, and in opposition to it. But, independently, and in opposition !—who would make them independent ? Who would bear them harmless in that opposition ? If the divine goodness, in the form of *mercy*, would do it, what became of the divine goodness in the form of *righteousness* ? Should the rebellious creatures utterly violate and demolish the economy of justice, and come triumphant out of its ruins, as having forced the Supreme Governor to the bare expedient of mercy ?

" All this gives beforehand, a high and rational probability to the new economy constituted in the Mediator,—acceptance, justification, salvation,—solely and entirely through the work and sacrifice of Jesus Christ. The believing grateful accepters of this new economy will see the more of its inestimable value, the more they apprehend of the ' exceeding breadth' of the divine law. The rejectors of it may be exhorted to turn their solemn attention to that law ; to study it long ; and see whether they dare finally venture to stand on that ground."—Pp. 334-336.

The volume contains several sublime speculations on *spiritual* subjects, such as the future mode of existence, and the perfectibility of man. From a discourse, which is a favourite one with us, and which belongs to this class, " Christ, though invisible, the object of devout affection," we select the following passage, containing reasons for regarding it as an advantage to faith not to have seen Christ in the flesh :—

" And we still assert, that it is to the advantage of the affection of his disciples toward him, that they see him not. It may be recollected, that a special benediction is pronounced by our Lord himself, on the faith that operates to produce this love. ' Blessed are they that have *not* seen, and yet have believed.' But more than this, revert in thought to the personal manifestation of our Lord on earth, and consider how it would act on the believing spectator's mind. Sublime greatness would, must, by an inevitable law of human feeling, be reduced, shaded, diminished as to its impression on the mind, by being shrouded and presented in a mere human form. Even when the intellect recognized a super-human glory dwelling there (' the fulness of the Godhead bodily,') there is yet such an obstinate control of the senses over the mind's apprehension, that the sight of a mere common human form would, absolutely, in a degree, contract, depress, and prostrate, that apprehension. Has it not struck your thoughts that to observe the shape, features, limbs, and ordinary action of that form, must have made an impression which would be in counter-action to the impressions of majesty ?

" Consider also, that, in beholding a glorious and divine nature in such a manifestation, the affection of those devoted to him would fix very much, often chiefly, on the mere human quality of the being before them, and therefore would be familiarized, shall we say vulgarized, down to that proportion ; it might be most warm and cordial, but not elevated and awful. And, in fact, our Lord had sometimes to admonish and

deter his affectionate friends from an assumption inconsiderately ventured by them, on the ground of his humiliated appearance. And they appear sometimes in a perplexity of feeling between his plain humble humanity, and that mysterious glory which at intervals lightened upon them from within. Perhaps the chief design of the transfiguration was to correct and raise their low ideas of him.

"Consider besides, that, under the full direct impression of sight, there would be a great restriction on faith, acting in the way of imagination. The mind does not know how to expand into a splendid ideal conception upon an object presented close, and plain, and familiar to sight.

"Should not such considerations make it evident, that, to see the Messiah in his personal manifestation, was a mode of contemplating him very inferior for the excitement of the sublimer kind of affection, to that which we have to exercise by faith? It is true, that to those who regard him as nothing more than a man, all this will appear impertinent and fantastic. But those who solemnly believe their salvation to depend on his being infinitely more, will feel the importance of all that gives scope to their faculties for magnifying the idea of their Redeemer. This scope is the greater for our 'not having seen'; since our conceptions are not reduced and confined down to a precise image of human personality,—a particular, individual, graphical form, which would be always present to the mind's eye, in every meditation on the exalted Redeemer." "Thus also," (it is added,) "we are left at greater freedom in forming 'some grand though glimmering idea' of his glorified body, 'after his victory over death.'—Pp. 360-362.

We take leave of the volume with gratitude to the editor for the high intellectual treat his labour has provided, and recommending it to our readers as well fitted both for promoting elevation of thought and the improvement of the heart. Through the divine blessing, we anticipate such results from its publication. As the lectures were originally delivered, not to a promiscuous congregation, but a more select auditory, they are not equally adapted to all classes of Christians. The more cultivated and intellectual alone will fully appreciate them. To ministers they will supply hints for the illustration and enforcement of divine truth; and, to the spiritual man, whatever be his calling, who, during his hours of seclusion from worldly pursuits and thoughts, desires a guide, at once safe to follow, powerful to attract, and able to advance him in the noblest and purest occupations of the soul, they will be found an inestimable treasure.

The Good Shepherd's Care of the Lambs of the Flock: A Sermon. By the Rev. ANDREW SOMMERVILLE, Dumbarton.

THIS discourse has no common merits. Without aspiring to the recondite, the profound, or the lofty, it presents important scriptural truth, with great judgment, clearness, simplicity, and touching tenderness. It has much savour, and many of the elements of sacred eloquence. The occasion on which it was delivered was the death, in early childhood, of the daughter of a minister in Glasgow (Dr M'Farlane), a child of much promise, from the remarkable development of her faculties, the delicate tenderness and affection of her nature, and, above all, her undoubted, though very early, piety. She was plainly a lamb of the flock of the Good Shepherd, whom he was fast preparing for those heavenly pastures, to which it is the consolation of her afflicted parents to know that their beloved child has been graciously admitted. We regard the sermon as well fitted to supply comfort to bereaved christian parents, of whom there are always many in our churches, as well as striking and attractive instruction to the young; and as such we cordially recommend it to our readers.

The following are examples of the spirit which the discourse breathes. The first part is occupied with "some scriptural proofs of the deep interest which Christ takes in the young of the church," and the second with illustrations of "the manner in which Jesus shows his care of the young." The following is the fourth illustration :—

"4th, *Jesus shows his care of the Young, by often gathering them home to glory.*—Many die in youth. There are few families, indeed, whose number is unbroken. Not seldom, the greater part is in the other world. Perhaps there are no means of trial more common—no instrument of spiritual good more frequently wielded by our heavenly Father, than the removal of children and young members of the family. It is thus that by taking those dear objects, our gracious God draws our affections more powerfully to himself, and calls upon us to think, with greater earnestness and frequency, of that spiritual state into which they have gone. And surely the removal of a young person is fitted to do this. It is a touching and an instructive scene. Here is a child, over whom a few months, or a few years, have passed. The parents hoped, in the fondness of their hearts, that it would be spared, and prove to them a comfort and a joy. They watched its opening thoughts and affections, and blessed God for the rich promise of excellence which it gave. But disease comes and assails its tender frame. The struggle for life goes on; and many and ardent are the prayers of the parents, that the Lord, if it be his holy will, would heal and preserve their beloved child. The disease, however, makes rapid and alarming advances. The cheek becomes pale and wan; the lips are dry and parched; the eye, still full of affection, is languid and dim; and the little frame withers and shrivels under the power of the malady. The heart-strings of the parents are stretched till they are ready to break; all their feelings are most painfully excited; and their anxiety grows agonising. Every throb of the dying child penetrates and rends their heart. Is Christ then present? Yes. He sees the scene, and holds the child with his arm. His affection for it is unspeakably greater than that of the parents, and his interest in the little sufferer ineffably more deep and tender. Why, then, does he not rebuke the disease? Why does not he, who raised the daughter of Jairus to life, restore this child to its weeping parents? There are the best reasons for not doing so. That child's voice is wanted in heaven. Its guardian angels are waiting around its couch to convey its spirit to the abodes of bliss. The great Intercessor is saying, 'Father, I will that this child behold my glory.' The words are just uttered, when the liberated soul approaches, and Christ takes it to his bosom, and fills it with eternal joy. O happy, happy child! The race was short, and the prize is won. The evils of time are escaped, and the glories of eternity are realised. The plant has been taken from the open field, where it was in danger of being destroyed, and put into the garden of God, there to afford eternal fruit."

The closing passage is simple and pathetic :—

"It affords me, my friends, great satisfaction, and I am certain that it will do so to you also, to be assured that the little daughter of your esteemed and excellent pastor, whose removal by death is the cause of my being here to-day, gave evidence that she was one of those babes out of whose mouths the Lord has ordained praise. She manifested, during her sufferings, and in the prospect of her departure, a clear and simple faith in the leading truths of the gospel, an interest in the things of God, and a willingness to go home to Jesus, which convinced all who were with her that she was indeed taught of God. I shall read to you the last hymn that she learned, the truths of which seemed greatly to delight and sustain her young mind; and I do so, because it expresses her views, and embodies many of those sentiments to which you have just listened :—

"I think, when I read that sweet story of old—

When Jesus dwelt here among men—

How he called little children, as lambs, to his fold :

I should like to have been with them then.

"I wish that his hands had been placed on my head—

That his arms had been thrown around me—

And that I might have seen his kind look when he said,—

'Let the little ones come unto me!'

"But still to his footstool in prayer I may go,

And ask for a share in his love;

And if I now earnestly seek him below,

I shall see him and hear him above,—

- " In that beautiful place he is gone to prepare
 For all who are washed and forgiven :
 And many dear children are gathering there ;
 ' For of such is the kingdom of heaven.' "
- " But thousands and thousands who wander and fall,
 Never heard of that heavenly home ;—
 I would wish them to know, there is room for them all,
 And Jesus has bid them to come.
- " I long for the joy of that glorious time,
 The brightest, the sweetest, and best,
 When the dear little children, of every clime,
 Shall crowd to his arms and be blest."

CRITICAL NOTICES.

Notes, Explanatory and Practical on the New Testament. By ALBERT BARNES, Minister of the Gospel, Philadelphia. Reprinted by Blackie and Son, Glasgow. 1844. In Six volumes, from Matthew to Galatians.

OF Mr Barnes as a commentator, we have already spoken at some length in the last number of the preceding series of this miscellany. His *Notes on the Gospels*, and on the New Testament generally, are of a less ambitious style than his *Commentary on Isaiah*, and are therefore both better and more useful. He is more at home in such easy, plain, and unpretending annotations. His remarks are characterized by great simplicity and ingenious inference, and are often so obvious, and yet so new, that one wonders why he never observed them before. Special attention is given to Eastern customs and geography. We wonder not at the vast popularity of these books in America. There are few better fitted for private reading or for preparing such as devote themselves to Sabbath-school tuition. But it would be a work altogether *post horam* to criticise publications so extensively known and valued.

We notice this reprint of the Messrs Blackie chiefly for the following reason. It may be known to many of our readers that Mr Barnes was once tried for heresy ; that the charge was founded to a great extent on his *Notes on the Romans* ; and that his trial was closely connected with the subsequent breach in the American Presbyterian Church. That Mr Barnes' sentiments were as bad, as Dr Junkin and his other criminators styled them, we say not. Yet they are by no means safe, and were tinged somewhat deeply with the New-Haven Divinity. Especially on the questions of original sin, and of our connexion with Adam, is the new theology of the States poisonous and false.

But the Messrs Blackie have issued an improved edition. The obnoxious notes, if not cancelled in their republication, are followed by apt and felicitous quotations from writers of undoubted orthodoxy,—from Ridgely, Dr Hodge, Haldane, President Edwards, Thomas Scott, and Principal Hill. Such *Notes* are interspersed wherever any dubious sentiment is advanced by the author. These volumes may therefore be read with perfect safety ; and the reprint of these popular books, so well executed, is deserving of extended circulation. Some minds are fascinated by doctrinal novelties, such as Mr Barnes has published. This republication has in it a powerful corrective. Doctrines new in form are often indeed aged in existence ; other centuries have witnessed their birth. Our Scotch theology is a sober and well compacted system. Novel crudities are ever and anon finding their way into the world, yet, as we examine them we are compelled to say,—“ No man having drunk old wine immediately desireth new, for he says the old is better.”

We wish every success to the enterprising house by which this elegant

and uniform reprint has been issued, under the superintendence of an orthodox and watchful editor. We are sure that for neatness, and price, and correctness, it will not be surpassed by any other from the British press. Nay, we may affirm, that enriched as it is by supplementary notes from the sources already specified, it has a value for this country beyond the American original. Let our readers open the volume containing Romans, and turn to the fifth chapter, and they will at once perceive the truth of our eulogistic remarks. Portions of similar value occur both in the Notes on 2d Corinthians and Galatians.

The History of the Reformation. By J. H. MERLE D'AUBIGNE. A New Translation. By HENRY BEVERIDGE, Esq. Vol. I. Glasgow : W. Collins. 1844.

THE present is a translation of the latest edition of D'Aubigné's celebrated work. The reader has the advantage of all the author's emendations and enlargements, which are considerable. Mr Beveridge's translation has farther the recommendation of including the author's notes, wherever the meaning of these is not given in the text. In point too, of form, typography, and price, it is all that is desirable. Altogether, it is a delectable book. That the stock will prove as good as the sample, the high respectability of the translator's and publisher's names, affords an ample guarantee.

The Bible Repertory and Princeton Review. April 1844. Philadelphia : M. B. Hope. Glasgow : R. Jackson.

IN learning, talent, vigorous writing, and varied utility, this number of the Princeton Review maintains its high reputation. The articles are characterised by soundness and discrimination. The first on Neander's Planting of the Christian Church, distinguishes with great truth and fidelity between the merits and defects of the work and of its author's productions generally. Neander is here shown to be an instructive companion, but an unsafe guide. One feature of attraction belonging to transatlantic publications of this class is, that questions of common interest sometimes take a form from the peculiar circumstances of the American churches, so as to blend information on the state of religion among them, and the working of their systems of polity, with disquisitions on subjects of general inquiry. Of this, the present number of the Repertory contains an example in a very able, though to our thinking, rather minute, discussion on the question of the rights of the eldership, which seems at present to be agitating the American churches. The following remarks will serve both as a specimen of the spirit of Princeton criticism, and as a caution to young inquirers :—

"After all the alleged improvements in theological research, we never feel so much disposed to take down one of the old Latin dogmatic writers of the seventeenth century, as immediately on closing a fresh work from Germany. These antiquated writers have a thousand faults, it may be ; they are stiff, they are prolix, they are technical, they are intolerant and austere, they are scholastic in their distinctions, but they have one great merit,—they always let us know what they mean. Their atmosphere, if wintry and biting, is clear. They boldly march up to difficulties, and beard even those which they fail to conquer. Their dialectic was an armour of proof, which might be used as well on the wrong as on the right side ; but it was of the finest temper, and of such weight as to be unwieldy to champions of our day. The frequent perusal of their disquisitions has a value independent of the truths evolved. It promotes patient thought, prompts to exact definition, whets the discriminative acumen, and exercises the intellect in logical strategy. Especially does it beget a repugnance to dreamy contemplation and the use of vague diction for concealment. It is precisely this point in which lies the great difference between the two classes of writers. It is a difference, not so much of opinion or system, as of intellectual habitude. The clearness which we applaud is found not only in Turretine, Rivet, and Chamier, but in Crellius, Grotius, and Le Clerc. That objects are made more luminous in the writings of the orthodox, we readily grant ; for whatsoever doth make manifest is light. It is this description of writers, and this style of disquisition, which we would

unhesitatingly recommend to young theologians. They have one obvious claim upon our preference, that they accord in their chief peculiarities with the characteristic of the American, or what is the same thing, the British mind. It is the school from which proceeded the clear-sighted and unambiguous Bulls, Pearsons, Chillingworths, Tillotsons, Baxters, Watsons, Edwardses, and Paleys, of a former age. On the other hand, the taste for German writers on dogmatic theology, is factitious, alien to the genius of the Anglo-American mind, and productive, wherever it exists, of debilitating and rhapsodical musing."

A Young Disciple. By the Rev. D. G. CRAWFORD, Burntisland.

Godliness and the Profitableness thereof. By the Rev. JAMES LAW, Kirkcaldy. Kirkcaldy: Crawford. 1844.

THESE elegant little brochures are Nos. XI. and XII. of the *Kirkcaldy Series of Religious Publications*, by evangelical ministers of various denominations in Fife; and we cheerfully bestow on both the commendation of saying that they are worthy of the authors whose names they bear, and of the list to which they belong. Considering the intrinsic excellence of these drawing-room tracts, as we would call them, and the style in which they are done up, it does not surprise us that a second series is announced, which we are glad to see is to be commenced by our friend Mr Hardie of Kirkhorn.

Juvenile Missionary Magazine of the United Secession Church. Roberton and Co., Glasgow.

We earnestly bespeak the attention of our readers to this periodical. It is a most seasonable undertaking; the two numbers that have appeared are full of promise; and arrangements have been completed of such a nature as will still farther strengthen its claims on the cordial support of our churches. It is of much importance that orders be made with promptitude, to enable the publishers to judge how far their calculations are likely to be realised. We need not say, that to make the Magazine defray its own expenses, a very large circulation is necessary. It gives us great pleasure to learn, that the orders for copies already forwarded are such as to hold out the best hopes of success. But let every congregation throughout the body, as they would encourage this laudable attempt to enlist the sympathies of the young in the missionary cause, respond to the call liberally and without delay.

Our Miscellaneous and Review departments being filled up, we give insertion here to the following

LETTER FROM THE REV. DR MARSHALL.

TO THE EDITOR OF THE UNITED SECESSION MAGAZINE.

SIR,—In the article which appeared in your periodical for this month, purporting to be a review of the Free Church Magazine, there are several things on which I feel myself called to animadvert, and I trust to your honour and your sense of justice, to give a place, in your next number, to the following strictures. It is not my intention to occupy much of your space—not a line more than affords me room for explaining a circumstance or two which, whether from mistake, or whether from ill design, or whether from some other motive, you seem to me to convert into something like insinuations against my veracity.

First, you say, that in the Synod I declared that I brought no charge against the professors; yet, in my letter in the Free Church Magazine, I speak of the appendix as bringing home to them the charge of erroneous views. The explanation of this is sufficiently easy. In the Synod, I stated that I

did not bring the charge of *dishonesty*, about which a loud and bitter outcry was raised ;—and, in point of fact, I did not bring that charge. Nor had I any need to bring it, because it had been previously brought by some one else. I found the professors, in their pamphlet, repelling that charge, and I only made an observation or two on their mode of repelling it. As to the other charge, however, that of advancing erroneous views, it is, doubtless, involved in the whole appendix. The object of the appendix is to show, that the doctrines avowed by the professors can only be defended, if defended at all, on the principles of Dr Wardlaw, that is, by denying the proper suretyship and satisfaction of Christ. I thought so when I wrote the appendix, and I think so still.

Next, you avow your “belief” that my motion in the Synod about submitting the pamphlet of the professors to a committee, did not so much as “find a seconder.” At first, when I read this, I could not recollect who was the seconder, although I was perfectly sure that some one performed the office, and performed it with great promptitude. A friend, however, who was present, and who took part in the proceedings, has put me in mind of what I now distinctly remember, that the motion was no sooner made than four or five individuals contended who should second it, and that the honour was ceded to Dr Ritchie, who delivered on the occasion a speech of considerable length, characterized by his usual ability. From this specimen of your “belief,” your readers may understand how much of their “belief” is due to your other statements.

Again, you assert that the motion adopted by the Synod was not mine at all, but that of Mr James Peddie. The true account of this may be given in a single word. The motion of Mr Peddie was substantially mine ; for that reason I supported it, and so did also the whole body of my friends. It was I who introduced it ; Mr Peddie modified it a little, and in the modified form it was put and carried. Nor is this, as you must be aware, any unusual case. You cannot but know, for it is known to every one who has at any time passed an hour within the walls of our Synod, that it is almost the invariable practice. The moment a motion is introduced—it matters but little what the object of it be—up start a number of individuals,—*leading men* in their own estimation, who hammer away at it with great eagerness to bring it into what they deem a preferable shape. Sometimes it happens, that by this rude tinkering, the poor motion loses all shape whatever, and becomes good for nothing ; but sometimes, also, if it be of more solid materials, it comes out of the process not much injured. In the case to which I am referring, my motion, after passing through the hands of Mr Peddie, and of several others, still retained so much of its original form and structure that I easily recognised it as mine. Indeed, I corrected it after they all had done with it,—corrected it essentially,—and by doing so made it mine to all intents and purposes. Mr Peddie had moved that the committee should be *authorized* to take the pamphlet of the professors into consideration. To the word *authorized* I distinctly objected, and insisted that the word *instructed* should be employed, which was done accordingly.

Mr Peddie's claim, therefore, to the paternity of the motion is not quite so complete as he seems to fancy it is ; and with regard to the object he had in view in the part he took about the whole affair, he appears, to say the least, to have been singularly unfortunate. If his purpose was to allow me the power of laying the professors' pamphlet before the committee, a more innocent purpose certainly could not be formed, because that power I possessed from the very nature of the case, and possessed to the fullest extent, independently of any motion which he or any other man could make. In point of fact, too, the committee understood the motion in a sense totally different from that which he seems to have attached to it. They, or the greater part of them, considered it as an injunction of the Synod to

sit in judgment upon the professors' pamphlet, and upon that pamphlet they did sit in judgment. Much of the time of the committee was taken up in asking questions of the professors, and demanding explanations respecting certain portions of their pamphlet, and so "fast and furious" were the questions, and some of them, at the same time, so perplexing that, if I recollect right, the professors complained of something like harsh treatment. Mr Peddie, next time he makes a motion, or tries to amend one, would need to look a little farther before him, and to understand a little more clearly what he is about.

There are several other things in your article of the same kind with those to which I have adverted, and which might be exposed with equal facility, but I forbear. From what I have said, your readers must perceive that you have written rashly, and in an improper spirit, and fain would I hope, for your own sake, that, by this time, you yourself perceive it too. Were I to follow the example of some others, I might denounce you to your presbytery, for though you are unknown to me, I presume you belong to the Secession body, and if an attempt to impeach any man's veracity be an offence, and one of the blackest die, your ecclesiastical superiors ought to call you to account, and to rebuke you sharply. Passing this, however, I would only ask what it is that has so stirred your rage? The statements I made in my letter to the *Free Church Magazine* were all intended to vindicate the orthodoxy of our body, and to wipe off the aspersion under which we unhappily lie, of being somewhat tainted with unsound opinions. How comes it to pass that you are so offended with these statements? Are you so eager to impeach my testimony that you will not admit it even when it is given in your own favour? Would you rather be content to be deemed heretical, than have the brand removed by me?

Honesty requires me to say, that while I think favourably of our orthodoxy considered as a body, much more favourably than I once did, I am yet constrained to make an exception. There is a party among us—a numerous party, though I believe diminishing—who, if not heretical, are unquestionably the abettors of doctrines akin to heresy. Of this assertion, which it grieves me much to make, I give no other proof at present but one; but that one is of such a kind that it may stand for a thousand. It is the fact, that certain doctrines published to the world by individuals of eminence in the Secession body, are assailed in a periodical work purporting to be an organ of the Free Church of Scotland, as doctrines "having a direct tendency to Arminianism," while over these doctrines, you, the editor of the Secession Magazine, or, at all events, a writer in that Magazine, are found eagerly throwing your shield, and attempting to defend them at every point! This is a fact—to me a most melancholy fact—and I cannot help placing beside it the following question in our formula, "Do you consider as still valid those reasons of secession from the judicatories of the Established Church which are stated in the testimonies emitted by the Secession Church, namely, *sufferance of error without adequate censure?*" &c. &c. This question, as you know, is put to every minister and every elder in the Secession body at his ordination, and hitherto it has served to mark out, more precisely perhaps than anything else, the true basis on which the church of the Secession rests. Yet what lover of the Secession can compare this question with the fact to which I have just referred without being vexed and disconcerted beyond expression? Are we not called, more perhaps than at any former period of our history, to look to ourselves? Is it not incumbent on our Synod, as it regards its own reputation, its own usefulness, to seek out and adopt without delay some efficient method of putting away from it, at once and for ever, the foulest reproach under which any church can labour,—that of unsoundness in the faith? There can be no great difficulty in finding an efficient method of accomplishing this object, provided all concerned are zealous in the cause;

and, were it accomplished, what a noble and commanding position we should occupy ! With our voluntary principles, and our free constitution, and the hold we have of the popular mind, there would not be a church in Europe to rival us,—perhaps in the world.

By inserting this in your next number, you will oblige, Sir, your obedient servant,

ANDREW MARSHALL.

Kirkintilloch, 15th August 1844.

Dr Marshall is very angry with us. Happily on our part we can afford to be particularly calm. We shall therefore append a few observations on the Doctor's strictures with the "design" as formerly to guard against misconception, and without "ill" tendency of any kind in our remarks, if there be nothing of "ill" temper in the state of mind with which the reader shall peruse them.

The explanation which Dr Marshall gives of his language in the Synod is, that all be disclaimed was a "*charge of dishonesty*" against the professors. We do not question his intention ; but we repeat our statement as to the understanding which members had of the nature and extent of his disavowal. We shall bring one fact to recollection which will settle the question at once. When the Rev. Mr M'Gill in his able and elegant address was proceeding to defend the professors and the divinity hall from the *charge of error* brought against them, he was interrupted by Dr Marshall and others, on the ground that he (Dr M.) brought no charge in his appendix ; and Mr M'Gill, obedient to this call to order, modified his observations accordingly. It may also be in the recollection of many that Dr Heugh, standing on the right hand of the clerk's table, and therefore in full hearing of what passed, said, "I wish it to be marked, that Dr Marshall disclaims bringing any charge ; but if he does not, I know not what a charge means,"—or words to that effect.

Dr Marshall shows that his motion had a seconder, in correction of our "belief" that it did not find one. This circumstance we mentioned from its having been stated to us, and from our having had no recollection of any one seconding the motion ; and we chose our language to intimate that on this point we did not speak from personal knowledge, or with the confidence with which we could testify to other things.

Dr Marshall attempts to justify his statement, that his motion was carried, by claiming Mr Peddie's as his own. As Dr Marshall makes no reference to the terms of the motions, we have only to request the reader to recur to our article in last number, where the intention of the movers is explained in their own language ; and he will learn for himself, that instead of the motions being *substantially* the same, it was chiefly the *substance* of the motions in which they differed. The Doctor, it seems, after the fashion of "leading men," took to the "tinkering" of Mr Peddie's motion, and got "instructed" substituted for "authorised." So far as concerns the paternity of a word, we leave him in possession of it.

It is for the committee, and neither for Dr M. nor for us to affirm in what sense they understood the motion which led to their appointment ; but whatever inference may be drawn from the circumstances which Dr M. alludes to, he does *not* "recollect right" in the reference which he makes to them. The professors made no complaint. Dr Brown *never had a question put to him, and never opened his mouth till the investigation was brought to a close.* If Dr Balmer indicated any feeling of being pressed with questions, it must have been in the most incidental way. In committee he exemplified throughout the same promptitude of explanation, and transparent candour, and dove-like gentleness, which, in his public appearances, won so many hearts, and gave evidence of his ripeness for that world

of peace and love into which he was so soon to enter. One party, after a few questions were put to him, *did* turn on his questioners with the complaint of being "badgered;"—the individual who did so was Dr Marshall himself.

"Several other things in our article" Dr Marshall forbears to notice; and demonstrates the "facility" with which he could "expose them," by giving an example of the "facility" with which he can let them alone.

We are blamed by the Doctor for seeming to call in question his veracity. But surely it is one thing to correct mistakes, and another to impeach the veracity of the person who makes them. The former we did in our last number; we are called on at present to do something of the kind again; and the Doctor only adds to his mistakes if he suppose that when statements are made that are calculated to create misconception, we shall be hindered from pointing them out, because the author of them may threaten to run, or hint how nice a thing it would be if somebody else would run to the presbytery, with an appeal *ad misericordiam*, to have our plain dealing punished.

Dr Marshall wonders that we should take offence at his letter in the Free Church Magazine, seeing that his object, as he tells us, is to "vindicate the orthodoxy of our body." How does he defend it? By expressing an opinion, that as the Synod adopted his motion (which was never put to the vote), and imposed on him the duty to libel the professors (a duty which we never met one who heard of till Dr Marshall announced it to the readers of the Free Church Magazine), therefore he is hopeful that the Synod is coming round to sounder sentiments. Farther, Dr Marshall expresses his high satisfaction with the doctrinal article in the Free Church Magazine, on which we were called to animadvert. The object of that article is to fasten *on the language of our synodical decisions*,—the odium of "Arminian tendency." Of the "whole tone" of the article thus vilifying his church, Dr Marshall says it is "very much to my mind;" and this is his mode of defending our church's reputation, for which it seems he expects us to kiss our hand and be thankful.

Still there are evil signs in the Doctor's view, and one of these is the "most melancholy fact," that *the United Secession Magazine* should attempt to vindicate the decisions and phraseology of the *United Secession Synod*;—and that, against an assailant of both, who has become the object of Dr Marshall's eulogy. On the whole, we sit pretty easy under the Doctor's imputations. The matter is one on which we cannot admit him to be either a very safe counsellor or an authoritative judge. In his first work he made statements, and employed phraseology, which go farther than any language in our public documents before or since can warrant. Whatever of error he has seen in his statements, it is honourable to him to acknowledge. We find, however, that, in his last work, he says he has "*nothing material to alter*," while he continues launching his charges against others, many of whom have never used language half so strong. Were persons who know nothing of this controversy but from Dr Marshall's charges against his brethren, to have presented to them in parallel columns the language which he assails as pregnant with all sorts of error, and his own statements in his first volume of which he tells us he has *nothing material to alter*—how they would stare! What is the exact position which he now occupies on the points in question, we shall not take it upon us to affirm. We must, however, in the meanwhile decline being held amenable to his theological standard; and we think it would be wiser in Dr Marshall not to talk so high as the patron of our church's reputation till he has farther expounded his riddle, and shown himself a more competent protector of his own consistency.

RELIGIOUS INTELLIGENCE.—FOREIGN.

Jews.—The London Society for promoting Christianity among the Jews has held its thirty-sixth anniversary. At first this society was simply what its name imports, a society for promoting a common Christianity among the descendants of God's ancient people, receiving the support, and acting under the direction, of all evangelical parties. Latterly it passed entirely into the hands of the Episcopalians, and fell under their exclusive direction, having its operations now conducted according to their ecclesiastical order and forms of worship. In England they have agencies in London, Liverpool, and Bristol. In London they have a seminary for the training of missionaries, a chapel for conducting religious worship specially for Jews, schools, distributors of tracts, and copies of the scriptures, and agents visiting from house to house. The number baptized last year was twenty-three; and the attendance of baptized and unbaptized Jews in their chapel in week-day and Sabbath-day services varies from thirty to sixty adults. Over the continent of Europe they have missionaries or agents stationed in seventeen towns, their agents in these towns being to the number of twenty-seven, besides teachers and other assistants. In Strasburg four individuals were baptized during the last year. In Berlin sixteen individuals have been baptized, and above sixty have been under instruction for a longer or shorter period, while the public services of the missionary have been attended by great numbers of Jews. In East Prussia the number of Israelites baptized during 1843 was twenty; in Poland, fifteen. Extensive journeys are undertaken by their agents among the Jewish population of the towns and villages around them, and copies of the scriptures distributed to a large amount. In Smyrna they have one missionary stationed, but he finds the greater part of the Jews there sunk into the grossest ignorance, and of the remainder not a few are complete infidels. In Syria they occupy three stations, and have resolved to occupy other two. To Bagdad on the Tigris, and Bus-sorah near the mouth of the Euphrates, they have recently sent out four missionaries, two of them to be stationed in each of these towns for the benefit of the very large numbers of Jews who are known to reside in Persia and Chaldea. We have had recent opportunity of noticing more particularly the state of their missions in Syria.

Missions of the Greek Church in North America.—The Greek Church in Russia is making serious and well directed efforts to convert the Indian tribes of the North-west Coast of America to Christianity; and although the doctrines and worship of that church are in general sadly corrupted from the purity of the gospel, yet it is said, that among its clergy are to be found individuals acquainted with the scriptures, and imbued with an evangelical spirit, so that it may be that divine truth shall partially find its way among the rude Indian tribes of Russian America by the instrumentality of their missionaries. The commencement of these missions was in 1793, when, of eight missionaries sent from St Petersburg for the deserts of Kamtschatka, and the neighbouring islands, some were lost on their voyage, and three reached their destination. Up to the year 1823, the progress that had been made was regarded as not very encouraging. In that year a devoted missionary, father Benjamin, was sent out, who returned in 1842 to procure more labourers, and to give an account of his success, having been now constituted bishop in Russian America. After arriving, with the assistance he had procured, at New Archangel in North America, he actively commenced operations, of which he gives the following summary:—1. "We have sent missionaries to Nootka, who will arrive about the middle of June. 2. We have opened a religious school, in which are twenty-three adult scholars. 3. We have sent G., the

student of theology to learn the language at Kodiak (an island of considerable size on the coast.) 4. Priest M. is preaching to the Kalogians, and there are about eighty persons ready for baptism, and who are begging for it. 5. In spring 1842, I went to visit the church at Kodiak. To use their own expression, they are now beginning to come out of darkness to light. Formerly hardly 100 of them attended church, now the church is crowded. The church had been so neglected, that of 3700 souls that were recorded in the census, 1000 had never been baptized. Few marriages now take place without being solemnized by a priest." In the diocese of this bishop there are four parish churches, and the number of Christians scattered over the vast country amount to 10,000. At the commencement of his labours, after learning the language, his first task was to prepare a catechism, and a translation of the Gospel of Luke and of the Acts of the apostles, which have been lately carried to a second edition; and he is now occupied in translating the whole of the New Testament into the chief language of the place, which is subdivided into six dialects more or less resembling each other.

RELIGIOUS INTELLIGENCE.—DOMESTIC.

UNITED SECESSION CHURCH.

PRESBYTERIAL NOTICES.

Paisley and Greenock.—The presbytery met at Paisley on the 6th of May. Mr Adam Thomson, student in divinity, according to appointment read an analysis of the lectures to the students at the Junior Division of the Hall during last session. Mr Thomson's diligence was much approved, and he was encouraged to prosecute his studies. Read and agreed to transmit to the Synod petitions for union with the Relief Church, from the congregations of Union Street, Greenock, and Port Glasgow. It was agreed that the presbytery do overture the Synod for the same object. Mr John Peden Bell, student in divinity, having removed into the bounds of the presbytery of Stewartfield, was transferred accordingly. The clerk read a letter from the Rev. Dr John Brown of Edinburgh, addressed to him as presbytery clerk, and transmitting to his care three volumes for the use of such members as may wish to peruse them. The presbytery having instructed their clerk to express to Dr Brown their acceptance of the gift and their cordial reciprocation of the friendly sentiments so kindly expressed in his letter. —Met again at Glasgow on the 7th of May, and transmitted to the Synod petitions for union with the Relief Church from the congregations of Rothsay, and Innerkip Street, Greenock. —The same body met at Greenock on the 18th of June. Mr Richard Wilson, student in divinity, delivered a discourse; which, after remarks, was approved, and Mr Wilson was appointed to be forward with another discourse at the next meeting, to be held at Paisley on the first Tuesday of August. A conversation was then held regarding the desirableness of having more time for devotional exercises at the ordinary meetings of presbytery, and also respecting the propriety of having special addresses to ministers and elders. The presbytery cordially acquiesced in the suggestion, and agreed that Mr Wilson shall at next meeting deliver an address specially to ministers, with devotional exercises, beginning at one o'clock; and that afterwards conversation shall be held on the peculiar duties of ministers, as time shall permit. The presbytery then re-engaged in praise, and concluded with prayer.

Newcastle.—Glasgow, May 7, 1844.—The presbytery met by appointment of the Synod, when a petition from the congregation of Clavering-Place for a re-hearing of Mr MacKenzie, preacher, was granted. Read Mr Bell's reasons of protest in the case of Maling's Rigg, which it was agreed to transmit, and to answer *versus voce* before the Synod. —*Glasgow, May 10.*—The presbytery met again by appointment of the Synod. Resumed the consideration of the case of Maling's Rigg, when it was thought proper to have it recommended to the committee for Home Missions, but as connected with Mr Bell's protest and appeal not yet decided, the presbytery agreed for the present to take no additional measures concerning it. —*Newcastle, June 5.*—The presbytery met, when Mr Bell was appointed moderator till the end of December. Mr Lawson's conduct in an election of elders at the Close, as reported by himself, was approved,—an edict for the elders-elect was directed to be duly published, and Mr Robertson was appointed to preside in their ordination on Sabbath the 23d inst. Agreed that the Lord's Supper be dispensed in that place on the fifth Sabbath of this month,—that Mr Ritchie,

now located there, preside on that occasion. An overture from Mr Young for having the criticism of trial discourses by students and preachers given in private, was adopted. Mr Hownam, as convener of the committee to investigate the state of Wallsend and Walker congregations, reported progress, and was approved. Mr Bell stated his proceedings in the moderation at North Middleton on the 19th ultimo, when an unanimous call was given by the congregation there to Mr John Millar. These proceedings were sanctioned, and there was then laid on the table the call subscribed by ninety members, and a paper of adherence by twenty ordinary hearers. The call was sustained, and Mr Millar's trials for ordination were prescribed with the view of being given in at the next meeting of the presbytery, now appointed to be held in this place on the 23d day of July. Mr Boyd was appointed to draw up a petition to parliament against the Dissenters' Chapel Bill. On a statement as to the congregation of Stamfordham, long connected with the Established Church of Scotland, now requesting a supply of sermon from this presbytery, Mr Pringle and Mr Boyd were appointed a committee, in the meantime, to take charge of their case, and report at next meeting. 23d July.—At the meeting held under this date, a letter was read from Mr John Millar, stating his acceptance of the call from North Middleton, but that he could not be forward at that time to give in his trials for ordination. The committee for Stamfordham reported their having obtained a preacher for that place for a few weeks. A petition from that congregation for a continued supply of preachers for three or six months, was now granted, and Mr Pringle was appointed to preach there on Sabbath, to announce the decision to the congregation, to give them such instructions and make such arrangements as may be most expedient for promoting the cause of the gospel in that place. The committee on statistics reported their proceedings, which were approved. Read a letter from the clerk of Glasgow presbytery, with an extract from the minutes of that presbytery, stating that a call from the congregation of Belfast to the Rev. John Boyd of Hexham had been presented and sustained, and transmitting the call and other papers connected with it. The call and other papers were laid on the table, and the clerk was instructed to give due notice to Mr Boyd and the congregation of Hexham, and to the clerk of Glasgow presbytery, that the parties concerned might appear for their interests at the next meeting of this presbytery, now appointed to be held here on the first Tuesday of August. Mr Robertson reported his proceedings in the ordination of elders at the Close, which were approved. Read a memorial from the congregation there, stating the embarrassment of their financial affairs, and requesting the advice of the presbytery. A committee was appointed to meet with the congregation, to ascertain more fully their circumstances, and report. Mr Andrew Stevenson, student of divinity of the third year, gave in a discourse on the subject formerly prescribed to him, and which was sustained and approved. It was agreed cordially to recommend him to the Professor of Theology. He was then instructed to prepare a lecture to be given in to the presbytery at some future meeting, and in the meantime to study Dr Dick's Lectures on Original Sin and Justification. August 6.—Another meeting was held, when a letter from Mr Millar was read, assigning reasons for his absence, which were sustained. His trials for ordination were appointed to be given in at next meeting, on the 3d September,—members not now here to receive notice that they may then attend, and when the question of statistics shall be considered. Mr Pringle reported his visit to Stamfordham, which was approved. Mr Duncan Ogilvie was appointed to preach there till next meeting of the presbytery. Mr Morris, after some observations on the subject, tendered, in a written form, the demission of his pastoral charge at Houghton-le-Spring, which was read, and laid on the table. A special meeting of presbytery was agreed to be held with the congregation at Houghton-le-Spring, on Monday the 12th instant, in reference to their present circumstances,—Mr Lawson to preach there on Sabbath, and to give notice of the intended meeting with the congregation. The call from Belfast to Mr Boyd was now considered. The Rev. Matthew M'Gavin of Airdrie appeared as commissioner from the congregation of Belfast. Read the call and other papers, among which was a letter from the congregation at Hexham, expressing attachment to Mr Boyd as their minister, but leaving the present case to his own decision. Mr M'Gavin was heard, and then Mr Boyd, who considered it, upon the whole, his duty to accept the call from Belfast. Under the circumstances of this case, it was considered expedient that Mr Boyd's pastoral relation to the congregation of Hexham be now dissolved, and it was declared to be dissolved accordingly. In adopting this resolution, it was agreed by the presbytery to record the unanimous expression of their cordial affection and esteem for Mr Boyd, their deep regret for his removal from among them, with their best wishes and fervent prayers for the blessing of the church's gracious Head to attend him in the new sphere of labour on which he is now about to enter. This was announced by the moderator, with suitable remarks, to Mr Boyd and to Mr M'Gavin, who craved an extract. Appointed Mr Young to preach at Hexham on Sabbath, to intimate this decision to the congregation there, and to give them such instructions as their circumstances may require. A catechism in defence of presbyterian church government

was now laid on the table. Messrs Pringle and Bell were appointed a committee to examine it and report, while the thanks of the presbytery were given to Mr Boyd for his previous attention to this matter. The committee for the Close congregation stated their having met with them, and found that, owing to the pressure on their pecuniary circumstances, they could no longer undertake to support the gospel, by their own unaided exertions, among them. The committee's conduct was sanctioned, and, under the discouraging aspect of affairs, it was agreed that regular measures be taken for the congregation being dissolved. *Houghton-le-Spring, 12th August.*—A special meeting was held here with the congregation, when Mr Morris declared his adherence to the resignation of his pastoral charge. The congregation avowed their attachment to Mr Morris, and their wish that he could have remained among them, but stating that, as they had not been able to provide the requisite means of his support, owing to the pressure of other demands upon them, they could not reasonably or honourably urge his continuance. A motion was then carried, that Mr Morris's resignation be now accepted, and his name erased from the roll of the presbytery. From this decision Mr Pringle dissented, because he regarded it as premature. In recording their decision, the presbytery agreed also to record the unanimous expression of their cordial affection and esteem for Mr Morris; their deep regret for the distressing occurrences which had constrained him to resign his pastoral charge, with their warmest wishes and fervent prayers that the gracious Lord of the church may abundantly bless him in whatever sphere of labour he may be called to discharge the functions of his ministry. The congregation now requested the sympathy of the presbytery, by continuing a supply of sermon among them, which supply it was agreed to furnish till next meeting, leaving till then all arrangements for such ulterior measures as may be required.

Lanark.—Tuesday, May 21st. This day the United Associate Presbytery met and was constituted. After the usual preliminary matter, Mr Dickson, student, read a critical exercise on Gal. iv. 22-27. He was then examined on the third chapter of the same epistle, in the original, and on the 40th Psalm in Hebrew. With these exercises the court expressed satisfaction, and he was encouraged to prosecute his studies. The remainder of the sederunt was occupied in hearing and disposing of an appeal from the decision of one of our sessions, of no public interest, but which was adjusted to the apparent satisfaction of the parties concerned. The presbytery agreed to hold its next meeting at Lanark, on Tuesday the 23d of July.

Kilmarnock.—The presbytery, on the 26th of May, ordained Mr John Kemp Millar to the charge of the associate congregation of Catrine, Mr Duff presiding; Mr W. B. Robertson preaching the sermon; Mr Lindsay giving the address to Mr Millar and the congregation. At their ordinary meeting, at Kilmarnock, 25th June, a letter was read from Mr G. Hunter, who had been called to Girvan and Tarbolton, declining both these calls in favour of the congregation of Tillicoultry, whose call he had accepted. The clerk stated that, on receiving this letter, he had communicated the purport of it to both congregations. A petition was then received from the congregation of Tarbolton, for another moderation, which was granted. The remaining part of this meeting was occupied in receiving Mr Knox's trials for ordination. These having been all sustained, his ordination was appointed. On the 17th July, the presbytery met at Ayr, and ordained Mr James Knox as colleague to the Rev. Dr Schaw, Ayr; the doctor himself presiding; Mr Millar preaching the sermon; and Mr Barclay giving the address to Mr Knox and the congregation. At the close of this business, the presbytery sustained a call from the congregation of Tarbolton, to Mr Alexander Dalrymple, and prescribed his trials for ordination. A moderation of a call was also granted to the congregation of Girvan. The last meeting of presbytery was held at Irvine, August 6th. A letter was read from Mr Alexander Dalrymple, intimating his acceptance of the call from Tarbolton. The two committees for superintending students, reported; and, on their recommendation, Messrs John Weir, John Stevenson, and Ebenezer Kennedy were certified to the hall as second year's students. The congregation of Girvan having been found to have unanimously called Mr R. D. Duncan, the call was sustained, and his trials for ordination prescribed. The next ordinary meeting of presbytery was appointed to be held at Kilwinning, September 24; and an understanding was gone into, that a meeting should be held, specially for the purpose of considering the questions remitted by the Synod, at Kilmarnock, October 29, when all the members should be particularly required to attend.

Arbroath.—The presbytery held a special meeting at Brechin, on the 27th May. The Rev. Andrew Wilson, moderator. A student of theology having been summoned, to attend this meeting, for the purpose of inquiry respecting his faithfulness in attending the ministrations of the United Secession Church, and in holding his connexion with it, sent a letter to the presbytery, refusing to comply with their summons, and viewing his and their relation as broken up. The presbytery, therefore, declared him no longer a student or member of the United Secession Church. The report of the moderation in the second congregation of Brechin was given in—from which it appeared that the call had come out for Mr William J. Rankine, preacher, and was

signed by 101 members in all, and supported by twenty-five adherents. The call was sustained, and subjects of trial appointed for Mr Rankine, in the event of his acceptance of the call. At an ordinary meeting of presbytery, in Montrose, on the 9th July, a letter was received from Mr Rankine, intimating his acceptance of the call. After some other matters were considered, the presbytery, in accordance with a resolution adopted at their last ordinary meeting, became private, and entered into a free and confidential conversation respecting the state of religion in the several congregations of the presbytery; each minister and elder giving such details respecting the state and progress of religion among their own people, as showed the encouraging symptoms of the success of the gospel among them, on the one hand, and their discouragements and hindrances on the other; and the measures they had been following out with a view to the meeting of difficulties, and the greater advancement of the work of God. The conversation was deeply interesting; and it was agreed to resume it at next ordinary meeting; to be held at Arbroath on Tuesday after the third Sabbath of August.

Wigtown, 11th June 1844.—Heard Mr William Ross read an *Exercise and Additions*, and examined him and Mr James McCracken on the Epistle to the Ephesians in Greek, the first six Psalms in Hebrew, the Being and Attributes of God, and, being satisfied with their diligence and attainments, encouraged them to prosecute their studies. Sustained a call from the congregation of Kirkeowan, to the Rev. Thomas Smail, who has laboured among them for several years as an ordained missionary, and appointed the 16th of July for forming the pastoral relation between him and said congregation. The treasurer was instructed to apprise the committee on home missions of what has taken place with respect to Kirkcowan, and to ask L.10 for it. Read an extract from the minutes of the Relief Presbytery of Newton Stewart, expressive of "their readiness to act upon the recommendation given by the Synods of the Secession and Relief churches, and to cultivate Christian and ministerial intercourse with their brethren of the Secession, by interchange of pulpit services and otherwise;" when it was unanimously agreed to state in reply—That this presbytery heartily reciprocate the feeling expressed by their brethren of the Relief, and hold themselves ready to act upon said recommendation on all convenient occasions. Read a note from the Rev. Dr Brown of Edinburgh, intimating that he had sent three volumes, to remain in charge with the clerk, for the use of those members of presbytery who may choose to peruse them, when the clerk was instructed to acknowledge the receipt of said volumes, and to return the thanks of the presbytery to Dr Brown for his kindness. Learned that the Board on the Liquidation Fund, had promised L.130 to the congregation of Kirkcudbright, on the condition that they raise L.110; and L.70 to the congregation of Gatehouse, on the condition that they raise L.90; when the members of presbytery expressed their sympathy with both these congregations, and agreed to lay their cases before their respective congregations. Engaged in devotional exercises, which were conducted by Mr Pullar, and appointed the next meeting to be held at Kirkcowan on the 16th of July next. Said day and place the presbytery met. Formed the pastoral relation between the Rev. Thomas Smail and the congregation of Kirkeowan. Mr Fleming preached, Mr Wood presided, and Mr Falconer addressed Mr Smail and the congregation. Authorised the clerk to certify that the congregation of Kirkcudbright had implemented the stipulation made by the Board, and that the congregation of Gatehouse had raised L.80, and that the presbytery agreed to recommend that the Board should give L.30 to the congregation of Gatehouse. Read a petition from the first congregation of Stranraer, addressed to the Board, praying for aid from said fund, and agreed unanimously to transmit and recommend said petition, as the presbytery believe that the Board have recognised petitions from congregations in similar circumstances. After some other routine business, the presbytery appointed the next meeting to be held at Kirkcudbright on the 27th of August.

Elgin.—The presbytery met at Pultneytown, Wick, on Wednesday the 19th June, for the purpose of ordaining Mr Andrew Key, as colleague and successor to the Rev. William Stewart. The Rev. John Bisset, Nairn, preached and presided. The Rev. John Pringle, Elgin, addressed the pastor, and the Rev. Peter Buchan, Holm (presbytery of Orkney), addressed the people on their respective duties. The services throughout were appropriate and impressive, and a deep feeling of interest appeared to pervade the large audience assembled on the occasion. In the evening a soirée, which was numerously attended, was held in the chapel. The Rev. Mr Stewart, the aged and venerable pastor of the congregation, occupied the chair. Ministers of various denominations were present, and addressed the meeting on a variety of important subjects, chiefly in connexion with the solemn proceedings of the day. *Forres, 26th June.*—The United Associate Presbytery of Elgin having met, Messrs William McDonald and Daniel Munro, students, delivered exercises, which were approved of. Mr Robert Ferrier, preacher, gave in his trial exercises, to the entire satisfaction of the presbytery, and his ordination was appointed to take place at Tain, on Thursday the 25th July. Messrs Munro (Nigg), Stark, Lind, and Pringle, to conduct the services.

Edinburgh. The presbytery met on 2d July. Several discourses were delivered by

students. The presbytery, finding that the appointed form of exegesis, and the exercise with additions, was not observed, resolved, that the neglect of said form shall of itself be a reason for refusing to sustain such discourses, and appointed a committee of their number to prepare a description of the required form for the instruction of students. The location of Mr J. B. Johnston at Aberlady was reported, and the affairs of the congregation there found to be continuously prosperous. The examination of candidates for the Divinity Hall was so far proceeded in, but adjourned because of the comparatively small attendance, to be resumed at next meeting, for which a "call of the house" was ordered. The other business was of no public interest.

Glasgow.—The ordinary monthly meeting of this presbytery was held on the 9th July, Mr McGavin of Airdrie, moderator. At an *in hunc effectum* meeting a fortnight previously, Mr David Laughland's trials had been received and sustained, and his ordination appointed to take place at Newarthall. At this meeting Dr Robson was appointed moderator for the ensuing six months. Mr McGill reported that he had presided in the moderation of a call at Cambuslang, and that Mr A. W. Smith, probationer, had been called. His conduct was approved of, and the call sustained. Mr McGavin reported that he also presided in the ordination of a call at Belfast, and that the Rev. John Boyd of Hexham had been called by that congregation. The moderator's conduct was approved of, the call sustained, and the call and accompanying papers ordered to be transmitted to the presbytery of Newcastle. A moderation was granted to the congregation of Inverary, to take place on the 2d August, Mr Inglis to moderate. Mr Robertson, who had been prosecuting his studies under the Synod's missionaries in Trinidad, was recommended to the Hall as a student of the fifth year. The presbytery entered on the case of Mr George Somerville of Airdrie, whose application for admission into the United Secession Church had been for some time before the presbytery. It appearing that he had not fulfilled, and would not fulfil, for reasons which he refused to state, his solemn promise, once and again made, to marry the woman to whom he had admitted he was engaged, the presbytery considered this and other circumstances as forming a bar in the way of entertaining his petition, and declined proceeding further in it. The case was accordingly dismissed. The Rev. James Galloway gave in his resignation as a probationer of the United Secession Church, and craved extracts of his license, as he was about to leave the fellowship of the church, which were granted. The draft of a circular, to be sent to the various sessions of the presbytery, as to the best means of exciting and combining the energies of the elders of the church, was read by Dr King, and ordered to be transmitted.

Selkirk.—The presbytery met at Melrose on Tuesday the 23d July. Messrs Adam Stewart and John Ballantyne, students of philosophy, were, after being subjected to the usual examination, unanimously admitted to the study of divinity. Messrs Douglas and Riddel, students of divinity, were examined in Greek, in the 1st Epistle of Peter; in Hebrew, in the book of Esther; in Theology, on the work of the Holy Spirit; and in Church History on the History of the English Church. The presbytery approved of their attention to the subjects prescribed, and encouraged them to prosecute their studies. Mr John Lawson, student of philosophy, gave an account of his studies during the last session of the college, and was encouraged to go forward. The presbytery instructed the clerk to certify all the students of divinity within the bounds to the Professors in the usual manner. A letter from Mr Brodie, the presbytery's missionary in Trinidad, was laid on the table; and the clerk was instructed to send it round all the members of presbytery. The next meeting of presbytery is to be at Melrose on Tuesday the 22d of October.

Lanark, July 23, 1844.—This day the presbytery met, and was constituted by the Rev. David Smith, moderator. Mr Russel, student, delivered a lecture on Hebrews x. 26-32; was examined on the 7th and 8th chapters of the same epistle in Greek, and on the 40th Psalm in Hebrew. He was examined also on the history of the church during the sixteenth century. These exercises were received with satisfaction, and it was agreed to recommend him, together with Messrs Dickson and Paiman, to attend next session of the hall. A question of some interest was asked for advice by a member of the court, viz. whether children, of the respective ages of ten and twelve, who had not received baptism, should receive that ordinance now on the religious profession of their parents, or be delayed till they made a profession of religion themselves? As the children are now so far advanced and might very soon be admitted into the church, it was deemed better to defer the administration of the rite till then. Particular reference having been made to the loss which the church has sustained in the removal by death of the Rev. Dr Balmer, it was agreed to express sympathy with the remaining Professors, and full confidence in them that they will be able to attend to all the business of the hall. The presbytery agreed to hold its next meeting on Tuesday the 13th of August.

Dundee, July 30, 1844.—The United Associate Presbytery of Dundee met and was constituted, &c., *inter alia*. Read the Rev. Mr Paterson's letter of demission, which was laid on the table at last meeting. Read also a petition from the congregation of

Rattray, and heard commissioners. Members were heard, and after deliberation it was moved, "that Mr Paterson's demission be accepted, and his pastoral relation to the congregation in Rattray be dissolved;" and the roll being called and votes marked, the motion was unanimously carried; likeas, the presbytery did loose Mr Paterson from his charge, and appointed the Rev. Mr Marshall to preach in Rattray on Sabbath first, and intimate this decision to the congregation, now declared vacant. The Rev. Mr Ramsay was appointed to dispense the sacrament of our Lord's Supper in the congregation of Broughty Ferry, on the third Sabbath of August. Mr Drummond, student of the second year, was examined and recommended to the hall. The presbytery is to meet in Dundee on Tuesday after the fourth Sabbath of September. Mr J. B. Johnston having declined the call to Broughty Ferry, the presbytery laid it aside. The Rev. Andrew Thomson and James Peddie, Esq., W.S., Edinburgh, being present, the presbytery agreed in expressing their satisfaction at seeing them as members of a deputation of the Board for Liquidating Debt on Weak Congregations, and in thanking them for their valuable services in promoting the objects of the board.

Stirling and Falkirk.—This presbytery met at Stirling on the 30th of July. A petition by the congregation of Bathgate for a moderation was granted. The subject of pecuniary compensation to congregations injured by translations, which had been brought before the presbytery by two members of Dennyloanhead congregation, was taken up, and a committee, consisting of the ministers and presbytery elders of Dennyloanhead and Denny, was appointed to take into consideration the principle involved in the proposal, and to prepare some specific plan for remedying the evils complained of; this plan to be submitted to the presbytery at a future meeting. The same committee was directed to consider the best means of providing a general fund for defraying incidental expenses incurred on account of the business of the presbytery. Messrs Robert Robertson and Joseph Leckie were examined with a view to their entering on the study of theology; and Messrs Robert Brown, Thomas Henderson, John Kidd, and James Kirk, students of divinity, were examined on practical religion, when the presbytery agreed that all of them should be certified to the professors for admission to the Divinity Hall this session. Mr George Hunter having delivered all his trials for ordination, the presbytery appointed him to be ordained at Tilliecultray on the 20th of August, Mr McFarlane to preach, and Mr Edmond to preside. The presbytery instructed the sessions in their bounds to attend to the resolution of Synod requiring them to consider and report on the proposal to employ a salaried agent for conducting the business of its missions; and agreed to comply with the request of the Rev. William Niven, the presbytery missionary, to be allowed to visit this country for a few months.

MONTHLY RETROSPECT.

Ireland.—In consequence of the crowded state of our columns for a few months past, we have been obliged to omit noticing some rather interesting occurrences which were taking place, among others, a parliamentary discussion, about the middle of June, on a motion of Mr Ward for a committee of the whole house on the revenues of the Church of Ireland. We make no apology, however, for laying before our readers, even at this distance of time, some information on the subject; for almost all well-informed men are of opinion that it is one of the first great interests with which the legislature must practically and decisively deal. Mr Ward's estimate of the revenues of the Irish Church for last year was L.552,753; Lord Elliot's L.432,023. Mr Ward contended that both were greatly within the truth, and presented items which made up a total of L.650,753. The real Episcopal population of Ireland (deducting the Methodists, who have 300 chapels of their own), is, by the census, 750,000. For the accommodation of this handful of gentry and their retainers, there are two archbishops, ten bishops, 2450 parishes, and 1422 beneficed clergymen,—dividing amongst them about 18s. per head for every man, woman, child, and suckling, pertaining to their communion; while all the rest of the eight millions in Ireland, consisting chiefly of the poorer classes, besides being compelled, directly and indirectly, to support the Establishment for their wealthy and often insulting countrymen, provide (excepting in part the Presbyterians with their *Regium Donum*), religious instruction for themselves,—the Papists at a cost of L.1,417,600 a year. Sir R. Peel opposed the motion, but admitted that he did not consider "the Act of Union as absolutely binding, under all circumstances and at all hazards,

though its spirit was not to be departed from without a strong necessity." Sir James Graham stated that the government were disposed to grant facilities for (private) Roman Catholic endowments, and to increase the vote for religious education in Ireland, but were determined to maintain entire the Irish Establishment. Lord J. Russell said that "besides the abuses of the Irish Church, there was still the argument that the whole state provision for religion was in the hands of one-tenth of the people. He would inquire whether the Protestant Church now answered the proper purposes of an establishment so completely that no change could fitly be made in it? His view of an Establishment was, that it should give the means of instruction to the people. As the state punished the people's offences, it was bound to teach them to avoid offending. For the diseases of the body the patient suffering pain would seek relief of his own accord; but the diseases of his immortal part being usually unfelt by him, the remedy was not spontaneously sought, and, consequently, those were the cases in which the state was especially bound to interpose for his preservation. Besides, where the religious teacher was dependent wholly on his congregation, he had an inducement to flatter their vices; and to that cause might be traced the guilty support which was given to slavery in the United States. Politically, too, it was inexpedient that the teachers of religion should have an interest to side with the people against the state. How important an object was it therefore to engage the Roman Catholic clergy on the side of the state, by some provision which should make them in some degree independent of their flocks! There were 217 parishes in Ireland without a single Protestant; and what duties connected with the state could the pastors of such parishes have to perform?" Mr Ward's motion was lost by a majority of 274 to 179. The discussion, therefore, led to no practical result; but it is of consequence that the opinions of leading statesmen, and, not least, of Lord J. Russell, should be distinctly understood on this momentous question. His influence must be great in any position, if it please Providence to spare him; and, should a change of ministry occur soon, he is likely to occupy the chief place in public affairs. He never conceals that he is disposed to endow the Papists. It will be observed, also, that the arguments he uses for doing so, are just those which have all along been used for Establishments in general, and if they are good in any case, they are doubtless good in this. The fact that they admit of being so applied, is one clear reason for rejecting them and holding by voluntarism, which is everywhere safe and consistent. His lordship holds that, as the state punishes offences, it ought, through the medium of the clergy, to let the people know what constitutes an offence. Of course these functionaries, besides expounding the scriptures, or rather instead of doing so, ought to indoctrinate the people in the game-laws and the statutes at large. It is attended with pernicious consequences for the clergy to be dependent on their flocks; but they must be dependent on some party or other, and, all things considered, where shall the dependence be lodged with greater safety for poor frail humanity? Men labouring under a spiritual malady are not sensible of their danger and will not seek relief,—a very good argument for relief being offered them and pressed on their acceptance; but by whom? by worldly politicians? or by those who have themselves experienced the salutary effects of the remedy they urge upon others? We have long been familiar with the arguments employed by his lordship, and with their refutation; but we admire the candour with which he avows the secular objects for which he upholds ecclesiastical establishments.

On the 19th of July, Mr Wyse moved in the House of Commons, an address, praying her Majesty to take measures for giving the full benefit of a University education to her Roman Catholic subjects in Ireland. He urged that the College of Maynooth should be made a theological Faculty

of the University of Dublin, or that a Roman Catholic University should be founded and endowed with like privileges. Mr Wyse withdrew his motion on Sir Robert Peel's stating that the grant for education in Ireland this year, should be increased from L.50,000 to L.75,000, and that early next session a plan should be proposed for placing the College of Maynooth on a proper and satisfactory footing, and in a more independent position. We entertain no doubt, then, that a measure will be carried (as Lord John Russell will support it), for strengthening in this way the cause of Popery in Ireland.

We have great pleasure in learning, on the authority of the *Poor Law Gazette*, that the consumpt of spirits in Ireland was reduced nearly one-half in the four years immediately succeeding 1837, as appears from the following table :—1837, 11,235,635 gallons ; 1838, 12,296,342 do. ; 1839, 10,816,709 do. ; 1840, 7,401,051 do. ; 1841, 6,485,443 do. We can easily believe what is stated in connexion with this, viz. that early improvident marriages have greatly decreased where temperance is most prevalent.

It is in the highest degree satisfactory to reflect that Ireland continues in a state of tranquillity. It is impossible, however, to forget that its civil condition is unsatisfactory in the extreme, and consequently, that its tranquillity is altogether precarious. Its quietness is that of a barrel of gunpowder. Without, therefore, trespassing into the regions of politics, we cannot refrain from saying that every humane, peace-loving, religious man, must earnestly desire that all conciliatory measures consistent with justice should instantly be adopted towards the sister country, especially if there be any truth in the statement made by Lord John Russell at the close of the session of Parliament, viz. "that, with one or two exceptions, there has been no period since the peace (of 1815), when our foreign affairs were in so anxious a position—he alluded to Africa and Tahiti." Many think he might have alluded also to America. The Oregon question remains unsettled. May the God of peace avert from us the horrors of war.

Sufferings of the Society of Friends.—It is well known that the *Friends* refuse voluntarily to pay any tax for ecclesiastical purposes, and quietly allow the distraint of their goods to take place. The Conference publishes annually an account of the "sufferings." The following is an extract from the "Yearly Epistle for 1844 :"—"The amount of the sufferings of our members in the support of our testimony against ecclesiastical demands, including the expenses of distraint, is upwards of L.11,100. The steady and consistent support of our ancient testimony to the spiritual character of true worship, to the freedom of gospel ministry, and to the immediate government of Christ in his church, has been felt by us at this time to be highly important. We greatly desire that the true liberty of the gospel, with reference to the arrangements and constitution of the church, may come to be more seen and appreciated by all who profess the name of Christ. Then would the union of ecclesiastical and secular power, from which spring the forcible impositions for the support of religious services, cease to oppress tender consciences, and many grievous impediments to the free course of gospel truth would, we believe, be removed." From a printed paper, addressed to the Magistrates of Lancashire, and subscribed by John Bright and others, it appears that the property seized is often out of all proportion to the amount of the tax. In one case a person's furniture, to the value of L.6, 15s. was, when he was from home, carried off and sold for a demand of 4s. 1d. They mention also, from fifty to ninety times the amount as not uncommon. The following statement is given of the amount of "sufferings" in periods of ten years, since the beginning of the present century :—1800-9, L.100,226 ; 1810-19, L.146,520 ; 1820-29, L.141,960 ; 1830-39, L.122,250 ; 1840-43, L.52,200. From 1700 there is a grand total of L.1,078,075. If one-tenth of the dissenters of the kingdom were to adopt their principle, establishments would, in a very short time, be among the things which were.

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MISCELLANEOUS COMMUNICATIONS.

THE ORIGIN OF IDOLATRY.

THE divine intimation given to Noah immediately after the deluge "I will not again curse the ground any more for man's sake ; for the imagination of man's heart is evil from his youth," implies the inadequacy of mere judgments, however fearful or frequently repeated, to cure or restrain human depravity. We find, accordingly, that the terrors of the flood were speedily effaced from the minds of men ; and that, as they multiplied on the earth, degeneracy increased, till it became as great as it had been during the antediluvian period. Enmity to God is the sum and substance—the primary essential element of man's corruption of nature. His evil heart is prone to depart from the living and true God. Hence idolatry, which, more than any other sin, evinces hostility to his character and claims, not only has almost universally prevailed among men, but was introduced at a very early period. Its antiquity is attested by the farewell address of Joshua to the Israelites. "Your fathers dwelt on the other side of the flood"—the river Euphrates—"in old time, even Terah the father of Abraham, and the father of Nahor, and they served other gods : " Josh. xxiv. 2. Though it cannot be supposed that Abraham and his immediate ancestors had no knowledge of the true God, or reverence for him ; yet it is obvious, from the words of Joshua, that they did not give to him exclusive worship. While they adored the invisible Creator as the object of supreme veneration, they had also family gods to whom an inferior homage was paid. Soon after the call of Abraham, however, and the consequent dereliction of the Gentiles, the worship of the living God was entirely superseded, and idolatry became universal. As men did not like to retain God in their knowledge, he was speedily forgotten ; the creature was worshipped and served rather than the Creator, and the glory of the uncorruptible God exchanged for images made like to corruptible man, and even to quadrupeds, birds, and reptiles. Idolatry in this gross form was not introduced at once. Independently of historical evidence, it might be concluded that men could not make the transition from even a faded knowledge of a spiritual being, to the de-

grading polytheism in which they were ultimately immersed abruptly, or without a variety of intermediate steps. And this conclusion is sanctioned by all that can be ascertained respecting the earliest condition of different nations. It is generally admitted that Zabiism or Zabianism,—which consists in the worship of the heavenly host, particularly the sun and moon,—was the most ancient form of idolatry. To this species of idol worship there is a direct reference in the book of Job, “If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge, for I should have denied the God that is above;” Job xxxi. 26-28. The grandeur and beauty of these celestial objects, and the important position which they seem to occupy in the system of nature, together with their great utility, were the motives which induced men, when they had begun to forget the invisible God, to offer to them their homage and worship. Zabianism, however, among many nations was soon superseded by other forms of idolatry. The heavenly bodies, though visible objects, were too distant in place and in nature, to satisfy the degraded minds of men; and deities were sought for who possessed a corporeal frame similar to their own, and who were actuated by human passions and compassed with human infirmities. Thus the true tendency and result of the enmity to God which characterises the carnal mind were exhibited in all their fearful magnitude; and a clear demonstration given of the incompetency of the boasted reason of man to preserve him from the most degrading error, and of the consequent necessity of divine revelation.

To detail the various systems of idolatry that have been established throughout the world, would be an endless as well as an unprofitable task. Yet it may be interesting, and it will be instructive to the pious mind to contemplate the mode in which the worship of the one living and true God was gradually superseded by the adoration of false or pretended deities. It is only, however, a very general view of this subject that can be furnished, for it is extensive and complicated; and the means of tracing minutely the rise and progress of idolatry from the first deviations from the purity of divine worship, to the gross forms of polytheism which prevailed in later times, have irrecoverably perished.

I. The want of spirituality in men which disposes them to desire a visible representative of the invisible God, and to employ visible symbols of his attributes and operations, was one of the most active sources of idolatry.

The exercise of reverence or love towards a purely spiritual being is uncongenial to man in his fallen state. He walks by sight rather than by faith. His carnal mind craves a visible object of worship. In some cases this disposition has gradually, and it may be, imperceptibly produced forgetfulness of the distinction betwixt the idea of God himself, and the supposed place of his residence; and as the latter was confounded with the expanse of the sky, the worship which was originally directed to him who dwells above us, was transferred to it. Among the Chinese, the visible heavens is the supreme object of adoration, and in ancient Italy the principal deity was identified with the

atmosphere. More frequently, however, one particular object was selected to be the visible representative of God ; and it cannot excite surprise that this honour was conferred on the sun. That the glory of the one invisible God may be illustrated by the figure of the most splendid and useful object in the material creation, is very obvious. The sun is the fountain of light and heat, and the source not only of joy, but of life itself to creation. Deprived of its cheering rays, all nature would droop and die, and the earth become once more "without form and void." In these and other particulars, the figure used simply as an illustration, is peculiarly appropriate, and is employed in scripture. "The Lord God is a sun and shield." But attracted by its splendour and utility, men offered worship to it ; and though their worship might at first be addressed to it merely as an appropriate emblem of the glory of the invisible preserver of all things, it soon terminated on the material object, and their carnal minds lost the idea of a spiritual God, the Creator of the heavens as well as of the earth. At first regarded as a symbol and image of God, the sun was next advanced to the honour of being his visible representative, and at length it was worshipped directly as God himself. Now, the worship of the sun speedily produced polytheism ; for this idol was multiplied, or assumed a variety of forms, each of which eventually was regarded as a distinct and separate deity. Among the ancient Persians, as among the modern Parsees, images were rejected, and their worship was addressed directly to the sun, or to fire, as its only proper representative. But in other nations, temples were erected to it, and symbolical representations introduced into them. Now, as different representations were employed in different countries, and different titles applied to it, to express the sentiments with which it was regarded, each of these representations and each of these titles gave rise to the idea of a new god. And not only so, but even in the same country its symbols were as numerous as the aspects in which it was contemplated, and each of these was eventually venerated as a distinct object of worship. So far was this system carried in Egypt, one of the most prolific sources of idolatry, that it was represented under the figure of each of the zodiacal signs, so that not only every season of the year, but every month, contributed to the increase of their multifarious deities.

With the employment of a visible representative of the one living and true God, the attempt to set forth as objects of worship impersonations of his attributes and operations, may be associated as a source of idolatry. A variety of symbols, which, among the Egyptians, consisted chiefly of different kinds of animals, possessing, as they fancied, some similar quality, were selected to convey an idea of the perfections of God, or of the mode of their action. The real design of these symbols, and their reference to one Being in whom all that they expressed was combined, were carefully concealed from the common people, in whose estimation, accordingly, they became separate deities, distinguished specially by one attribute or form of activity. One was deemed the god of wisdom, and another the god of power ; one was venerated as the preserver, and another as the destroyer ; and at length the idea of one supreme Being was lost, and the very animals, originally chosen to symbolize the divine attributes and operations, became the recipients

of worship as the living representative or special habitation of the deities they symbolized.

II. Ignorance and error respecting the universal presence and providence of God, was another source of idolatry. Though aware of the existence of one God, the Creator of all things, men, in consequence of his invisibility, gradually fell into misapprehensions respecting his character and operations. They imagined that he was too far removed from earth, too great and glorious and blessed in himself, to feel an interest in anything connected with this mundane sphere; and that the affairs of this world and its inhabitants were entrusted by him to beings of an inferior order. To this persuasion, their traditionary knowledge respecting angels, their existence and their employment as the ministers of providence, greatly contributed. In their search for these intelligent beings, intermediate betwixt God and man, the heavenly bodies first attracted their attention. Their splendour and altitude tended to impress the spectators with admiration and awe; the regularity of their movements seemed to indicate life and intelligence; and the coincidence of the changes which periodically take place on the earth, with the particular aspects and positions in which they presented themselves, suggested the idea that this world was subjected to their control. This persuasion of immediate dependence on them, or on the spiritual intelligences by which they were supposed to be animated, irresistibly prompted to the worship of them. Standing betwixt men and God, they intercepted the homage which should have ascended to him; and being no longer acknowledged, his very existence was soon forgotten, and the whole worship and service of mankind addressed to the sun and moon—the king and queen of heaven—and to the other celestial objects whose splendour adorns the sky during the darkness of the night.

From this worship of the host of heaven, the transition to the worship of the elements and the powers of nature was neither difficult nor unnatural. Instead of attributing the diversified operations of nature to the all-pervading energy of one omnipotent and omnipresent Being, a variety of inferior agents, characterized by peculiar qualities, were supposed, to each of whom a distinct office was assigned. The hurricane and the storm were subject to the control of one, and the lightning and the thunder obeyed the voice of another; one claimed the sea as his province, and another asserted his right to the dry land; one presided over the vernal vegetation, and another ruled the winter tempests and cold. Nor did the multiplication of deities cease here. Imagination, freed from the trammels of reality, and the control of reason, speedily called into existence countless multitudes of shadowy beings; so that at length not only the elements and powers of nature, but even individual objects, such as mountains and rivers and woods, were regarded as the residence of distinct deities, and became the objects of veneration and worship.

This process of deification was rendered more facile by the tendency inherent in the human mind to lead animation and thought and activity to inanimate objects, particularly to those which are distinguished for their grandeur and sublimity, or for their utility. The personification of such objects, though harmless in itself, proved a source of fatal error

to those who were familiar with the idea of a multiplicity of deities. It induced a persuasion that they were inhabited, if not animated, by an intelligent principle, and thus led to the religious veneration of them. Offerings were presented to the earth, as the universal parent, to draw forth her bounty to her numerous offspring; the winds and the sea, or the element of fire, received the fear-inspired homage of those who traversed the ocean, or dwelt beside the volcano; and the inhabitants of Egypt and of India presented their thanksgivings to the Nile and the Ganges, to which their countries were indebted for their fertility. The folly of the sentiment which prompted to these acts of worship, was perceived by some of the heathen; but their perception of the errors of the common people was not accompanied with just conceptions respecting God. If they despised the idolatry which, in compliance with the customs of their country, they practised, they fell into the equally gross error of Pantheism, which identifies God with the universe, or regards him, not as an intelligent being, distinct from the works of his hands, but simply as an animating principle diffused throughout nature—the soul of the material world, and which is, therefore, only a modification of atheism.

III. The veneration paid to the souls of deceased persons—the ancestors of families and nations, the founders of kingdoms, and the inventors of useful arts—was another independent source of polytheism. This veneration did not at first possess the character of religious worship; but it rapidly degenerated into idolatry.

It appears to have been an ancient custom to retain rude images made in remembrance of the dead; and, as the souls of ancestors were supposed to watch over the welfare of their descendants, their images soon began to be objects of superstitious respect. Their presence was deemed a source of safety and prosperity; and they were employed for the purpose of divination in circumstances of difficulty or danger. This seems to have been the origin of the Teraphim among the Chaldeans and the Jews, for they were honoured and consulted by many who knew and acknowledged the true God; and also of the Penates or household gods among many Gentile nations. High veneration for any object, however, in such minds as those of men, easily slides into religious reverence, especially when it is publicly or solemnly expressed by ceremonies of an imposing or affecting nature. Hence when a family increased and became a nation, their common ancestor was gradually advanced to the rank of a national deity; and when an individual acquired power and authority over different families or tribes, his household gods shared in his prosperity, and were adopted as objects of worship by those whom he had subjected to his dominion. The principle of the deification of men having once obtained, the number of such deities was rapidly multiplied. The homage paid to the founder of a tribe or nation was extended to all connected with it who had distinguished themselves from the common mass, by splendid or beneficial acts, by the prowess of their arms, the extent of their conquests, the enactment of salutary laws, or the discovery of useful arts. Among these deified mortals, Noah and his three sons, and especially Ham—whose descendants seem to have been the first idolators—occupy a pro-

minent place. But it is often difficult to ascertain the history of the individuals who were thus honoured ; for, being transmitted only by the imperfect medium of tradition, the founder of a particular family or nation was frequently identified with the common father of the human race, and occurrences which took place at distant periods were ascribed to the agency of one individual, whose fame had eclipsed that of others.

This species of idolatry made rapid encroachments on the worship of the celestial bodies and the powers of nature, and might in the end have entirely superseded it, had they not at length been conjoined, or rather blended. While it was admitted and avowed that these objects of worship had been men, mere mortal men, and while their history as men, and even the mode of their death was related, it was asserted as a ground or reason for the adoration paid to them, that their souls had gone to reside in some heavenly body of which it formed the animating power, or that they had been constituted the regent governors of some particular departments of nature. In this way may be explained, not merely the fact that by several ancient nations the sun was represented as their first sovereign, but also the strange discrepancies that occur in the views given of certain heathen deities, when the same being is spoken of, sometimes as a man who lived and died on earth, and at other times as the arranger of the world, and the former of the living beings that inhabit it. The consequences, in a moral respect, of this blending of hero-worship with the more ancient idolatry were most injurious. It induced the persuasion that all the gods, even those to whom the highest honours were paid, were the subjects of the same unruly passions and unhallowed desires which raged in the breasts of their votaries. The evil actions committed by the deified man were remembered, and ascribed to him in his celestial condition ; and others, founded on the supposed influence of the heavenly body with which he was identified, were added to them ; so that not a few of the heathen gods were represented by those who worshipped them, as monsters of wickedness, who, not only were addicted to the most detestable vices, but had pleasure also in them that did them.

The preceding view of the origin of idolatry suggests various reflections of an important and useful tendency. It attests the reality and extent of the degradation of man's whole nature by the fall ; for what sight can be more strange, humiliating, or debasing than that of rational and immortal beings, originally formed for the service of God, and destined to the enjoyment of him as their portion, prostrating themselves, not only before the sun and the moon, and the host of heaven, but before images of men and animals, and visionary beings, the creation of their own fancy ? It proves the indispensable necessity of a divine revelation ; for, though reason and philosophy might serve in some instances to discover to individuals the folly of the prevalent polytheism, they produced other errors scarcely less at variance with the truth, and at any rate did not prevent compliance with the practice of idolatry in its grossest forms. It evinces the divine origin of the scriptures ; for the fact that just views of God, his spirituality, his unity, his various perfections, and his universal providence, were known to the Jews, confessedly a people far inferior to the Greeks, and to many other nations in human science and art, can be explained only on the principle that their

writings which contain these views were given by inspiration from God himself. And it exhibits the danger of even a slight deviation from the prescribed form of divine worship ; for though the beginnings of idolatry were small, involving a departure from the religion delivered by Noah to his descendants, so trivial and imperceptible, that it probably occasioned little alarm, even to the pious ; yet the result was, the change of the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

D. D. H.

ADDRESS TO APPLICANTS FOR ADMISSION TO THE TABLE
OF THE LORD FOR THE FIRST TIME.

IN expressing your wish to join the communion of the church by going to the table of the Lord, you have in so far done well. The wish in itself is a good wish, and is to be approved and encouraged,—not condemned. We are glad when we see young persons desirous to “observe all things which Christ hath commanded.” At the same time, as there have been many persons who have expressed a similar wish as you have done, who proved to be utterly destitute both of a title to, and a fitness for, the observance of the holy ordinance of the supper, it is proper that the rulers of the church should exercise a godly jealousy in reference to all applicants, and especially it is proper that all applicants should exercise a godly jealousy in reference to themselves. We hope, indeed, better things of you, though we thus speak, and things that accompany salvation ; yet the exercise of a salutary caution is always becoming and prudent, and can never be hurtful. It is not therefore for the purpose of throwing any obstruction in your way, that we would propose for your consideration the following plain and simple questions ; but in order to enable you to go forward to the holy table of the Lord, intelligently, acceptably, profitably and comfortably. We have in view the promoting of your interest, as much as the performing of our own duty.

1st, *Have you made your approach to the table of the Lord the subject of serious thought and fervent prayer?* You ought to take no important step of whatever kind without first seriously thinking about it, and earnestly praying in reference to it. Your character as rational beings requires the first ; your profession as Christians imperatively demands the second. But the step you propose taking at present is not only a very important one—the step perhaps on which the whole character of your future life for good or evil may depend—but it is a peculiarly solemn and sacred one, bringing you into visible and public contact as it were, with God and the church of God. And does not the taking of a step of this peculiarly high character call for deep and prayerful deliberation ? Is it not one which every consideration of religion and duty forbids to be taken either lightly or rashly ? When Moses turned aside to see the great sight—a bush burning and yet not consumed—God said to him “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” Now, in like manner while

you are as it were, turning aside to contemplate and commemorate the great mystery of godliness exhibited in the Lord's Supper, God addresses you in similar terms as he did Moses,—“Put off thy shoes from off thy feet,”—approach thoughtfully,—approach solemnly,—approach prayerfully,—“the place whereon thou standest is holy ground.” Have you then, we would again ask, seriously and solemnly thought of, and prayed about, the step you propose taking,—have you given it a deep, calm, deliberate consideration,—have you made it the subject of particular, special, earnest prayer? If this has not been the case, the very first thing that ought to have been done has been omitted. On this supposition we would say, pause and retrace your steps; presume not to press for admission into the communion of the church till you have first seriously consulted with yourselves and with God. “Thus saith the Lord of hosts, consider your ways.”

2d, *What are your views of the ordinance which you wish to be permitted to observe?* There is an obvious propriety, which we think you will at once appreciate, for putting this question and even pressing it upon your attention. Clear and simple as the scripture account of this ordinance is, there are few ordinances which have been more misapprehended, and as a consequence more perverted from their original institution than this has been. By the superstitious it has been clothed with a preternatural mystery, and endowed with a miraculous virtue. By the careless and the worldly it has been degraded into a mere unmeaning ceremony, or even a secular form. We might add that there are not a few who have no distinct ideas of any kind regarding it. We trust that you have distinct views regarding the observance of this ordinance,—that you know what you really are about to do, and that these views are scriptural views. Without the first you cannot observe the Lord's Supper intelligently. Without the second you cannot observe it acceptably or profitably. What then is the observing of the Lord's Supper according to the scripture account of it? To this question we give the following brief answers, and we hope they may be taken as yours. It is first and principally *a showing forth of the death of Christ*. The ordinance is an emblematical representation of that event. The broken bread represented his body broken,—the poured out wine, his blood shed,—and both together, the whole sufferings and death of the incarnate Redeemer. In the ordinance, therefore, Christ is evidently set forth crucified and slain; and we, by observing it, bear our part in exhibiting and making it known to the world. But, secondly, it is *a profession of our personal belief of, and interest in, the atoning sufferings and death of Christ*. We do not merely look at the broken bread and poured out wine,—we partake of them, eat the bread and drink the wine. We thus say, more emphatically than even words could say it, we are partakers of Christ,—we by faith “eat the flesh and drink the blood of the Son of God;” in other words, believe, with particular application to ourselves, the great truth regarding the person and sufferings and death of Christ. But, thirdly, observing the Lord's Supper is *the holding of visible fellowship with the church*. A feast is made for communion; and so also is this feast. It is at once a representation and means of Christian communion. We acknowledge not only in general “the reality and nature of the union which subsists among all

true Christians, arising from the faith of the same truth, and the love of the same Saviour ;" but, in particular, we acknowledge ourselves, and those with whom we communicate,* as one body in Christ, and every one members one of another." "The cup of blessing," says the apostle, "which we bless, is it not the communion of the blood of Christ,—the bread which we break is it not the communion of the body of Christ ; for we being many, are one bread and one body, for we are all partakers of that one bread." But, lastly, *we use an important instituted means of grace*. When the ordinance is rightly observed, we eat and drink to our spiritual nourishment and growth in grace. Though the mere eating bread and drinking wine does no good, and spiritually can do no good, the doing it by faith—that is the doing it—understanding and believing, and meditating on the great truth and facts represented in or suggested by the Lord's Supper, can and will do good. Thus we get good from the Lord's Supper in the very same way we get good from the Bible, though in no other way.

3d, *What are your reasons for wishing to observe the ordinance of the Supper ?* You ought to have a reason for wishing to take such a step, and that reason ought to be a good reason. To act in such a matter without a reason is to act irrationally—to act without a good reason is to act impiously. There are not a few, we fear, who do both. We hope it is otherwise with you. We hope you have a *reason* for wishing to observe the Lord's Supper,—a reason which you distinctly apprehend yourselves, and can intelligibly, if it were necessary, assign to others. That utter want of purpose and object which many people show in seeking admission to the table of the Lord—that entire absence, we may say, in reference to not a few, of every thing that deserves to be called thought and reflection, is not merely profanity but folly. While it is dishonourable to God, it is most degrading to the individuals themselves. But a person may have a distinct enough object in view, in wishing to observe the Lord's Supper, and may be able, if he chooses, to assign a perfectly intelligible reason for his conduct, and yet his sentiments may be the very reverse of scriptural and rational. And what *may be* is in this case often the melancholy fact. Many have no better reasons to assign for the step they propose taking, than such as the following,—that persons at their age are expected to join the church ; that some companions of their own standing are about to do it ; that their parents or friends have urged them to it ; that it is not held reputable in the circle in which they move, not to be members of a church ; and that by doing so they expect to make their peace with God, and obtain the pardon of their sins. We need hardly say that such reasons as these are not only unsatisfactory, but positively wrong reasons, and that those who observe the Lord's Supper under the influence of such views and sentiments, profane the ordinance, dishonour God, and seriously injure their own souls. We hope, therefore, that you have not only a reason for wishing to go to the table of the Lord, but a good reason ; that is, a reason such as is in accordance with the nature of the ordinance and the objects of its institution. The leading reason should be a regard to Christ,—a

* Hints on the permanent obligation and frequent observance of the Lord's Supper.
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regard to his authority, who enjoins the observance of the ordinance,—and a regard to his honour, which is the great end proposed in the ordinance. A second reason should be a regard to fellow Christians, whose characters we acknowledge, and whose edification we promote, by joining with them in the celebration of this holy ordinance. A third reason ought to be a regard to ourselves, to our own edification and comfort. He only, then, gives a scriptural and satisfactory reason for his conduct, who can say, *I wish to go to the table of the Lord, because Christ has commanded me to go, and love to him and his people, and my own soul, constrains me to go. I wish to go, that I may do honour to my Saviour, give countenance to his church and cause, and derive spiritual benefit to myself.* Such reasons as these, and only in so far as they are the answer of a good conscience, will justify a person in seeking admission to the table of the Lord.*

4th, *Have you been examining yourselves whether you are in the faith?* The apostle Paul expressly enjoins self-examination, in connexion with, and previous to, the observance of the Lord's Supper. "Let a man examine himself, and so let him eat of that bread and drink of that cup." This examination, while it should include, ought also to go beyond, the views we may entertain, and the reasons we may cherish, in reference to observing the Lord's Supper. It is persons only of a particular character, who have any right to go to the table of the Lord; and we should examine ourselves whether we possess that character. The Lord's Supper is an ordinance expressly instituted and visibly fitted for believers, and believers only. That it was expressly *instituted* for such may be certainly concluded, from the circumstance that when administered for the first time by the divine Institutor himself, it was administered only to disciples; and from the not less emphatic circumstance, that in every case in which the ordinance is mentioned in the New Testament, it is invariably mentioned in connexion with disciples, and disciples alone. And as it was instituted only for believers, so it is *fitted* only for believers. They only can, with truth, make the professions which are involved in it—they only with acceptance and profit can engage in the exercises required by it. How proper, therefore, that before going to the table of the Lord, you should endeavour to ascertain whether you are believers; for, unless you are so, you can get no good, but harm—perform no duty, but commit sin by observing the Lord's Supper. Allow us, then, to suggest the following topics for self-examination,—by the properly and prayerfully following up of which you may satisfactorily ascertain this important point. *Have you felt yourselves to be sinners—lost and undone in the sight of God, and deserving of his wrath and curse?* If not, you can have nothing to do with that Saviour who came to call, not the righteous, but sinners to repentance. Though the feeling that you are sinners is not that which constitutes your warrant to believe on Christ, it is the only principle which will lead you to do it. "They that are whole need not a physician, but they that are sick." *Are you persuaded that Christ is able and willing to save sinners—to save you?* There is no believing in Christ at all where there is no believing that he is able and willing to

* Sacramental Manual.

save us. A faith merely in his existence, or even a faith in his saving character, without a reference to ourselves, is no better than the faith of devils. "Believe ye that I am able to do this?" is the question first proposed to every spiritual patient. *Farther, have you ever applied to him seriously and in earnest to save you?* If a person truly feels that he is a sinner, and is persuaded that Christ is able and willing to save him, will he not, think you, ask him to do so? The very first words in which faith will express itself are, "Lord save me, or I perish"—"God be merciful to me a sinner." In short, having done all this, *are you implicitly depending upon Christ for salvation?* Faith always involves trust. Indeed, in scripture, they are always spoken of as identical. Faith is trust, and trust is faith. If you can reply satisfactorily to these interrogatories, and say that this is the case with you, you have reason to conclude that you are in the faith, and may humbly, but with confidence, go forward to the table of the Lord.

5th, *Are you resolved in the strength of God's grace, in the event of your being admitted to the table of the Lord, to keep the commandments, observe the ordinances, and support the cause of Christ?* Admission to the Lord's table, as it supposes certain qualifications, so it imposes certain obligations. Church membership has its duties as well as its privileges. There is an obligation on church members *to keep Christ's commandments*. He is your master, and you say by going to his table that you are his servants. His will, then, in respect of every thing, is to be your rule. What he requires you are to do—what he forbids you are to avoid. There is, farther, an obligation *to observe Christ's ordinances—secret, social, and public*. You are, as members of the church, to be conscientious in closet religion, in family religion, and in sanctuary religion. We may say, in reference to the Lord's Supper, what the apostle says respecting circumcision. "He who is circumcised is a debtor to do the whole law." Now, we may say he who sits down at the Lord's table is a debtor to observe the whole gospel—all gospel ordinances. To sit down at the table of the Lord, and yet be a stranger to private devotional retirement—to sit down at the Lord's table, and yet be absent, without necessity, from domestic worship—to sit down at the Lord's table, and yet forsake the assembling of yourselves together in the house of God, are things which ought not to be, which must not be, and which, where there is right christian principle, will not be. "We have no such customs, neither the churches of God. But we add, that there is also an obligation on church members *to support Christ's cause*. The services of the sanctuary cannot be carried on without expense; and by whom should that be borne, but by the members of the church? On this point the law of Christ is clear, express, imperative. "Let him that is taught in the word communicate to him that teacheth in all good things." And if this is to be done by the members of the church in general, then it is to be done by *all* the members of the church, according to their ability; for if one may take the liberty of contributing nothing, then all may do the same, and the church then be left unsupported. We would wish you, then, to feel it to be just as much a matter of duty and conscience to render your pecuniary support to ordinances as to give them your presence.

And now, dear young friends, permit us, in conclusion, to urge these

plain and serious questions upon your attention. Endeavour distinctly to apprehend them, and conscientiously to answer them. With yourselves the responsibility of taking your place at the table of the Lord must in a great measure rest. The office-bearers of the church who examine and are to admit you can judge only according to appearance. They cannot look into the heart; this can be done only by God and by yourselves. It is a small matter, therefore, for you to be judged of man's judgment. You should seek to have the answer of a good conscience—to have your hearts at least not condemning you—for if your own hearts condemn you, God is greater than your hearts, and knoweth all things. The rulers of the church will, no doubt, endeavour to do their duty in reference to you, but this will be but little unless you conscientiously also do yours. May God enable you, for your own comfort, and his church's welfare, to act a faithful, honest, and upright part in this important matter.

CHAPTER FOR THE YOUNG.

TIMES OF THE COVENANT.—JAMES NIMMO.

PART II.

IN the year 1680, Mr Nimmo removed with a gentleman to Morayshire where he remained for some time diligently transacting the business with which he was entrusted, and in all his ways seeking the divine direction. In his northern retirement many things pressed heavily on his mind, the state of the church, the state of his parents, and his own state, were each in turn a matter of concern to him, but his chief relief was prayer and confidence in his God. In Moray he sought out and found a number of godly persons, who like himself were grieved for the afflictions of Jacob, with whom to take sweet counsel, and from intercourse with whom he derived no small edification. Pious persons in a district however widely they may be scattered, generally discover one another, and are attracted by a certain religious affinity which they cannot resist, and which they have no desire to resist, and thus they become a mutual blessing.

More than a year after his removal to the north, Mr Thomas Hog, one of the ejected ministers, was banished to the immediate neighbourhood of Mr Nimmo's residence. This circumstance was of great benefit to him, for he soon got acquainted with Mr Hog, who imparted to him much valuable religious instruction, and was of eminent service in promoting his spiritual interests. He says of Mr Hog, that he found him "more spiritual and heavenly than any he had ever been acquainted with." He was a specimen of the ejected ministers of that period, whose holy and devoted lives contributed greatly to the success of that gospel which they preached. Between Mr Hog and Nimmo, there now began an intimacy which subsisted to the end, and by a wonderful providence they were thrown together not only in their wanderings at home, but also abroad.

During his stay in Morayshire, he was married to a gentlewoman

belonging to that district, who proved a true helpmate to him. She was a loving and faithful friend, one that feared God, and walked as an humble and devoted follower of the Saviour. She bore along with him the yoke of persecution, to which they were subjected, being a willing partner in all his perils and privations, ever ready to counsel, and soothe, and encourage him in all his perplexities and distresses. There was in these days a moral heroism apparent in the female character, that is but rarely to be met with in our times ;—wives, and sisters, and daughters, oftentimes assumed an enviable position, in bearing an unflinching testimony in behalf of the truth and in suffering nobly for the gospel's sake.

When in the north he was on one occasion very nearly apprehended. He had been intercommuned when he was in the south, that is, cast out of the pale of society, and every person strictly enjoined to refrain from all intercourse with him, and forbidden to supply him with food, or any of the necessaries of life, on pain of treason. This was the way in which the rules of the period dealt with the honest covenanters whom they could not otherwise reach. They were put under the ban of the council, that infamous court which sat in the metropolis, and plotted all manner of mischief against the liberties and religion of the nation. Nimmo was a man too faithful and uncompromising in his principles to remain long concealed in any place, however secluded, and hence his being discovered as a consistent covenanter was not at all surprising. He was on a visit to the house of his mother-in-law in Pluscardin, when two soldiers were seen approaching the place. Their arrival was announced by a little boy who ran in haste to the house to apprise the inmates of the circumstance. Nimmo, aware that he was the object of their search, instantly consulted his safety, and, having put on the boy's bonnet, issued from the house to seek a shelter elsewhere. He repaired to an old building in the vicinity, and stepped incidentally into a vault to deliberate for a moment. Scarcely had he taken his station here, when the soldiers darkened the entrance of the vault, where they stood for a while preparing their muskets for the onset. Our worthy crept into a dark corner, not without considerable anxiety as to the result, for the next moment the contents of the fire-arms might be poured into his body. He had around his neck a cravat, the whiteness of which he was afraid might betray him, and therefore he instinctively put his hand on his breast to conceal it. Happily, however, the men did not observe him, nor had they any suspicion that he was there, as they did not see him enter, and as they had come only for the purpose of adjusting their arms. In a short time, they withdrew into an alehouse, for these men could do nothing without eating and drinking,—revelling and debauchery were their delight, and they generally consumed every thing in the shape of liquors and food in the houses where they were quartered. When Nimmo understood from the servant of his mother-in-law, that the men were in the inn, he withdrew from his retreat and proceeded along the road with a view to make his escape, but the soldiers were on the watch, and they soon observed him. They issued from the change-house as he calls it and followed. It appears that they were foot soldiers, before whom he was enabled to preserve a proper distance, for as they hastened he hastened also and went onward still keeping before them. In this way they proceeded upwards of a mile, and there is no saying

what might have happened, had not an intervening rising ground concealed the parties from each other, when Nimmo, taking another direction outwitted his pursuers, and effected his escape. Such incidents often occurred, and the wanderers among the mountains and moorlands were frequently indebted for their deliverance to a hillock that intercepted the view of their pursuers and prevented their own capture.

It seems that Nimmo's apprehension was determined on, a good while prior to this attempt, for he says, "Some days before blessed Mr Hog sent his godly servant William Ballach, seven or eight days' express to desire me to take care of myself, for that my Lord Down was with some others in a company with Kilrock, at his house, when Down was heard by the servant that served them to swear that if he was in Moray, he should secure me in prison, of which I had no will, seeing then there was nothing but death, or sinful compliance. I had reason to bless the Lord, that servants of the godly were concerned in lifting up a prayer to the Lord on my account. "O praise, praise to his holy name."

The laird of Dun whom he here mentions was, says Crookshanks, "a violent persecutor, and at the time when the Highland host ravaged the country, commanded a troop. Sir William Cunningham of Cunninghamhead, though but a schoolboy, had the laird of Dun's whole troop quartered upon his estate, so that his tenants were grievously oppressed, and the victual that was laid up in the tower of Cunninghamhead was rendered useless by their treading it under their feet, to the great prejudice of the innocent minor."

Nimmo's intention had for some time been to remove from the north, as his safety was endangered by remaining where he was, and accordingly he left his wife among her friends, and proceeded towards his native place. As he journeyed southward, he endeavoured to move as cautiously as possible for fear of discovery; for in those precarious times, a man could scarcely turn himself without danger, as there were so many snares on all sides, and so many insidious persons, whose vigilance it was not easy to elude. Nor did he pass without hazard, for, when he came to Dundee, and was crossing in the boat, he fell in with one of the government functionaries who fixed himself on him as a companion, and from whom he could not disengage himself during the remainder of the journey. The man did not know who Nimmo was, and never seemed to suspect him of being a covenanter, else immediate apprehension would have been the consequence. When they came to the first inn, the officer called for liquor and sat down to regale himself according to custom. Nimmo, though he could not drink like his companion, tried to save appearances, and talked frankly and without embarrassment on various topics, all which took mighty well with the soldier, and the more so as our worthy spontaneously defrayed the reckoning. The officer was beyond measure delighted with his new associate, and they travelled together to Kennoway, when night overtook them. The soldier proposed to stay in this place all night, and early next morning, which was Sabbath, to ride to Kirkaldy to hear the curate there. Nimmo, who did not like the idea of travelling on the Sabbath, demurred at first and proposed to ride forward in the dark, but, on second thoughts, he found that his present quarters were so near the church that, if he did not wait on the services of the prelate incum-

bent, he would be easily discovered and regarded as a recusant, and therefore he agreed to proceed to Kirkaldy in the morning, and to make the best shift he could to avoid suspicion. When they were going to retire to rest, Nimmo proposed to settle accounts with their landlord, that they might have nothing to do in the morning but ride off, and the only objection which the soldier made, was that they would be considered *whigs* by the people of the house, a distinction which he by no means coveted, and too desirous to avoid every action of a character so grave as would bring upon him an imputation so odious. He was ready to drink, and swear, and profane the Sabbath, and to do anything to sustain the character of a graceless cavalier. The next concern with our worthy was how to manage a suitable conversation on the Lord's day. He did not like to remain silent, and he was resolved that what he should say would be to edification; but then there lay the danger of discovering his puritanical principles before a man to whom such principles were an abhorrence, and who, on the slightest suspicion, would have held him a prisoner on the spot. He was, however, resolved to run the hazard, and, accordingly, he gradually introduced a religious topic, and imparted to the subject an interest so deep, that, though both of them were well acquainted with the road, they went out of their way. Their minds were so absorbed in the conversation that they seemed oblivious to everything around them, and journeyed along for a considerable distance before they discovered their mistake. What effect this discourse had afterwards on the soldier's mind we have no means of knowing, but our friend succeeded in performing a sacred duty, and the Lord blessed him in it, and at the same time shielded him from the risk to which its performance exposed him.

On their arrival at Kirkaldy, the officer said that he had a brother in the place who kept an inn with whom they might breakfast. Accordingly, they rode up to the door, and Nimmo found to his surprise that this man was a brother only in the same occupation with his travelling companion, and this circumstance created him no small uneasiness. The risk of detection was now greater than ever: he was in the midst of the enemies of the cause which he had espoused, and the slightest incident might prove fatal to him, but he made the best of the matter he could. He appeared easy and cheerful, and the circumstance of his being in company with the soldier, seemed to identify him with their party, so that no questions were asked nor any particular notice taken of him. But the going to hear the curate!—here was the difficulty; he could not go without violating his conscience, and if he refused, the reason might, perchance, be demanded. Being thus situated, he did not feel quite at ease, not knowing what might arise out of his Sabbath's residence in this hazardous place. To the church, however, he was determined not to go, and accordingly after breakfast he stated to his companion that, as he was fatigued with his journey, he felt rather inclined to seek repose than to attend the place of worship, and he thought he would “let the kirk stand for a day.” To the propriety of this the soldier assented, and said that he felt inclined to do the same. Matters being thus arranged, Nimmo sought liberty to retire to a barn where he might repose without molestation, and be out of the way of any prying person who might happen to come about the inn. In his seclusion in the barn he spent

a very happy day in reading his bible, and in meditation and prayer. A pious heart will never want a place in which to seek communion with God; and this worthy man soon found a retreat in which to exercise himself in the services peculiar to the holy rest, and he was refreshed and strengthened. The Sabbath passed over without interruption, and early on the Monday morning they were again on the road, and crossed from Kinghorn to Leith; and, immediately on landing, he left his fellow traveller, and saw him no more.

This man, from whom he received no injury nor even indiscretion, was like a guard sent to him by the God in whom he trusted for protection, for he can make even the enemies of his people the means of their defence. No person could suspect our worthy of being an obnoxious covenantanter in company with a trooper, and therefore none would think of assailing him. In this way he passed safely along till he reached the place where there was no farther need for such a guardian.

R. S.

MINISTERS' LIBRARIES.

TO THE EDITOR OF THE UNITED SECESSION MAGAZINE.

SIR,—One of the greatest difficulties with which a minister, and especially a young minister, owing to his limited income, has to struggle, is his inability to purchase books, such as are all but indispensable to the success of his biblical studies, and to a proper acquaintance with modern literature. Out of an income of from L.80 to L.150 a year, but little can be spared for such a purpose, and in the country where libraries of any kind are scarce, and libraries suited to his wishes unknown, his reading is confined within a very narrow circle, to the serious detriment of his intellectual culture and ministerial usefulness.

May I suggest to the congregations of the United Secession Church, through the pages of your Magazine, a plan by which, at a trifling annual expense, this evil may be remedied?

The plan I would suggest is this, that each congregation have a library for the express use of their minister, the books to be such as are not found in common libraries, but such as the ministers (with whom the choice of books ought to be left) feel to be necessary to their studies; the library to be handed down from one minister to another as they succeed each other in the charge of congregations, and an occasional revision of it made to weed out such books as may have been superseded.

The annual allowance for such a purpose would depend of course on the ability and liberality of the congregation, but none could feel L.1 a year burdensome, many might give L.5 or L.10, and a few L.20 annually; but even on the lowest calculation, a library in the course of time would be gradually formed, such as few even of the wealthiest can now command.

It is unnecessary to say much in recommendation of this scheme. We believe no objection will be offered to it. Let congregations remember that the books continue their own property, and that a good library will be no small advantage to themselves, as it will equalize to

their ministers to a great extent the advantages of a town and country residence. And seeing the plan is at once so simple and cheap, and promises such beneficial results, I trust it requires but to be made known to be acted upon.

J. I.

Balfron.

REVIEW.

Theopneustia—The Plenary Inspiration of the Holy Scriptures. From the French of L. GAUSSEN. London: Bagster & Sons. 1841.

WE have perused this work with great interest and delight, awakened by sincere regard for its distinguished author, as well as the subject on which he writes, and the powerful manner he defends inspired truth. Professor Gausсен along with the justly celebrated D'Aubigne, and other pious coadjutors, holds an honoured place among the "chosen and faithful" in Geneva, who have suffered for conscience sake, and who are "labouring much in the Lord" to bring that once favoured state to "repent and do her first works." The object of his present work is to diffuse among his fellow-countrymen the principles of evangelical religion, by leading them to cast away their loose theories of partial inspiration, and receive the Bible as the word of the Lord. The theme thus chosen for consideration—the Plenary Inspiration of the Scriptures—is a most important one, both in a doctrinal and practical point of view. If a man cherish the notion that the whole bible is not inspired, he immediately constitutes himself a judge of what is to be rejected and what received as divine; his own fallen reason is his standard, and in this case the certainty is, that he will reject the most humbling parts of revelation, and consequently, just those truths which he most needs. Hence his creed as to its doctrine will be most partial and imperfect, and so will be his reverence for the truths of scripture he has retained. It has been questioned whether any pope of Rome ever could bring himself in heart, to address prayers to a saint which his own act had canonised,—what is felt to have been exalted by a human hand will be but imperfectly adored. In like manner, Who can cherish the profound reverence of a believer before those parts of holy scripture, which have been arraigned along with others at the tribunal of human judgment, and declared divine by the fiat of man alone? The mind having before assumed the position of a judge is unfitted for sitting under the truth in the attitude of a lowly disciple, profoundly moved and ruled by it, as the voice of God to the conscience and the heart.

In prosecuting his important purpose of placing holy scripture in the chair of supreme authority over the minds of men, the author gives evidence of possessing mental and moral powers of no common order. The field of thought which he traverses has been often examined before, and yet the paths of illustration he pursues are frequently so original, as to give to the mind the freshness of feeling, arising from passing through a new scene of beauty. Throughout the work there is shown a rare

combination of vigorous thought, close and candid reasoning, biblical learning, and deep devotional feeling. The style always clear, earnest, and forcible, often rises to great beauty of expression, and there are not a few passages of truly thrilling eloquence. The author has stated his desire to render his work useful to Christians of every class, and hence has adopted the popularly logical plan of treating his subject, that, namely, which begins with objections and concludes with proofs. And such is the transparent clearness of his own thoughts, and such the practically impressive manner in which he presents the various topics which come under review, that the work may be profitably read by all Christians, and is admirably fitted for strengthening their faith in the truthfulness of the word of God.

Dr Gaussen, in his first chapter, gives a definition of the term inspiration, and states, to what he understands it to be applied. The miraculous operation of the Holy Ghost, he remarks, had not for its object the sacred writers themselves, who were only its instruments, and would soon pass away, but it had for its object the sacred writings which reveal to all ages the counsels of God. Whether, therefore, inspired penmen record mysteries antecedent to creation or those of a coming eternity,—the secret of the hearts of man or the deep things of God,—whether they describe their own emotions, speak of things from recollection, or extract from uninspired documents,—what they write is inspired. If their words are always those of men, because in different degrees their personality is employed, they are also always those of God, because it is God who employs and guides them to write what is his mind to sinful men. Such is then the book of God. Whatever the sacred writers may have been in their circumstances, their impressions, and the measure of their individuality brought into operation by the inspiring agency of the Holy Spirit on them, they have all with a faithful hand written under the supernatural guidance of the same master, and the result is—the Bible. “Holy men of God spake *as they were moved by the Holy Ghost*.” It will be thus seen that by *Theopneustia* our author understands as meant, not only the divine inspiration of the sacred writers, but also the plenary inspiration of all their writings recorded in the bible,—in other words, that he is an advocate of what has been called the verbal inspiration of the scriptures. Here he encounters three classes of objectors to what he holds to be the truth. The first class, with Schleiermacher, Semler, De Wette, Eckermann, and several other German theologians, deny altogether the existence of miraculous inspiration. The second class, with Michaelis and others of various grades of error, will admit it only in some portions of the sacred books; and the third class, with Twisten, Knapp, Wilson, and Henderson, extend it to all parts of the bible, but some of them hold that it extends not in equal degree to all, and others that the whole language of scripture is not alike inspired.

To meet these various classes of opponents to the strictly verbal inspiration of the scriptures, Dr Gaussen devotes the second chapter—to the answering of objections to the doctrine he defends. It is objected that the sacred penmen show their own individuality in the different style of their respective writings,—a fact which, as it proves that their natural powers were in operation, cannot, it is urged, be reconciled with a

plenary verbal inspiration. Fully admitting the fact, it is replied, the conclusion is rejected ; for as God *can* easily operate through the medium of the human soul, so that, while exercising its own affections and will, it yet speaks and acts as he pleases, diversity of style in inspired men is no proof, that each does not speak just the words which the Holy Ghost teacheth him. Cannot the style of the men be also the style of God ? and He who, in revealing himself to sinners, has condescended to employ our own language, may he not make the personality of man subserve his purpose ? and thus, by variety of human emotion exhibited in his word, multiply, as it were, his avenues for reaching the human heart with his grace. Again, it is objected, translations of the scriptures are fallible, and plenary inspiration is useless though it were admitted. To this it is answered, the doctrine in question respects not translations, but the original writings, the inspiration of which, as a fact, remains unaffected by any subsequent event. Every word and letter of the ten commandments, for example, were written by the finger of God ; the whole had the stamp of plenary inspiration on them ; and this fact cannot be weakened by the necessity under which unlearned persons find themselves of reading the decalogue through the medium of a translation. The objection, then, under consideration, does not bear at all against plenary inspiration, but only calls in question and illustrates its advantages. Again, it is objected that the use made by the apostles of the Septuagint renders the plenary inspiration of their language more than suspected. To this it is rejoined, they make such a use of it in quotation as in the circumstances would have been expected, on the supposition of the verbal inspiration under which they wrote. This translation of the scriptures was at the time extensively used by their countrymen ; they employ it, therefore, when they find it accurate,—amend it where it departs from the original,—and where they wish to indicate more clearly in what sense they quote any declaration from the Old Testament, they neither follow the letter of the original text nor that of the translation, but give a free paraphrase of the passage referred to. Once more, it is objected that the various readings found in different manuscripts nullifies the arguments for verbal inspiration. To this again it is answered, the integrity of the present text has nothing to do with the plenary inspiration of the original ; this, as a fact, cannot be changed by anything which occurs afterwards ; the value of it may be diminished, but the existence of it cannot be obliterated. Moreover, it is to be remembered, that though the bible has been copied thousands of times during thirty centuries, that though it has borne all the vicissitudes of the captivities of Israel and the persecutions of the christian church, yet such has been the wonderful care of God over his own word, that now, when whole lives of friends and foes have been devoted to examine the varieties of manuscripts all over the world, a result has been reached, immense in its nothingness, as to impugning the integrity of the scriptures. In the seven thousand nine hundred and fifty-nine verses of the New Testament, there scarcely exist ten in which corrections introduced by the new texts of Griesbach and Sholz at the close of their laborious investigations, have any weight ; and even these do not, for the most part, extend beyond the difference of a single word or letter. The remaining objections taken up are grounded on alleged

errors in reasoning, on inaccuracies in facts, on the contradictions by sacred writers of the laws of nature, and on what is called the confessions of Paul, that *he* spake, not the Lord. Each of these topics is handled with remarkable ability ; but we must refer to the work itself for the author's striking and convincing illustration of them.

The third chapter is devoted to a consideration of what Dr Gaussen deems evasions of the doctrine of plenary inspiration. First, some hold that all the thoughts of scripture are fully inspired, but not the words. Against this theory it is urged, that there exists so close a connexion between the sentiments and the words, that a complete inspiration cannot be conceived of the former without a plenary inspiration of the latter ;—that it is a mere hypothesis assumed without anything in scripture to authorize it ; while it solves no difficulty, and serves no end, but only replaces one inexplicable operation by another not less so. Others, again, concede the plenary inspiration of certain books, excluding, however, from it the historical portions. In opposition to this gratuitous and rash assumption, it is deemed sufficient to state, that the inspiration of the historical books is the most fully attested and evident, since they are those which the Lord Jesus has cited with especial deference, and those which probe the heart and disclose the secrets of the conscience of man. Finally, it is argued by some, that there are passages in scripture too trivial to be inspired ; but the more closely and devoutly such are examined, they seem to be the richer with the lessons of wisdom and righteousness. From this the author passes in his next chapter, to consider the use of sacred criticism in regard to inspiration, and remarks, that it occupies the position of an inquirer, not of a judge ; that it is a historian, not an oracle ; that it is the door-way to the temple, not its deity. Hence, after a brief summary of the principal points which have passed under consideration, he enters in his sixth chapter on the direct proofs from the various parts of scripture itself of its plenary inspiration. Here an appeal is made to such passages as these :—“ ALL SCRIPTURE is given by inspiration of God.”—“ Holy men of God spake as they were moved by the Holy Ghost.” Arguments are deduced also from the declarations of prophets and apostles, affirming not merely their thoughts, but their *words*, to be inspired. In chapter seventh, Dr Gaussen concludes his work with a devout and earnest exhortation to all, prayerfully and humbly to submit to the teaching of the Holy Spirit in scripture, that they may be made wise unto salvation.

From this outline, some idea may be formed of the topics discussed in this volume, but though our survey had been far more extended, we could have conveyed only a feeble impression of the great ability with which the whole subject is treated, and the surpassing beauty of illustration with which the author's rich imagination has invested it. With Dr Gaussen's views of the question of inspiration, we entirely coincide. Not only in opposition to the neologians of Germany, and to such men as Priestley and Belsham, do we regard inspiration as extending to some only, but equally to all parts of scripture ; and differing, moreover, from such writers as Drs Pye Smith, and Henderson, and Bishop Wilson, we regard it as extending alike to the whole language of scripture, so that every word is the word of the Holy Spirit. As this subject is one on

which differences of sentiment are known to exist, and which has been made the theme of keen controversy, we may be permitted to subjoin a few observations on it. We begin by remarking, that we have no sympathy with the dogmatism and bitterness which have characterised the writings of such men as Haldane and Carson, while they have attempted to brand with the stigma of heresy all who differed from them a jot or tittle in the manner of expressing their views on the doctrine of inspiration. On the contrary, though we find repeated expressions employed by Dr Pye Smith on inspiration that we deem decidedly loose and exceptionable, and though we think Dr Henderson in his otherwise excellent and learned work has shown rather over-much zeal in opposing the doctrine of verbal inspiration, we meet with some expressions employed by the former, and with multitudes used by the latter, which satisfy us that the question between candid men on both sides is, in great measure, one of nomenclature rather than of doctrine. Dr Henderson admits that the sacred penmen, "in committing to writing any of the dictates of the Spirit, which they could not have otherwise accurately expressed, were supplied with the words as well as the matter"—"that in what way soever the deposition of these truths was effected, the whole took place as the result of an infallible influence from the Holy Ghost, securing to what was written the high and sacred character of 'The Word of God'"—"that those parts which were composed under the lowest degree of inspiration, are, in so far as the book itself is concerned, equally inspired with that which resulted from the highest."* After these concessions we may wonder whence such a writer draws arguments against the doctrine of inspiration as extending alike to all the language of scripture, and feel convinced that he cannot call it in question without combating his own admitted principles; but it were bearing false witness against our neighbour to represent his views, as has sometimes been done, as fraught with a most dangerous error.

Wherein, then, it may be asked, lies the difference between the views just referred to, and our own. We reply, the ground of difference, we are convinced, is not broad, but it is definite and distinct. In the opinion of these writers, there were different degrees of inspiration of which the sacred penmen, according to circumstances, were the subjects. There is little agreement among them as to the classification and designation of these degrees of the Spirit's inspiring influence. Some, with Dr Doddridge, denoting them by the terms, "superintendence, elevation, and suggestion;" and others, with Dr Henderson, designating them by the expressions, "divine excitement, invigoration, superintendence, guidance, direct revelation;" but all of them unite in fixing special attention on mode and degree in inspiration, and denying that the whole words of scripture are alike inspired. The sacred writers, according to them, while always preserved from error in language, were left to employ the words suggested by their own minds, and which, at the same time, were sanctioned by the Holy Ghost. To us, again, holding the doctrine that inspiration extends equally to every word of the bible, the question as to mode or degree in the Spirit's miraculous agency on inspired men, appears of little or no importance. We feel that we have

* Lectures on the Divine Inspiration of Holy Scripture, pp. 362, 385.

to do, not so much with the men as with what they wrote to us from the mind of God, and that it is enough for us to know that the Holy Spirit was indeed in them, supernaturally moving them to make known to us the mystery of God, "not in words which man's wisdom teacheth, but in words which the Holy Ghost teacheth." We are fully satisfied with knowing, that whatever use the Holy Spirit of God, who was in them, made of their natural faculties,—of memory, of imagination, and of knowledge; and whatever use he made of their spiritual graces,—of devotion, of faith, and of love,—whether he moved Moses to write a history of Israel, David to pen a psalm, Isaiah to utter a prophecy, or Paul to indite a doctrinal epistle—all alike spake as they were moved by the Holy Ghost, and put down the words chosen by him, and which his direct agency led them to employ. The result is the wondrous book of God's revelation to man, in which, for most wise and merciful purposes, he has spoken through a great variety of human instruments, but in which every word is equally inspired by him.

Is not this view of inspiration recommended by its simplicity? Is it not free from the complexity of all other systems arising from discussions about degrees of inspiring operation, and also from the liability to the dangerous abuses to which they may be perverted, in ascribing to different portions of scripture different degrees of authority, as they were given from diversified modes of inspiration? Does it not, moreover, meet all the facts of the case on which the other theory is based? It makes full allowance for the activity of the sacred writers—in reasoning, in recollecting, in imagining, in believing where they comprehended, and in obeying where they comprehended not; only it is maintained that this activity was all inspired, sustained, and directed, by the supreme ruling Spirit of God within them; so that they should speak the truth in words given them by the Holy Ghost. Will it be objected here to this view of verbal inspiration, that it does not agree with the very marked individuality of the different sacred writers, and that the style of each is so much his own, as to evince his own agency in employing it? We would remark, in addition to what has been already adduced on this, that the objection is every way as strong, against the principle of those who hold a plenary, but deny a strictly verbal, inspiration, as it is against the sentiments of those who maintain that the whole language of scripture is equally inspired. To such men as Dr Henderson, who employ this argument against the views we are supporting, we might say,—“You admit that there are many parts of scripture—numerous prophecies and doctrines unknown before, for example—where the words as well as the matter were supplied to inspired men. But on these parts of their writings you find as strong marks of the individuality and peculiar style of each, as in any other portion of holy writ. In your present reasoning against verbal inspiration, how do you account for this diversity of style, in cases where you say words were supplied? We cannot see, but you must either give up your admission as to the fact of their being individual peculiarity, when language was dictated, or depart from this objection, which is seen to be equally valid against your own views of inspiration.”

Further, will it be urged against the sentiments we have expressed regarding verbal inspiration, that they are “invalidated by the existence

of various readings in the original scriptures." We have seen this objection, we think, triumphantly refuted by the reply, that various readings in present manuscripts can never alter what was a fact in the inspiration of the first copy. Our question here is not, Are you sure the words of that text are the very words Paul wrote? but it is, Were the words Paul first indited those given him by the Holy Ghost? It is clear this question, as a matter of fact, cannot be the least affected by any amount of reasoning on the former, or by the production of ten millions of various readings in the present manuscripts. But we would, in addition to this, remark here again, that the objection bears with equal force against those who urge it. We have been astonished to find it spoken of by them as "one of the most plausible objections against verbal inspiration." "If the Divine Spirit is the author of every word in scripture," says a late eminent writer, "why has he permitted these losses and alterations? Did he judge it expedient to communicate what he did not judge it expedient to preserve?" To such reasoning, from those writers we reply, "Your argument, if it has any, has a double edge, one of which is pointed to the heart of your own system. You admit that all the *thoughts* of scripture are inspired, and that the whole *matter* of revelation was given by the Holy Ghost. Now, we maintain, if the words are altered, so are the thoughts; if any of the language is changed, so is the matter of revelation. You know well, that a word of two Greek letters omitted or inserted may change entirely the morality of a command; and that a new position given to a particle, may wholly alter the meaning of a radical doctrine of our faith. You have no assurance then, that you possess a full "sufficiency of doctrinal integrity,"* but just in proportion as you have evidence that you possess a verbal integrity; and again we urge, you must either give yourselves over to the dreary conclusion, that you have not a completely "sufficient and authoritative rule of faith," or you must desist from your objection, "that if the Divine Spirit was the author of every word (thought) in scripture, why has he permitted these various readings? May it not be said, that in many instances, his influence has been expended in vain?" These are the two principal objections against the doctrine of verbal inspiration, and not only are they thus shown to be invalid in themselves, but to bear with equal force against the theory in support of which they are chiefly urged. On the whole, after carefully examining the important subject of inspiration, we come to the conclusion, that not only were the sacred writers themselves, but that also all their language in the scriptures is, divinely inspired. We think this doctrine is fully supported by what these holy men say of themselves, as instruments of the Spirit in speaking God's word to man—that it is the best fitted to imbue the heart with a profound veneration and love for the bible, inasmuch as it teaches the most clearly, that on all the parts of it, and on every word of it, there is equally set the seal of the Almighty—and that, therefore, this view is most conducive to the interests of piety in summoning us to come to the word of God, not as judges, but as disciples, receiving it as the grand medium of divine knowledge, the supreme standard of our faith, and our only guide to the throne of the Lamb.

* Henderson on Inspiration, p. 430.

To our readers, then, we most earnestly and cordially recommend the admirable work before us, as in our opinion by far the most useful and satisfactory treatise on the subject, with which we are acquainted. It would have been more complete, if the excellent author had given a chapter directly in proof of the inspiration of the scriptures. He states that this did not enter into his plan, but we earnestly hope he may insert a chapter on this topic in a future edition. He will thus, we are convinced, greatly enhance the practical value of a work—replete with proofs of sound judgment, elevated and varied powers of mind, and deep piety,—and written in language of fascinating beauty and glowing eloquence.

CRITICAL NOTICES.

The Edinburgh Messenger: being a Record of Intelligence regarding the Deaf and Dumb. Nos. I.—VII.

THIS periodical is devoted to the cause of the Deaf and Dumb, a subject interesting in a physiological, economical, and philanthropical point of view. The work is somewhat of a bibliographical curiosity. It is entirely written or collected by the distinguished teacher of the Deaf and Dumb Institution, Edinburgh; the printing department is executed by the pupils of the Institution, and presents a very favourable specimen of their proficiency.

These numbers contain statistics of the Deaf and Dumb; the history of the origin and progress of the Deaf and Dumb Institutions of the United Kingdom; interesting passages from sermons, and speeches on this subject, and from reports of institutions; a lengthy memoir of the benevolent and ingenious L'Abbe de l'Eppee, the inventor of the art of instructing deaf mutes; four papers on the miracles of Christ, performed on persons of this unfortunate class; accounts of three persons who were deaf, dumb, and blind; two papers on the advantages of boarding, in which deaf mutes are collected into one habitation, and associate with one another day and night, at meals, lessons, and play, compared with day schools, in which they can enjoy but a few hours restrained intercourse; papers discussing a variety of questions connected with the destitution, and the vast advantages of the education, of the deaf mutes; anecdotes and familiar letters.

We cannot afford room for extracts, but would recommend the work to the perusal of our readers—and with this view state, that its design is entirely a benevolent one—to excite an interest in persons suffering under this painful destitution; and that the price of the work is scarcely the value of the pictorial decorations—viz. the manual alphabet; inscriptions in that alphabet, viz. Prov. iii. 1, 8; and views of the Deaf and Dumb Institutions, Edinburgh and Glasgow. We would just mention, that in the statistical accounts, we learn that of the different countries, the ratio of the deaf and dumb to the population, is the highest in Switzerland, or one in 503; and the lowest in Holland, or one in 2847; and that in Scotland the ratio is one in 1585 or 1658 of the whole population, of whom there are 275 of an age fit for school instruction, while there are only 127 under instruction, leaving the large number of 148 destitute of the means of instruction. From the history of the different institutions, we gather that the art of instructing deaf mutes was first introduced into Britain by Mr Braidwood of Edinburgh, in 1760—that his school was visited in 1773, by the celebrated Dr Johnson, on his return from the

Hebrides—that Mr Braidwood removed to Hackney, near London, in 1782, where he died in 1806—that the oldest institution is that of London, which was founded in 1792, and the most recent, the Brighton one, founded in 1841—and that the Edinburgh Institution, next in age to the London one, was founded in 1810, has eighty-one pupils, and comprehends within its plan, instruction in the trades of tailor, shoemaker, joiner, and printer. The publication, for its own sake, and as connected with the interests of humanity, is worthy of general attention.

Gospel Sonnets: or, Spiritual Songs, by the late Rev. RALPH ERSKINE. Edinburgh: Grant and Taylor. 1844.

WE are glad to see this reprint of these Sonnets. The poetry of a country exerts a powerful influence upon the national character; and this, not only in reference to taste and manners, but also in the higher regions of morals and religion. We do not think the religious public of Scotland are sufficiently alive to the importance of sacred poetry, as a means of impressing the youthful mind with the excellence and beauty of divine truth, and of strengthening and maturing the principles of holiness in the renewed soul. The genius of poetry has, unhappily, been so often found apart from piety, and the products of the muses have so frequently been opposed to the interests of purity and truth, that many sincere, but simple minded Christians, seem to have acquired the habit of viewing all poetry with indifference and suspicion. A valuable auxiliary has thus been unnecessarily lost to the cause of truth; for, whilst there are some poets, for whose works trash is too mild a name, there are others whose writings tend to fan the flame of holy love and gratitude in the soul, and to revive and gladden the heart of the believer in the house of his pilgrimage. The sacred writings themselves furnish us with some of the noblest specimens of the hymn and ode; and their use is recommended at once by apostolic precept, and by the example of the Saviour. "When they had sung an hymn, they went out into the Mount of Olives." "Speaking to yourselves in psalms, and hymns, and spiritual songs." The more frequent perusal of sacred poetry would elevate the imagination, refine the taste, and invigorate the spirit of devotion and piety in the minds of our people; and as the writings of Cowper, Montgomery, Newton, Watts, and others, furnish abundant materials for this pleasing and improving study, we regret that so little use should be made of their pages. The Gospel Sonnets of the Rev. Ralph Erskine, are certainly inferior in smoothness and eloquence of versification, to the works of some of the poets to whom we have alluded; but in evangelical unction, and in genuine fervour of devotional feeling, they are inferior to none. They have been extensively useful, both in England and Scotland, in former periods, of which some proofs are afforded in "the testimonies in favour of the Sonnets" prefixed to the volume; and we trust, that in the neat and cheap edition in which they are now issued, they may be yet more widely diffused, and more eminently blessed, among all classes of the community. No christian family—certainly no seceding family—ought to be without a copy of the Gospel Sonnets; and, we trust, the sale of the work will reward the publishers for the care they have bestowed upon a favourite author, and encourage them to present other books of a similar class to the public, in a more elegant form than that in which they have hitherto appeared.

Magazine of the Rising Generation. Edinburgh: Grant and Taylor. 1844.

THE present age is remarkable for nothing more than for the attention paid to the intellectual and moral training of the young, and for the variety of means employed for the attainment of that noble end. Among

these, the mighty engine of human improvement, the press, has not been inactive. Many volumes have issued from it admirably fitted to instruct and improve the youthful mind ; and lately several periodicals, expressly designed for the benefit of children and youth—all of them excellent of their kind—have been put in circulation. We hail with pleasure the appearance of another labourer in this interesting field, in the “*Magazine of the Rising Generation.*”

This handsome little periodical, so low as three halfpence per number, is intended—as we learn from the prospectus—not so much for mere children as for youth, justly designated the rising hope of our churches and of our country. Its pages will contain articles on religious subjects, written with special reference to the young ; biographical sketches of youth, and of eminent men and women ; occasional notices of the natural history of plants and animals, and of interesting subjects in general science ; facts and anecdotes illustrative of scripture ; extracts from popular, religious, and scientific works ; incidents of missionary enterprise ; and intelligence regarding the progress of evangelical missions in general ; and occasional pieces of selected and original poetry.

We know that it is far from the wish of the editor and publishers to rival the Magazines of a kindred nature already in circulation, or to encroach on the field they so well occupy. Their sole desire is cordially to co-operate with them in the same good work. We are fully persuaded there is room for them all. We have read the first number of this Magazine with much pleasure, and have no hesitation in saying, that if it shall be conducted with the same talent and spirit with which it has commenced, it will deserve to be found in every family, and to be generally and carefully read by the rising generation throughout our land.

RELIGIOUS INTELLIGENCE.—FOREIGN.

SURVEY OF MISSIONS.—Ceylon.—This island is situated at the southern point of the continent of India : is in extent somewhat less than Ireland ; and contains a population, computed at a little more than a million. It is now under British government, but was previously occupied for a long time by the Dutch ; who did a good deal towards the introduction of Christianity and education into those maritime provinces, where they chiefly established their dominion. The Buddhist religion most extensively prevails ; next to it the Hindoo superstition, which is spread over the northern division of the island ; and smaller portions of the population are Mohammedans and nominal Christians. Devil-worship also very much abounds throughout the island ; the demons whom they worship being believed by them to have the direction and control of all temporal evils, both inflicting and averting them. To appease their anger, temples are erected to them, and a priesthood consecrated to superintend their worship. The hold which these idolatries have over the native mind is painful for the missionary to witness, and presents a strong resistance to all his pious efforts. “The system of Buddhism,” says one of them in a recent communication, “at present bears an almost undisputed sway over the native mind. It is indeed sufficiently appalling in itself, and perhaps somewhat disheartening to the christian missionary, to consider the number of temples, amounting to at least 100, dedicated to the worship of Budhoo, within a small circuit, and to recount the number of his priests, of whom, in this district alone there are 437.” Education, moral and religious, receives as usual a principal share of attention from all the missionaries labouring in the island. The Church of England Missionary Society, which has four stations, and eleven missionaries, has in ninety-three schools and four seminaries, 3443 scholars. The Wesleyan Missionary Society, which

has sixteen stations, and ten missionaries, besides assistants, has in its schools 4286 scholars. The American Board, which occupies seven stations and five out-stations, with ten missionaries, besides numerous assistants, has in its seminary 184, and in its schools 3823. Besides these, the Baptist Missionary Society has two, and the Gospel Propagation Society three, missionaries. As regards the success of the gospel in this island, in the turning of the blinded natives from darkness to light, and from the power of Satan to God, the progress of pure Christianity is always slower in those districts of the heathen world, where it has to encounter idolatries of ancient origin, which have been long formed into systems, and have their sacred books, and their historical events, to give them a greater air of authenticity : such as are the Hindoo and Buddhist systems, and the system of Mohammed. Here missionaries find the mind firmly pre-occupied ; instructed in idolatry ; and confirmed with even a sacred confidence in the truth of the religion of their fathers. The word of the gospel, therefore, has much to undo, and to root out, ere it can find an entrance into the minds and hearts of those who have grown up in the faith of these superstitions. It is but by occasional instances of individual conversion, illustrating the sovereignty, as well as power of divine grace, that missionaries in such spheres of labour, are at times cheered amid their many discouragements. In Ceylon, the Church of England Missionary Society numbers 111 communicants, with 4300 attendants on public worship ; the Wesleyan Missionary Society reports 967 communicants ; and the American Board 373.

Indian Archipelago.—The numerous groups of islands comprehended in the Indian or Malay Archipelago have been computed to contain a population of upwards of twenty-six millions, a vast proportion of whom have embraced the faith of Mohammed, and the remainder, with the exception of a few, nominally Christian, found at the European settlements, follow the idolatries prevalent in that part of the world. Over a considerable portion of these islands, the authority of the Netherlands government is paramount ; and no missionaries could settle in them without its permission and protection. This has proved a very great hindrance to missionary enterprise ; the usual jealousy of all attempts to spread light, and diffuse Christianity among their native colonial population, having been as much evinced by the Dutch authorities in these islands, as by any other Christian government. In August 1837, they issued regulations in reference to foreign missionaries, to the effect “ that no missionary from any foreign country shall be permitted to establish himself any where in Netherlands India, excepting on the island of Borneo ; that permission to settle elsewhere shall be granted only to Netherlands missionaries, and even to them under special restrictions ; that no foreign missionary shall proceed to Borneo until he shall have resided under the surveillance of the authorities at Batavia for one year ; and then, upon their satisfaction with him, shall have by oath, or in some other solemn manner, bound himself before the President of Batavia, that he will always refrain from instructing the natives in such a manner as to weaken the passive obedience required by the authorities placed over them ; and that the local authorities in the island be required to acquaint the missionaries arriving among them with the difficulties and dangers with which they will have to contend ; and to keep a watchful eye upon their conduct, with a view to prevent the injurious consequences of improper measures ; and farther, to advise the government what progress the missionaries have made there, namely, in the settlements on the west, south, and east coasts of Borneo, and to give their opinion whether or not it is advisable that more should be admitted.” The spirit breathed in these significant regulations gives sufficient warning to any missionaries who might avail themselves of the cold and cautious permission held out in them as to the

hinderances with which they would be constantly annoyed, and the jealousy with which their every movement would be watched. Four missionaries from the American Board have, since 1837, been prosecuting their pious labours in the island of Borneo, establishing schools for the Malays and the Chinese, and attempting to effect a settlement among one of the principal native tribes of the interior. The latest intelligence from them, however, intimates that "they have met with so much difficulty from the Netherlands authorities, that the prospects of the mission had become quite dark. These difficulties have been growing for some time; and throw most serious obstacles in the way of the prosecution of missionary service in that island, so that the question is now entertained whether it will not be advisable to abandon the island of Borneo, and remove the mission to China, or to some other more inviting and promising field." The Netherlands Missionary Society has for many years maintained a considerable number of missionaries among the other islands colonized by the Dutch. In 1837, they reported twenty-one missionaries. These were scattered over about eleven islands, while other islands were annually visited by the missionaries, and the work of God carried forward in them by means of teachers, and by the distribution of scriptures and tracts. At and around all their stations, schools are maintained by them in every suitable locality; and ordinarily the attendance of scholars is encouraging. In regard to the general success of their missions, their statements are varied; sometimes cheering, and sometimes full of discouragement. One remarks, "the longer I labour here among the heathen, the greater is the joy of my heart." And at another station it is said, "a spirit of fervent piety discovers itself, especially among the females." On the other hand, one of their missionaries states "that his ministry does not yet appear to have been attended with spiritual benefit, but he wishes to continue praying, labouring, and waiting;" while of another missionary their report says, "that for the first time he complains of being almost weary of living among such men." The Baptist Missionary Society has one station in Java, and another in Sumatra, with one missionary at each, the Dutch authorities not permitting more. They are carrying forward the translation of the scriptures into the native languages with diligence; and "there is reason to believe that very beneficial results have followed the distribution of tracts, which have reached distant places, and have been blessed to the salvation of souls. The Rhenish Missionary Society has also a mission in this quarter.

DEATH OF DR GRANT, *Missionary to the Nestorians.* *Letter from Rev. J. L. Merrick, to the Rev. W. Glen, dated Oroomiah, 16th June 1844.*—Your favour of the 18th of March was received on the 21st ult. We were all very glad to hear of your prospering in your work, and our sincere prayer is, that it will not only be happily finished, but a great and effectual door be opened for the circulation of your version among the Persians. At present, however, in this matter, as well as many others, we walk by faith, not by sight. Perhaps, you may not hear till this reaches you, that our zealous and devoted brother, Dr Grant, has gone to his reward. Yesterday we were all struck dumb, as it were, by the mournful tidings, that this indefatigable labourer for the Mountain Nestorians, was taken for ever from them. We were fancying him on his way to America, with the widowed Mrs Hinsdale and her child, when, to our astonishment, we heard he had gone to a better country, even a heavenly. His constitution was so robust, and he had escaped so many dangers of various kinds, that we were little prepared to hear of his fall, especially as he was expecting, this spring, to set out on another visit to America. The Nestorian mission, temporarily settled at Mozul, had been reduced by death to three individuals—Dr Grant, Mr Lawrie, and Mrs Hinsdale, the last of whom was soon to have returned home. Dr Smith, who came

to the East last year, had received instructions to visit and reside for a time at Mozul, and reached that city about a week before Dr Grant was taken ill, which was on the 5th April. At first, our dear brother supposed it was only a cold, but his disease soon proved to be a typhus fever, which was then epidemic at Mozul. On the 14th of that month, Dr Grant's intellect became obscured, and was never perfectly lucid till his departure. But dark as the cloud was upon his mind, he never uttered an expression, says Dr Smith, which, had he been entirely conscious, he could have wished unsaid. His mind was wandering among the mountains of his beloved Nestorians, or travelling homeward, as was his plan, or dwelling on his Redeemer, whom, even in that bewildered state, he recognised as his own All-worthy and Almighty Saviour. Towards the close of his illness, hopes were entertained that a favourable crisis was taking place; but it soon appeared that he was sinking under the violent disease, and in the afternoon of the 24th of April last, he was released from the shackles and cares of mortality, and entered, as we trust, into that rest remains for the people of God. "Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

I have been thus particular in describing the departure of our dear brother, because I am persuaded you will sympathize with us, and feel an interest in that which affects our own mind. Ten years ago, the 4th of next month, Dr and Mrs Grant arrived at Constantinople, where I was then temporarily residing. They were my travelling companions to Persia, and thenceforth my much esteemed friends. Mrs Grant died on the 14th of January 1839, and her mortal remains, with two children, lie interred by the Nestorian church in this city, while he sleeps on the other side of the Koordish mountains at Mozul. Peace and joy to their memory.

I never coincided in Dr Grant's particular theory respecting the Nestorians and Ten Tribes, but I esteemed him not less for his labours of love in the vineyard of the Lord. It appears that the remnant in Zyary are much oppressed by the Koords, and the whole region is yet in an unsettled state. My impression is, that our mission at the Mount will be relinquished. Last January an unusual interest in religion was manifested here, and several, as I have already informed you, professed repentance and faith, and still give some evidence of true piety. So far as I can judge, however, that season of refreshing has long been past, and things go on in the usual way. We have lately been annoyed by the case of a Nestorian girl, of no very hopeful appearance, who, it seems professed Islam to get a Mussulman husband, but a young Nestorian to whom she had been betrothed in childhood returning after some seven years' absence, and the current of the fickle mind turning in his favour, she recanted, and was received by Mar Gohannan on our premises, whence on principle we could not and would not eject her, and Yohyâ Khân, our new governor, refusing to use compulsion, the affair was compromised by his declaring he would inform Bahmân Meerza of the matter, and let the girl believe as she chose till his order came. Whether this will be done or not I cannot say, for yesterday, on the ground of the compromise, the girl left our premises and was finally lodged in the house of a Khân. The governor and others have behaved very civilly to us in this affair. It is a sad thing for any one forcibly or wilfully to leave the christian name and go over to Islam, but so far as I understand the present case, there is no conscience for religion about it. On the 12th ultimo an earthquake was felt here, which we have since learned, did much damage at Meânab, this side the Kafalân Kooh, and greatly injured Kashân, destroying many lives, and was violent enough at Ispahan to impair a merjid.

RELIGIOUS INTELLIGENCE.—DOMESTIC.

UNITED SECESSION CHURCH.

PRESBYTERIAL NOTICES.

Cupar Presbytery, July 9.—This presbytery met, and was constituted. Read a petition from the congregation of Ceres, praying the presbytery to appoint one of its number to moderate in a call to one to be their fixed pastor, when it was unanimously agreed to grant the prayer of the petitioners, and appointed the moderation to take place on the 30th current. Mr Rankine of Cupar, to preach and preside. Read a letter from Mr Ronaldson, refusing to appear before the presbytery, when the following motion was unanimously adopted. "That, whereas, Mr Ronaldson has withdrawn from attending public ordinances in connexion with the United Secession Church, has refused to meet with the committee appointed to confer with him, and failed to appear when summoned to answer for his conduct—he be found guilty of disowning the authority of the church, and following divisive courses, and declared no longer a minister or member of the United Secession Church." The following resolutions in reference to Mr Scott's letter, as published in the *Edinburgh Chronicle* of 1st June, were adopted, and ordered to be transmitted to the presbytery of Perth. 1st, That, whereas, it is stated in the minutes of Synod, that "Mr Scott expressed his regret for having irregularly and unconstitutionally resorted to the use of the public press, and his sorrow for some expressions in his letter, published in the *Fife Herald*, 28th December 1843," it appears from the letter now read, that Mr Scott has withdrawn from those expressions of regret and sorrow, inasmuch as he there says, "that the concessions made were evidently of little moment;" and has, besides, again in said letter, irregularly and unconstitutionally, resorted to the use of the public press in matters of discussion between him and his brethren. 2dly, That, whereas, it is also stated in the minutes of Synod, "that Mr Scott was heard on the subject of the charges he had brought against Mr Stewart of Kennoway, when he stated that although he thought and said that Mr Stewart in his trial discourses held forth the erroneous sentiments which he had imputed to him, he is now satisfied that Mr Stewart neither teaches nor holds such erroneous doctrines;"—"that Mr Scott farther expressed his regret for the mode which he took of giving publicity to the charges against Mr Stewart;"—"that Mr Stewart, although he did not think the explanations given as altogether such a deliverance as he was entitled to, yet, considering all the circumstances, acquiesced in it, and desired to regard the whole unhappy affair as though it had never been," and "that the Synod agreed to regard what had taken place as reported by the committee, with the farther explanation of Mr Scott, as a satisfactory termination of this business;"—it appears from this letter that Mr Scott has departed from his apparent acquiescence in what the Synod agreed as a satisfactory termination of this business, in substantially renewing and repeating his charges against Mr Stewart and eight members of the presbytery. 3dly, That these resolutions, along with a copy of the *Edinburgh Chronicle* of June 1st, be transmitted to the presbytery of Perth, to which Mr Scott now belongs, leaving them to deal with Mr Scott for his conduct according to the rules of the church. *July 23d.*—The presbytery held its annual meeting for the revival of religion within its bounds. A meeting of ministers and elders was held in the forenoon, when Mr Harper, the moderator, delivered an address on religious zeal, and the conveners of the district committees gave in a report of their proceedings during the past year; after which, a free conversation was entered into on the state of religion in the different congregations.

Two committees were appointed ; the one to report on the state of discipline within the presbytery, and the other on the best means of bringing the gospel to bear on the outfield population. A public meeting was held in the evening, when addresses were delivered by Dr Taylor and Mr Stevenson. *September 3d.*—The presbytery met, and was constituted. Mr Rankine reported his proceedings at Ceres, and read the call addressed to Mr W. B. Young, preacher, which was unanimously sustained, and subjects of trial discourses appointed. Agreed to recommend to sessions to report at next meeting on the proposal for a salaried agent. The following communication from the presbytery of Perth was read and ordered to lie on the table:—"We have considered the paper sent from you respecting Mr Scott of Leslie, and beg leave to say, that as the Synod connected Mr Scott with our presbytery without any complaints against him, we are very unwilling to interfere with any charge against him by your presbytery ; and do not see how we could do so, unless he were regularly libelled. But the case, in our opinion, does not require any such measure. The letter in the *Edinburgh Chronicle* relates to no existing cause, but is his explanation of past matters in answer, as he says, to some newspaper statements. As processes before church courts have such an injurious influence on the minds of those who are engaged in them, and are so often hurtful to the interests of religion, it will give us much pleasure if this matter can be allowed to rest without any farther procedure." Appointed the next meeting of presbytery to be held on the Tuesday after the 3d Sabbath of October.

Arbroath.—The presbytery met at Arbroath on the 20th July. Mr Rankine, preacher, under call to the second congregation, Brechin, delivered all his trials, and his ordination was appointed to take place on the 11th of September. A moderation was granted to the first congregation, Montrose, with a view to their calling one to be colleague to their present pastor. It was appointed for the 5th September, Mr Sorley to preside, assisted by Mr Hay. At Brechin, on the 11th September, the presbytery proceeded with the ordination of Mr Rankine ; Mr Walker preached from Psalm lxxxvii. 3 ; Mr Hay presided, and gave the charge to the minister ; Mr Eckford addressed the congregation. The audience was numerous and attentive. The report of the moderation at Montrose was afterwards taken up ; and the procedure in the moderation was approved, and the call sustained ; some opposition to the call, which was made at the bar of the presbytery by a few members of the congregation, having been overruled, the call was given unanimously to Mr Robert D. Duncan, preacher, and was signed by 120 members in all, and adhered to by eighteen ordinary hearers. The clerk was instructed to give intimation of the call to Mr Duncan. In obedience to the injunction of Synod, the probationers at the time within the bounds of the presbytery were called before them ; and conversation had with one of them who was able to give attendance, in the manner directed in the minute of Synod. Next meeting at Arbroath on Tuesday the 8th October

Kirkcaldy.—This presbytery met in Kirkcaldy July, 30. Appointed supplies to Dr Harper's pulpit during the session of the Hall. Messrs Wilson and Greig, students, formerly recommended to the presbytery, appeared and produced tickets for the several classes in the University, which they had attended, and testimonials from the professors. The presbytery having examined them in Latin, Greek, Hebrew, Logic, Moral Philosophy, and Mathematics, and being satisfied with their proficiency, agreed to admit them to the study of divinity. The committee reported that they had examined Mr Logie, student in divinity, on Gen. xvii. in Hebrew, and Hebrews chap. i. in Greek, and were well pleased with his proficiency. Mr Logie delivered a homily on the subject formerly assigned to him. After

some remarks, the presbytery being satisfied with his progress, encouraged him to prosecute his studies.

Edinburgh.—The Presbytery of Edinburgh met on 6th August. The various district committees in charge of students gave in their reports, and the clerk was authorised to recommend those named to the professors of divinity. Mr John Young completed his trials, and was licensed to preach the gospel. The state of the affairs of the congregation at Aberlady was considered, and a committee appointed to solicit collections in support of the station from those congregations in the presbytery which had not yet contributed. Messrs Scott, Turner, Turnbull, Young, Redpath, and Watson, were, upon examination, admitted to the study of divinity. A member stated that a probationer living within the bounds of presbytery was reported to have made application for Episcopal ordination, accompanied with aggravating circumstances, when a committee was appointed to investigate this rumour, and to report.—The presbytery met again on 3d September. A letter was read from Rev. William Puller, intimating his withdrawal from the fellowship of the Secession Church. The presbytery knowing that Mr Puller is the preacher referred to at last meeting, and whose case had been sent to a committee, called for its report. The committee reported that they had met with Mr Puller, and had intimated to him, that they would institute further inquiries, but that they were not prepared to report finally. The presbytery continued the committee, and agreed to intimate to Mr Puller that in present circumstances his notice of withdrawal from the fellowship of the Secession Church cannot be recorded. There was given in, as ordered, a description of the appointed form of the Homily, Exercise with additions, and Thesis, for the direction of students in composing said discourses. The paper was ordered to be printed and circulated among members, with a view to its ultimate adoption. The committee appointed to prepare resolutions on the subject of discipline, to be communicated to other evangelical bodies, was discharged. A letter was read from the congregation of Aberlady, requesting the continuance of the services of Mr J. B. Johnston among them, and, should this be impracticable, nominating two preachers, for the location of one or other of whom they desired application to be made.

Stewartfield.—On Tuesday the 13th August, Mr P. Landreth was ordained by the presbytery of Stewartfield, as pastor of the United Secession Church in Aberchirder. The Rev. John Ogilvie, Crail, commenced the services of the day with praise, reading of the scriptures, and prayer. The Rev. J. Ireland preached from Heb. xiii. 17. The Rev. F. Patterson having put the questions of the formula to Mr Landreth, he was set apart to the work of the ministry by the laying on of the hands of the presbytery. The Rev. J. Callander addressed the young brother and the congregation. The Rev. R. Graham, from the presbytery of Elgin, then concluded with the usual devotional exercises. A soiree was held in the evening,—the Rev. R. Blackwood, in the chair. Addresses were delivered by the Rev. Messrs Lind, Balfour, Landreth, Millar, Callander, and Ireland. The assembly on the occasion was numerous, and the services interesting and impressive. This settlement is highly satisfactory to all concerned, and it is hoped that the young pastor will prove a faithful and successful messenger to the little flock committed to his care, and a blessing to the place and neighbourhood.

Stirling and Falkirk.—The presbytery of Stirling and Falkirk met at Tillicoultry on the 20th of August, for the ordination of Mr George Hunter, to the pastoral charge of the United Associate Congregation there. The Rev. Andrew M'Farlane preached from John xx. 20. The Rev. John Edmond presided in the ordination, and addressed the minister and

congregation on their respective duties. The services were solemn and interesting. At this meeting the presbytery also sustained a unanimous call from the congregation of Livery Street, Bathgate, to Mr Hugh Darling, preacher of the gospel, and granted a certificate of license to Mr Walter Scott, who was about to proceed as a missionary to Canada. The presbytery had a meeting at Falkirk on the 17th of September, when no business of public interest was transacted. They appointed their next meeting to be at Stirling on the 29th of October.

Newcastle, Sept. 3.—The presbytery being met, Mr Carmichael was appointed to preside in an election of elders at Bedlington, on the 15th inst. Mr John Millar having given in his trials for ordination they were approved, and his ordination appointed to take place at North Middleton on Thursday the 26th inst., the Rev. Mr Bowman to preach, Rev. Mr Carmichael to preside and ordain, Rev. Mr M'Dowall of Alloa to be requested to give the charge to Mr Millar, and Mr Muir to address the congregation.

Elgin.—The United Associate Presbytery of Elgin met at Nairn on Tuesday the 10th September. A letter was read from Mr A. G. Hogg, preacher, expressive of regret for the part which he had acted towards the presbytery as a body, and towards individual members, with which the members of presbytery unanimously expressed themselves satisfied. On application from Archieston and Campbellton, arrangements were made for the dispensation of the Lord's Supper in both places on an early day. A circular having been laid upon the table bringing under the consideration of presbyteries, a proposal for the appointment of an agent to take the special charge of the Synod's missionary business, the presbytery unanimously agreed to intimate their approval of the proposed measure.

CALLS.

On Friday, August 2d, the United Associate Congregation of Inverary gave a unanimous call to Mr John Brown Johnston to be their pastor Rev. John Inglis of Hamilton, preached and presided.

On Saturday, August 3d, the United Secession Congregation, Girvan, gave a unanimous call to Mr Robert Dick Duncan, to be their minister. Mr Orr of Fenwick, presided.

On the 5th September, the First United Secession Congregation of Montrose gave a unanimous call to Mr Robert Dick Duncan, to be colleague and successor to their present venerable pastor, the Rev. Andrew Wilson. Mr Sorley of Arbroath, presided.

On the 11th September, the United Secession Congregation of Wishart Church, Dundee, gave a unanimous call to Mr Robert Dick Duncan to be their minister. Mr M'Gavin of Dundee, presided.

On Wednesday the 31st July, the United Associate Congregation of Ceres, Fifeshire, gave a most harmonious call to Mr W. B. Young, preacher of the gospel. Mr Rankine of Cupar, presided.

CONGREGATIONAL REPORTS.

Chirnside Congregational Missionary Society.—

To Synod's missions,	. . . . .	L.10	0	0
... Scottish missionary society,	. . . . .	3	7	8
... Glasgow African do.,	. . . . .	3	6	0
... Jewish missions,	. . . . .	1	0	0
... A weak congregation in the west country,	. . . . .	3	0	0
... Magazines, &c.,	. . . . .	0	19	6

Raised in the year ending July 31, 1844, . . . L.21 13 2

Dalkeith.—The annual meeting of the missionary society connected with the First United Secession congregation, Dalkeith, was held in the church on the evening of the 12th June, Rev. Mr Brown in the chair. The different resolutions were moved and seconded by Rev. Mr Thomson, Broughton Place, Edinburgh; Mr Johnston, Limekilns; and Messrs Alexander Mitchell, John Tod, George Blair, and John Chisholm, members of the congregation. From the treasurer's statement it appeared that the following had been the disbursements for the past year:—

Missionary station, Lerwick,	L.50	0	0
Town missionary's salary,	52	10	0
The Synod home and foreign missions,	20	0	0
London missionary society,	10	0	0
Scottish missionary society,	10	0	0
Quarterly records,	1	5	4
Printing bills, &c.,	0	10	6
Rent of room, preaching station, town missionary,	2	10	0

L.146 15 10

As stated in the report which was read at the meeting, the congregation had also during the year made an additional collection for the synod's mission fund amounting to about L.10, and for the new fund for enabling weak congregations to pay off their debt L.50, making above L.200 for extra congregational purposes.

Lothian Road Church, Edinburgh.—The first anniversary soiree in honour of Mr Reid's ordination in Lothian Road was held in the church on the evening of the 5th June, Mr Reid in the chair. Interesting and highly eloquent addresses were delivered by the chairman; Dr King of Glasgow; Messrs M'Dowall of Alloa; M'Gavin, Dundee; Steedman, Stirling; James Robertson, George Johnston, William Bruce, and G. O. Campbell of Edinburgh. An interesting statement of the progress and the efforts made by this congregation for the last twelve months was given by Mr Lawson, session clerk, the following of which is an abstract:—

The addition to the membership during this period is 323 individuals.

The amount raised from seat rents and collections at the doors, L.788	9	5½
Do. do. for missions,	129	9 2

L.917 18 7½

The congregation has besides raised the following sums:—

The synod fund for weak congregations,	L.91	0	0
Do. do. mission fund collection,	5	18	7
Do. do. Belfast station,	6	0	0
Do. do. Aberlady station,	7	5	10
Congregation's Sabbath school	9	17	9½
Do. library,	4	18	7
Collection for repairs on Semple Court Hall,	5	5	8½
Ladies clothing society,	24	14	11½

155 1 5

L.1073 0 0½

Sum distributed amongst the poor for the last twelve months, 68 11 5½

Stow.—The annual meeting of the missionary society, in connexion with this congregation, was held on Monday the 16th July. From the reports of the collections, it appeared that the sum contributed this year amounts to L.89, of which the following distribution has been made:—

For the Presbytery's missionary, the Rev. Mr Brodie, Trinidad, L.40	0	0
... School in connexion with the congregation,	25	0
... Synod's missions,	10	0
... Jewish mission,	3	3
... Scottish missionary society,	3	3
... Shetland,	5	0
... Tracts,	2	14

L.89 0 0

Lauder.—The eighth annual meeting of the society for religious purposes, in connexion with the United Associate Congregation of Lauder, was held on the afternoon of Thursday the 20th June last, when the treasurer intimated that the funds for this year amounted to L.28, 9s. 7d., which were distributed as follows :—

For the Rev. G. Brodie, the Presbytery's missionary, . . .	L.26	0	0
Circulation of the Monthly Visitor, . . .	2	4	11
Leaving in treasurer's hands, . . .	0	4	8

L.28 9 7

In addition to the above, the congregation has raised during the year—

For Synod's missions, extra collection, . . .	L.6	4	6
... Scottish missionary society, . . .	3	5	0
... Central Board, . . .	2	17	1
... New fund, third contribution, . . .	26	13	6
... Synod fund, . . .	2	14	0
... Poor of congregation, . . .	9	15	5

L.51 9 6

L.79 19 1

Rose Street, Edinburgh.—General abstract of funds raised by the congregation, for religious and benevolent purposes during the past year :—

Subscriptions and donations to the missionary Society, . . .	L.292	12	10½
Subscriptions and donations to catechist fund, . . .	74	4	6
Collected at church doors on ordinary and extraordinary occasions, . . .	320	19	5½
Anonymous donation for the poor, . . .	10	0	0
Donation to ladies' clothing society, besides a collection included above, . . .	3	3	0
Sabbath school to missionary ship and various societies, . . .	21	18	0
Subscriptions to congregational library, . . .	17	8	0
Mr Fyfe's class, besides a donation to catechist fund (of L.4, 10s.), . . .	1	16	7½
Seat rents, . . .	587	12	8
Subscriptions to Synod fund for aiding weak congregations, . . .	500	2	2
Donations to missionary society and catechist fund, after the books were closed, . . .	120	4	3

L.1950 1 6½

CENTENARY.—KINCLAVEN.

THE centenary of the opening of one of the first four churches of the Secession was held at Kinclaven on the 25th of July. The congregation, if we trace its origin to the period when Mr Fisher was forced out of the parish church, is an hundred and four years of age ; and the sanctuary has arrived at the venerable age of a century. Through the influence of the family of Meikleour, Mr Fisher was allowed to remain in the parish church, about a year after the other three brethren were forced by the strong arm of tyranny out of their respective pulpits. For other three years, finding it to be impossible to obtain a site for a place of worship, the congregation worshipped the God of their fathers in barns or in the woods.

Mr Fisher, the reader has not to be informed, was one of the four brethren—one of the men who left the church of Scotland at the call of providence, to lift a testimony against popular error, and in defence of persecuted truth. They occupied the solid ground of scriptural evidence, and maintained a conviction of truth with unshaken firmness, adding purity of conduct to purity of doctrine—the distinguishing marks of all characters truly illustrious. The praises of the Fathers of the Secession are in all the churches. The respect which is paid to their memories arises neither from the ignorance of a bygone age, nor from mere love of antiquity on the part of the present generation. Their names are revered in proportion as their characters are examined. Frequent examinations have confirmed public opinion in their favour.

It is impossible to look back with a perspicacious and candid eye over the

history of these last hundred years without admitting gratefully, that Fisher, and Wilson, and Moncrief, and the Erskines, were the salt of our land.

To commemorate the opening of the church built to accommodate the people who seceded with the Rev. James Fisher, the congregation held a soiree on the 25th of July. Five hundred and twenty sat down to tea. The opening address was delivered by the Rev. David Young, pastor of the congregation, who was succeeded by the Rev. Messrs Balfour, Ramsay, and Newlands, and Mr Alexander Chapman, a member of the congregation. During these hundred years, above 2500 children have been baptised in the congregation. A season like this is invested with peculiar interest. What glorious triumphs of the gospel—what glorious moral transformations—what pious habits have been fixed—what intercourse has been carried on with heaven—how much of the glories of heaven has been unveiled—what moral agencies have been brought into connexion with the conversion of souls—how many have been ripened for the skies in this sanctuary in the course of a century.

FINANCIAL SCHEME.

To the Members of Portsburgh Congregation.

THE committee appointed at the last annual meeting of the congregation, to consider and report upon the best mode of increasing the weekly collections at the church doors, having met, and spent some time in careful and anxious deliberation on the subject, were of opinion that the most effectual way to accomplish this most desirable object, was to lay a few statements before the congregation, showing that the proposed plan, while it would be a decided improvement upon the present system, is at the same time quite practicable, by every member recognizing and acting upon the scriptural injunction, to "give as God hath prospered him."

It appears to the committee, that the substance of the remit made to them by the congregation is, if possible, to devise a method by which the necessity of making extraordinary collections (which at present number about twelve) would be superseded; and that, with the exception of the seat-rents, and the present mode of contributing to the missionary society, the funds for congregational, religious, and charitable purposes, should be raised exclusively by the free-will offerings of the christian people at the church door each Sabbath. Your committee are convinced that this mode of collection cannot fail to commend itself to every christian mind. It is scriptural; and being so, it is simple and efficient. It makes no invidious distinction. It lays no one under the temptation of giving grudgingly or of necessity; while at the same time, it furnishes an opportunity to every one of contributing according to his ability; and under the divine blessing, it would exert a powerful influence in exciting and keeping alive that spirit of active benevolence, which is at once the fruit and the evidence of healthful piety.

The experiment is, doubtless, to a certain extent new in the church to which we belong, and in the age in which we live; but surely this can be no good reason why it should not be attempted; and being a return to scripture and primitive usage, your committee are convinced that it has only to be followed out with that energy, zeal, and steadfastness, which should characterize every member of a christian church, in order to be eminently successful in raising all the necessary funds. Nor is this all: by thus taking a weekly account how God has prospered us, and with regularity and cheerfulness obeying the Divine command to lay on His altar accordingly, our giving will soon acquire all the force of habit; and if, after tracing our liberality to its source, we find that it proceeds from proper motives, from unfeigned love to that God who gives us all that we possess, and who invites

and admits us to the high honour of being workers together with himself in promoting his cause in the world,—if it be the sincere and heartfelt expression of our obligations to that Saviour, who by suffering and dying in our room, that we might live and be happy for ever, has done infinitely more for us than we can do for him, we shall soon feel gathering around us an atmosphere which will diffuse and sustain spiritual life, health, and joy ; we shall find that in this, as in every other case, our Master's "yoke is easy, and his burden is light ;" that giving even largely of our substance to advance his honour and interest in the earth, is a privilege rather than a duty,—not a painful sacrifice extorted from us by stern authority, but a willing service, which it fills us alike with delight and thankfulness that he condescends to ask, and approve, and accept. In the keeping of all God's commands there is, even in the present life, a great reward.

In order to demonstrate the facility with which even a much larger sum than we have been in the habit of collecting may be raised, your Committee would submit the following scheme, not as presuming to dictate to any, but merely to show what may be done on a calculation, which, looking at the resources of the congregation, they cannot think it is at all too sanguine.

					PER ANNUM.		
5	Individuals contributing at the rate of	5s.	weekly would yield		L.65	0	0
5	...	...	2s. 6d.	...	32	10	0
20	...	...	1s.	...	52	0	0
30	...	...	6d.	...	39	0	0
40	...	...	4d.	...	34	13	4
100	...	...	2d.	...	43	6	8
200	...	...	1d.	...	43	6	8
200	...	...	$\frac{1}{2}$ d.	...	21	13	4
600					L.331	10	0

It is obvious, that in the actual working out of the above system, the proportion in which the members will cast into the treasury, may be very different from the above scheme. It is only intended to show how easily a congregation may, by combined exertion, raise a very large amount. Number in this case is power, and it is one chief recommendation of the scheme, that much is not required from *any*, provided something be given by *all* ; and the committee leave it with perfect confidence to the conscience of every individual to fix the scale by which he will contribute. In doing so, however, we must bear in mind that as we are not to be called upon to make any extraordinary collections or subscriptions, it is expected that our weekly offerings will be on such a scale of liberality as will meet, in a much more efficient manner than heretofore, all the religious and charitable objects we have been in the habit of supporting. The standard of christian liberality must be raised,—we must forget "those things which are behind," and pray that we may drink more deeply into the spirit of Him, "who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." And surely the Christian, whose heart has been melted by the compassion and sufferings, and who feels the constraining power of the love, of Christ, can never want a motive for exertion and liberality in his cause. No sacrifice will be thought too costly when Christ is to be honoured. To him it will not be enough to wash his Redeemer's feet with tears ; but he will take with alacrity his alabaster-box, however precious. And what though some may coldly estimate its price, and exclaim, "to what purpose is this waste?" yet trouble him not,—there is no providence here ; it is the sacred oblation of a sinner's gratitude to a Saviour's love, and his only regret will be, that the ointment has not a richer value and a sweeter fragrance.

And moreover, brethren, the times in which we live call for increased exertion on the part of the christian church. There is no shutting our eyes to the fact, that great and important events are passing before us. There

appears to be some mighty moral convulsion preparing, a sort of volcano struggling for vent. The great mass of mind seems heaving and labouring for breathing space. Antagonist principles are arranging themselves, and taking up a more decided position, preparatory, there can be little doubt, for the great and final conflict; and who can tell but the various schisms in the different departments of the christian church, are just the fissures which indicate the location of that earthquake, the violence of whose bursting is to be succeeded by the peaceful and gentle Sabbath of the millennial age. And can it be that, amid such elements, our church is to stand idly by, without putting forth any effort to prepare for the general struggle? Surely the time is come for her to "awake and put on strength,"—to arise and extricate herself from that worldly spirit which has intruded within her sacred precincts—freezing by its icy touch the vitals of piety, and laying its blight upon its fairest fruits; and under pretence of leaving something for posterity to do, assuming, in the great majority of cases, the form of pecuniary difficulty and debt, so much so, that the energies of our church have been overlaid as by the accumulated rubbish of ages. Now this is not as it ought to be, and until the church feel more alive to the intimate connexion that exists between christian liberality and spiritual prosperity, the divine blessing cannot reasonably be expected. How pointed is the message of God by his prophet, how melting the exhortation, how explicit the condition, how full, how precious the promise, "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." "Freely we have received, freely let us give. He that soweth bountifully, shall reap also bountifully." The question with us must be, not how little can we give without endangering our christian reputation, but, "*How much owest thou unto thy Lord?*" Let christian love be permitted to answer the question, and there is no reason to fear for the result.

In order that the proposed plan may be fully understood, your committee would again state, that the scheme, if heartily gone into, will embrace all the objects for which we have been in the habit of making subscriptions, ordinary and extraordinary collections,—and which, for the last two years, have, on an average, amounted to L.256, 13s. 4d., exclusive of the seat-rents, and the sum collected for the missionary society, with which two items the scheme does not interfere; so that while we are not called upon to do much more than we have in reality been doing, the desired object will be gained in a much more agreeable, simple, and scriptural mode. With these explanations, we leave with confidence the matter in your hands; "and every man according as he purposes in his heart, so let him give."

June 5, 1844.

JOHN BOYD, Convener.

OBITUARY.

REV. LAURENCE GOWANS.—We cannot attempt any minute sketch of his life, as we have not adequate materials. We may observe, however, that his career, though short, was pervaded by laborious and useful exertion, and not a little chequered by trying events. Like many others, he had to depend in a great measure on his own efforts for the means of his education. For some years he taught a school in Ceres; he was a lecturer on

temperance in Edinburgh ; and, for a considerable period, he was a missionary in Glasgow, in connexion with the congregation under the pastoral care of that eminent and excellent man, Dr Heugh. Into all these departments of duty he threw his entire soul ; for it was quite characteristic of the man to turn all his energies to any cause which he undertook. But he was accustomed to refer with peculiar interest to his missionary work, and to dwell on the paternal kindness which Dr Heugh manifested to him in it. There is reason to believe that his visits and addresses to that depraved and destitute class, with whom mainly he had to do, were not in vain in the Lord. His open and affectionate manner was well fitted to win the attention and confidence of those who, from self-inflicted poverty, or vicious habits, were cut off from virtuous society, and expected no generous sympathy, such as he displayed. While in Glasgow, he sustained a heavy trial in the loss of his wife,—an amiable and pious woman, who died of pulmonary disease. At length he was licensed to preach the glorious gospel. But for nearly a year he was unable to prosecute his holy calling from severe indisposition. His malady bore a striking resemblance to that which had withered his beloved partner “ in all the leaves of her spring,” and filled himself, as well as his relatives, with painful apprehensions. At this crisis he pondered much on death, and the judgment that follows it ; he examined his character and conduct with rigid scrutiny ; he wrestled much with God ; and his comforts did not abound. His views of himself were discouraging, and he was deeply humbled in the sight of God. But the divine Healer mercifully rebuked the disorder, and restored him to his wonted health, although it is probable that the seeds of a fatal disease remained—to be afterwards quickened and developed. As a preacher, he was very acceptable ; his manner was earnest, and his matter was practical and useful. Accordingly he soon received two calls,—one to the congregation of Ellon, and the other to that of Broughty Ferry. The latter he preferred ; and no sooner was he ordained there than he set himself with his wonted ardour to the discharge of his ministerial duties. In addition to the ordinary services of visiting, and preaching, and teaching the young, he had week-day meetings with the fishermen of the village, to whom he unfolded, in affectionate addresses, the truth as it is in Jesus. Nine months, however, had hardly elapsed, when he caught cold, accompanied by cough, and succeeded by the usual symptoms of consumption. Often did he hint to his wife (for he had married a second time) that death was in the cup, while, at other times, as is common with the subjects of that deceitful disease, he flattered himself that he was convalescent. In much weakness, he entered the pulpit, and preached an impressive sermon from that appropriate text, Eccles. ix. 10,—“ Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.” It was his last public appearance. He lingered on for a few weeks, till his strength suddenly gave way, and his latter end drew nigh. On receiving this intelligence, a neighbouring minister and relative hastened to intimate to him his coming change, and to administer the consolations of the gospel. The dying man was not taken by surprise, but said that he regarded his labours as at an end. And, when his friend expressed an anxious desire to know what grounds he had for believing that he was born again, and fit for the kingdom of God, he gave a very frank and interesting statement of his conversion. With great emotion, he went on to say, that in early life he was awakened to a sense of his sinful condition, and that he long remained in darkness and in distress. He was wont to retire to a wood near his father’s dwelling, and to spend many hours in earnest prayer for saving grace. Still there was no peace ; not a ray of hope. At last, on a stormy Saturday afternoon, he withdrew in the bitterest anguish of mind to the shades of the wood, and, after wandering from place to place,

and pleading for the light of the divine countenance, without any comfort, he sat down, and, opening his New Testament, perused the sixteenth chapter of Mark, till he came to the message of the angel to Mary, in the sixth verse—"Be not affrighted; ye seek Jesus of Nazareth." And the Lord blessed this singularly apposite portion of his word to him, so that he obtained instantaneous relief. When he had given this account of that interesting scene, he exclaimed with uplifted hands, "Oh! I can never forget, and can never describe the joy—the delight of that moment." There are many, especially of those who, like Mr Gowans, have enjoyed the advantages of a religious education, and pious parental example, who cannot specify the time and the circumstances of their conversion; but he entertained no doubt that he had undergone the great change in the manner above related. As serious impressions, however, often pass away like the morning cloud and early dew, the question was put to him if, in his case, they had been abiding, and if he continued to walk with God, and to delight in fellowship with him. In answer to this inquiry, he stated—"I have been a great backslider; oh! that it was with me as in the months that are past; but I can say that I have walked with God, and since I came to the Ferry, have been no stranger to sweet communion with him." By this time the glazed eye, and the failing voice, and the sunken cheek, indicated the near approach of dissolution. But his mind remained unclouded. On one occasion, he commended his spirit to Jesus, with a fervour that melted all present; and then, after a pause, obviously passed in meditation on the Saviour, he uttered the expressive apostrophe—"Oh, the joy of the blessed Jesus!" He seemed to be in a frame so happy, that his friend was induced to intimate the hope that he could adopt the language of the apostle—"I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." After reflecting for a few moments in silence, he answered—"Well, as a man standing on the brink of eternity, I do not venture to take up words so triumphant." But you can say—"If I perish, I will perish at Jesus' feet;" and his hearty response was—"Oh yes! oh yes!" His powers of speech appeared to be now almost gone, and few intelligible words were expected to drop from his lips. But to the astonishment of every one, putting himself in the attitude of supplication, he proceeded in a clear and distinct tone to plead with God in behalf of his congregation. He entreated the Father of mercies to support and sanctify his own people, and in language the most affecting and solemn, besought him to awaken and save the unconverted under his pastoral care. His last words were employed in intercession for the ungodly among his hearers. Indeed, even when his mind occasionally wandered during the night, it was occupied about the people of his charge. Although he was unable to speak any more, he perfectly comprehended what was said to him. He was directed to that passage of scripture—"The blood of Jesus Christ, his Son, cleanseth us from all sin;" and to that company who have "come out of great tribulation and have washed their robes and made them white in the blood of the Lamb;" an animated smile told how he felt. His attention was also turned to heaven as a holy place, and he was asked if he would like to go to heaven, because it was undefiled by sin, and if he could sympathize with the dying man of God (the late Mr Hay of Alyth), when he said—"Oh! to be perfectly holy." In reply to this, his pale countenance was again lighted up with a peculiarly expressive smile. There was not a symptom of mental uneasiness throughout his last hours; there was every indication of peace and joy in believing. His breathing now became fainter and quicker, his arms lay still, and without a struggle, his immortal spirit left its tenement of clay, we trust, for an "house not made with hands, eternal in the heavens."

How needful it is for ministers of the gospel to be ready to give in their

last account ! The subject of the preceding sketch was ordained on the 8th February 1843, and died on the 6th February 1844—his work being thus terminated within the space of a year. Time is uncertain, and the servants of Christ require to examine the state of their own souls, and to abound in their labour of love.

What encouragement have the young to come to Christ ! It was in early life that Mr Gowans applied to Jesus, and applied not in vain. The promise is—"I love them that love me, and they that seek me early shall find me." It is a rare thing for any to be turned to the Lord, after they have passed the season of youth. The heart becomes hardened in sin, and the affections wedded to the things of time. "Remember *now* thy Creator in the days of thy youth."

How solemn the responsibility of gospel hearers ! The faithful ambassadors of the cross beseech them to be reconciled to God, and in their closets agonize at a throne of grace for them, and yet they turn a deaf ear. But their privileges, unless improved, will only aggravate their misery on that day, when ministers shall meet them before the judgment-seat of Christ.

How consolatory the thought to bereaved saints, that their relatives are in glory ! Why should they mourn, when Jesus has taken them to his own presence, and made them like himself, and wiped away all tears from their eyes.

It is our painful duty to record the decease of the Rev. JOHN ROBERTSON, late of Dunse, which took place at his residence in Edinburgh, on Thursday the 27th June. Called at an early age to the ministry of the gospel, he entered on a career which promised to be, in an eminent degree, a source of comfort to himself, and of usefulness in the church of Christ. Endowed with natural talents of a high order, which had been improved by diligent culture, and sanctified by divine grace,—and to which were superadded a refinement of taste, an elegance of diction, and a grace of oratory, seldom united in the same individual,—he enjoyed an amount of popularity that has fallen to the lot of few even of the most distinguished heralds of the cross. He was ordained to the charge of the Second Associate Congregation of Dunse in the year 1832, and for some time performed the duties of his sacred calling with regularity, and in the enjoyment of wonted health. But in 1837 it pleased God to throw a cloud over his prospects, by visiting him with that affliction, which, after a protracted period of acute suffering, constrained him, in 1842, to demit his charge, and subsequently brought him, after a lingering illness, to an early grave. On different occasions, from the spring of 1840, his disease had assumed an alarming aspect, so that his relatives and others almost despaired of life ; but it was not till the spring of the present year that all hope of his recovery was cut off. From that period he gradually sank. So soon as he was made aware of his approaching dissolution, his thoughts were wholly withdrawn from the objects of time, and engrossed with the momentous realities of eternity. His mind was absorbed in a deep concern for the salvation of his soul. But, with the great apostle of the Gentiles, he knew in whom he had believed ; and while he met death with the solicitude becoming an intelligent and accountable being, about to appear in the presence of his Maker and his Judge, he looked forward to it, at the same time, with the composure of the Christian, whose confidence is founded on the Rock of Ages. His mind was kept in perfect peace, being stayed upon the Lord ; and as the hour of his dissolution approached, so firm was his hope of a blessed immortality, that he had even a desire to depart and to be with Christ. During the whole period of his suffering, he manifested exemplary patience, and entire submission to the will

of his heavenly Father. And as he had been honoured in life to recommend by his public labours, and adorn by his private deportment, the religion he professed, so his dying testimony was a testimony to the all-sufficiency of that Saviour whom he had so often proclaimed to others, and on whom exclusively his own hope of salvation rested. During his last sufferings, one feature of the christian character shone in him with transcendent lustre, viz. genuine humility, which led him to view all his attainments and all his services as worthless, and, in the exercise of deep self-renunciation, to regard himself as entirely a debtor to rich and sovereign mercy. To the close of life, his mental faculties were unclouded; and so calm was his departure from this vale of tears, that it may almost be said of him, in the literal meaning of the words, he fell asleep in Jesus. He died at the early age of thirty four, being the first of three ministers belonging to the same presbytery, who, within the short period of a week, were called from the sanctuary below, to occupy, we doubt not, brighter stations, and perform more exalted offices, in the temple above. His career was short and deeply chequered, but brilliant and successful in an eminent degree. He was a burning and a shining light; and many were willing for a season to rejoice in his light.

MINISTERS' WIDOWS' FUND.

CIRCULAR ADDRESSED TO MINISTERS LATELY ORDAINED, BY THE COMMITTEE OF THE FRIENDLY SOCIETY OF DISSENTING MINISTERS IN SCOTLAND.

EDINBURGH, 2d September, 1844.

REV. SIR,—The Committee of the Friendly Society of Dissenting Ministers in Scotland, which was instituted at Edinburgh, June 20th, 1797, for the purpose of providing Annuities for the Widows of the Members, have desired me to submit to your consideration a few statements relative to that Institution, which, though originally limited to Dissenting ministers only, is now open to *ministers of the gospel generally, without respect to denomination*.

The Directors are no way disposed to call in question the importance of Life Insurance as a mean of making provision for a person's family; but they cannot help thinking that it has of late years been so much pressed on public attention, that many have been led to underrate or overlook the importance of such a society as this, which provides simply annuities for widows.

Of the past usefulness of this Society, we have ample evidence in the simple fact, that there have of late years been usually upwards of *seventy* widows of ministers in the receipt of annuities from it; that the amount of their united annuities has been about L.1800 a-year; and that upwards of Forty Thousand pounds have, since the commencement of the Society, been paid by it to the widows of its members. An Institution which has done so much good is surely not unworthy of your serious attention.

Though Life Insurance possesses material advantages over a Widow's Fund, inasmuch as it secures a *principal sum* to a man's *family* or heirs, instead of a mere *annuity* to his *wife*, and that *dependent* on her survivorship, yet in order to constitute an effective provision for them, he requires to insure to a *considerable* amount; but this is what comparatively few Dissenting ministers are able to do. To insure L.100 in the Scottish Provident Institution, one of the cheapest offices in the country, at the age of 28, (which appears to be near the average age of members of this Society at their admission), an annual payment of about L.2 is necessary; and, consequently, to insure L.500, would require an annual payment of about L.10. A Widows' Fund, though it grants annuities only, is, in this respect, much more adapted to the circumstances of the great body of ministers, as the payment which it requires is comparatively small.

But not only is the payment to such a Society for a Widow's Annuity much less than is required for Life Insurance : the benefit derived from it in those cases *where it comes to be specially required*, is much greater for a corresponding amount of payment than from Life Insurance. In an Insurance Office the heirs of all the Assured receive the specified sum which has been insured ; but a Widow's Fund being on the principle of *mutual insurance*, according to which, some of the members never derive any benefit from it, and the widows of others comparatively small benefit, it is enabled to afford *protection* to *all* the members during their lives, and to grant Annuities to whatever Widows are left by them, however long they may survive them. Of deceased widows connected with this Society, two drew Annuities for 33½ years, one for 35½ years, and one for 37½ years : Of widows still (1844) on the Fund, one has drawn for 32 years, another for 34 years, and a third for 37 years. It is, in fact, no unusual thing for widows to draw Annuities to the amount of L.500, and some have even drawn to the extent of more than L.1000. These are sums for which comparatively few of our members could have insured in any of our ordinary Assurance Offices. In the great competition of Life Insurance Offices, each professes to hold out advantages superior to other Offices, and what has just been stated is one important view in which a Widows' Fund is superior to Life Insurance. In such an Institution where no Annuity is required, it is not given ; but where an Annuity is required, it is given for as long a period as it is required, and in this way amounts, in many cases, to a large sum. In fact, the *whole benefits* of the Widows' Fund come to be divided among the widows of the members, for behoof of themselves and their children, according as in the Providence of God they are required.

It is also not unworthy of consideration, that the *security* of the benefit arising from an *Annuity* is much greater than that of a principal sum derived from Life Insurance. A Widow, unless she is well advised, and even with the best adviser, may invest the little capital she acquires in a way in which it may, in whole or in part, be lost ; or she may, under the pressure of circumstances, expend more than the annual interest of it : It may melt away in her hands like snow, until nothing of it is left. But an Annuity is secure from such casualties. She receives it in half-yearly instalments, and it proves, in the exercise of ordinary prudence, a regular provision for meeting, from time to time, her present necessities.

Many Ministers, it is to be feared, under an idea of the superiority of Life Insurance to a Widows' Fund, are in danger of making no provision for their families at all. They may wish to insure their lives—they may even intend to do so ; but then the largeness of the annual payment to be made, combined with the limited incomes of most of them, will be a bar to their entering, and may lead them to delay year after year, until it is too late for them to think of it ; or if they do enter, they may find a great difficulty in making the large annual payments which are necessary ; it is even not improbable, they may repent they ever did so, and that they had not contented themselves with a Widows' Fund. Of the three hundred members, of which this Society has of late years usually consisted, it may be fairly questioned, whether fifty would have insured their lives in an Insurance Office, while the great body of the other 250 would have made no provision of any kind for their families ; and hence, through life, could scarcely fail to have had much painful anxiety in regard to them in the event of their own death ; and on that event taking place, their widows and children would have been left, in a large proportion of cases, in circumstances of the most distressing destitution. If, therefore, you are satisfied as to the propriety of making provision for your family in the event of your own death, it may be worth your while to bring the question as to the *mode* of making that provision to a point, by determin-

ing the form in which you will do it, lest by resting in vague generalities and in future good intentions, you should lose the opportunity of making any provision for them at all.

It may not be improper here to remark, that there is no incompatibility between provision for a family in the form both of Life Insurance and of a Widows' Fund. On the contrary, as each form of provision has its own advantages, the combination of them, if a minister find this practicable, will unite in his family the advantages of both; but where only one of them can be attained, it is of importance that an *early* choice should be made, lest through procrastination, both should be lost. As some guide in making a selection, it may be stated as a general principle, that it is only ministers with a considerable income who will find themselves able to meet the annual payments necessary to make a respectable provision for their families by means of Life Insurance; and that ministers with a limited income will find a Widows' Fund much more adapted to their circumstances.

Having used the freedom to submit to you these general views, I beg leave to state, that if you think of applying for admission into the Friendly Society of Dissenting Ministers, it is necessary that you make application before the expiry of *one* year from the day of your ordination; or if that period has already elapsed,—before the 1st of January 1845, provided you were ordained within the last five years.

The Society, it may be proper to mention, consists of Five several Classes, the payments to which, by future Entrants have been fixed as follows:—

	CLASS I.	CLASS II.	CLASS III.	CLASS IV.	CLASS V.
Entry Money,.....	£0 14 0	£1 1 0	£1 8 0	£1 15 0	£2 2 0
Annual Rates,.....	1 15 0	2 12 6	3 10 0	4 7 6	5 5 0
Age Tax, for every year an Entrant is above 25,.....	0 7 0	0 10 6	0 14 0	0 17 6	1 1 0
Equalizing Tax, for every year a husband is older than his wife, to be repeated on every subsequent mar- riage—					
When he is under 30,	0 7 0	0 10 6	0 14 0	0 17 6	1 1 0
... 30 and under 35,	0 10 6	0 15 9	1 1 0	1 6 3	1 11 6
... 35 " 40	0 14 0	1 1 0	1 8 0	1 15 0	2 2 0
... 40 " 45	0 17 6	1 6 3	1 15 0	2 3 9	2 12 6
... 45 " 50	1 1 0	1 11 6	2 2 0	2 12 6	3 3 0
... 50 " 55	1 4 6	1 16 9	2 9 0	3 1 3	3 13 6
... 55 " 60	1 8 0	2 2 0	2 16 0	3 10 0	4 4 0
... 60 and upwards,	1 11 6	2 7 3	3 3 0	3 18 9	4 14 6

With the view, however, of not burdening entrants with too heavy payments at one time, they are not required to make more than *one* of the above payments besides the annual rates in any one year.

On the other hand, the annuities payable to the widows of these several classes are as follows:—

CLASS I.	CLASS II.	CLASS III.	CLASS IV.	CLASS V.
L.10	L.15	L.20	L.25	L.30

I shall be happy to send you, should you desire it, a copy of the regulations

of the Society, containing a fuller view of its constitution and principles, or to answer any inquiries relative to it, which you may think proper to make.—I am, Rev. Sir, your most obedient and faithful servant,

JAMES PEDDIE, *Treasurer.*

MONTHLY RETROSPECT.

British Anti-State Church Association.—The Executive Committee of this body, which sprung out of the Conference, have lately issued two circulars respecting their plan of operations, and the raising of the necessary funds. For procuring contributions, they very naturally look to the Council of Five Hundred; and they urge the matter with the greater confidence, that no part of what is raised will be applied to the payment of the officers, all of whom act gratuitously, but every shilling will be expended directly in the furtherance of the object of the Association. They are of opinion that an average of ten shillings may be expected annually from each member of Council, and that in addition to his own subscription he may be able to obtain thirty shillings more from the locality in which he resides, thus making the income of the Association L.1000 a year. Cards of membership will be issued to all subscribers of one shilling and upwards. We hope that Scotland, which has hitherto distinguished itself in the Voluntary cause, will not now fail in doing its part. Every reflecting man must see the indispensable necessity of funds; and if our countrymen need least to be enlightened and excited by means of tracts, lecturers, &c., still, as in the case of all other missions, the honour and the duty must devolve chiefly on them of contributing for behoof of those less advanced than themselves. We trust that members of Council, taking in the whole district that fairly belongs to them, *i.e.* each taking care not to encroach on the territory of another, will generally find little difficulty in raising a couple of pounds; and that something like this should be done, is almost as much as the Association is worth. Without it, all that behold will begin to mock us. Let Scottish Voluntaries keep two things in mind,—First, That the ignorance and apathy, in reference to the great question, which prevail even among Dissenters in the south, are greater than can well be imagined in this end of the island; and, secondly, That until a majority of the nation are brought to form an enlightened judgment against Establishments, and to give calm and legitimate expression thereto, our cause cannot, and ought not, to triumph. To us it seems a christian duty to devote a portion of our substance for the accomplishment of this object; and for an illustration of what may be effected in such a case by the judicious application of money in the way of diffusing intelligence and keeping up discussion, only look to the splendid career of the Anti-Corn Law League. We observe that a new periodical is to be started, under the title of the *British Quarterly Review*, the understood object of which is to oppose the *Eclectic*, in so far as that journal has decidedly espoused the cause of Voluntaryism and the Conference, and to serve as the organ of those Evangelical Dissenters who hold moderate opinions. We are sincerely sorry that so respectable and influential a man as Dr Vaughan, the editor of the new work, has lent himself to such a purpose, though we scarcely know whether to regret the project itself. It would have been desirable, certainly, that our English brethren should have been awakened from their lethargy without dissension among themselves, but a little even of that is perhaps not too great a price for the boon. At all events, there can be no policy more suicidal than for Dissenters to continue cringing and pandering to the Establishment. The Wesleyans themselves are fast discovering this to be the truth.

Free Church.—Colonial Disruptions.—Commission.—Offices of Elder and

Deacon.—The Synod of Canada met at Kingston on the 11th of July, and, on the question being put Whether they should continue to adhere to the Scotch Establishment? there voted for continuing, 39 ministers and 17 elders;—against, 21 ministers and 19 elders. The minority withdrew and formed themselves into the *Presbyterian Church of Canada*. The Synod of Nova Scotia met at Pictou on the 10th of July, 13 ministers and 2 elders, —and, by a majority of 11 to 4, separated from the Scottish Establishment, and took the designation of the *Presbyterian Church of Nova Scotia*. The Presbytery of Van Diemen's Land, consisting of twelve congregations, has dissolved its connexion with the Church of Scotland, and passed resolutions expressing sympathy with, and approbation of, the Free Church.

The Commission of the Free Church met at Edinburgh on Wednesday, 14th August, and proceeded to appoint Mr P. C. M'Dougal, Professor of Moral Philosophy in their new college. It is very well known that considerable dissatisfaction has all along been felt in our own body respecting the attendance of our students on the prelections of the professors of this branch in the universities; but some of our readers may not be aware that a class for moral philosophy was for some time maintained in the Secession. We lately saw the room adjoining the church at Abernethy, in which the business of tuition was carried on; and so greatly inferior to the preaching of the word was this professorship esteemed in those days, that just an advanced student was from time to time appointed to the office.—At the Commission, also, the Colonial committee agreed to recommend that Messrs Begg, Guthrie, and M'Naughton of Paisley, should be requested to proceed as a deputation to British North America, with a view to aid the brethren there in forming new arrangements after the disruptions. The kindest feelings towards the Free Church seem to prevail among our own missionaries in Canada. We lately observed, from a Colonial paper, that two of their number, each accompanied by an elder, approached the former deputation from Scotland, and presented a sum of money for behoof of the Free Church.

We shall now fulfil the promise we lately gave, to acquaint our readers with the arrangement adopted by the Free Church at its last Assembly respecting the duties of elders and deacons. This, we doubt not, will be acceptable as a piece of intelligence regarding a sister church, at present in a very interesting position; but besides, as there is nothing in the scheme inconsistent with either presbyterianism or voluntarism, it is a fair enough question whether it might not be, in whole or in part, adopted by ourselves? If we ought to learn even from an enemy, much more from a neighbour and a friend. If we continue adhering to our own plan, it ought to be only from a conviction that, on the score of expediency, it is preferable to the one now submitted. We may mention that an article in support of the latter will be found in the *Free Church Magazine* for August:—

OVERTURE and Interim Act on the Duties of Elders and Deacons, and on the Management of the Property and Secular Affairs of Congregations.

"Whereas it has become necessary, in consequence of the restoration of the scriptural order of deacons, and in consequence of the late change in the outward condition of the Church, to point out and regulate the duties of elders and deacons respectively, and to define and describe the powers and the meeting of congregational Office-bearers for secular business, the General Assembly agree to transmit to Presbyteries the following rules and resolutions, as an overture, for their opinion; and the Assembly farther pass the said rules and resolutions as an interim act,—viz.

"1. Respecting the peculiar duties of elders:—

"1. That they sit in session along with the minister, and assist in the administration of discipline, and in the spiritual government of the church.

"2. That they take a careful oversight of the people's morals and religious principles, of the attendance upon public ordinances, and of the state of personal and family religion.

" 3. That they visit the sick from time to time in their several districts.

" 4. That they superintend the religious instruction of the young, and assist the minister in ascertaining the qualifications of applicants for admission to sealing ordinances.

" 5. That they superintend and promote the formation of meetings within their districts for prayer, reading of the Scriptures, and Christian fellowship, among the members of the church.

" II. Respecting the peculiar duties of deacons :—

" 1. That they give special regard to the whole secular affairs of the congregation.

" 2. That they attend to the gathering of the people's contributions to the general fund for the sustentation of the ministry ; and that they receive the donations which may be made for other ecclesiastical purposes.

" 3. That they attend to the congregational poor.

" 4. That they watch over the education of the children of the poor.

" III. Respecting the duties which are common to elders and deacons :—

" 1. That both elders and deacons may receive the Sabbath collections of the people, according to such arrangements as shall be made by the Deacons' Court.

" 2. That, for the better discharge of their peculiar duties respectively, as well as with a view to increased opportunities of doing good, both elders and deacons visit periodically the districts assigned to them, and cultivate an acquaintance with the members of the church residing therein.

" 3. That it is competent for elders to be employed as deacons, when a sufficient number of deacons cannot be had.

" 4. That deacons may assist the elders with their advice, whether in session or otherwise, when requested so to do.

" IV. Respecting the meeting of minister, elders, and deacons, for secular affairs,—which meeting may be called the Deacons' Court :—

" 1. That the minister preside in said meeting, when he is present ; and, in his absence, any elder or deacon whom the meeting may fix upon.

" 2. That the said meeting, or Deacons' Court, is convened by citation from the pulpit, or by personal notice to the members thereof, and is called by authority of the minister, or at the requisition of any three members,—said requisition being addressed to the minister, or in time of a vacancy of the pastoral charge, to the clerk of the said Court ; and the proceedings are opened and closed with prayer.

" 3. That this Court has the management and charge of the whole property belonging to the congregation, including church, session-house, manse, school buildings, &c., and of all its secular affairs,—including, of course, the appropriation of seats, with the determination of all questions relating thereto ; and it is the province and duty of said Court to transmit, from time to time, to the treasurer appointed by the General Assembly, or their Committee, the funds raised for the general sustentation of the ministry ; also to apply the remaining congregational funds, in fitting proportions, to the support of the ministry, the payment of the salaries of the various subordinate functionaries, and the defraying of all necessary charges connected with the property, or with the dispensation of Christian ordinances ; to apply, moreover, any surplus which may thereafter arise, to religious, ecclesiastical, educational, or benevolent objects ; likewise to make special collections at the church door, as often as may appear to them to be necessary, for the temporal relief of poor members of the congregation, and for the education of the children of the poor ; and, finally, to receive the deacons' reports of their proceedings, to give them such advice and instructions as may be required, and to decide as to the payments to be made by them for the relief of the poor and the education of youth.

" 4. That while the church is solely at the disposal of the minister for all religious purposes, the consent of the Deacons' Court, as well as of the minister, is necessary before any meeting, not strictly of a religious, ecclesiastical, or charitable nature, can be held in it.

" 5. That the said Court shall have one or more treasurers and a clerk, and a separate record for the minutes of its proceedings.

" 6. That the record of the Court, with the treasurer's account of receipt and expenditure, after said account shall have been duly audited by appointment of the Court, shall be annually exhibited to the Presbytery of the bounds, at the first ordinary meeting thereof after the 15th of March, for the purpose of being examined and attested by the presbytery at said meeting.

" 7. That on the first Monday after said attestation of the record and treasurer's account, or on some convenient day of the first or second week following the attestation by the presbytery, a congregational meeting shall be held, when the Deacons' Court shall present a report of its proceedings for the preceding year, give such information and explanations as may be asked for, and receive any suggestions which may be offered by the members of the congregation for the consideration of the Court,

with reference to the future distribution of the funds. The congregational meeting shall be convened by intimation from the pulpit, and the minister, if present, shall preside in it.

"8. That to the said Court shall belong the appointment and dismissal of the church officer and door-keepers."

Puseyism.—From articles which have appeared in another department of the Magazine, even such of our readers as may have been formerly ignorant of the character of this system, must have seen that it is essentially Popish, and if the Popery it contains be not just of the grossest description, it is, perhaps, on that account only the more seductive. Some idea of the extent to which it prevails, may be formed from the fact, that a declaration against it and in favour of Protestantism has, after a great effort to obtain signatures, been subscribed by 2328 clergymen of the Church of England, while the whole number in England and Wales is believed to be about 15,000.

Americans and Slavery.—The American Unitarian Association have declared—"That viewing the institution of slavery in the light of christianity, we cannot fail to perceive that it conflicts with the natural rights of human beings, as the equal children of a common Father, and that it subverts the fundamental principles of christian brotherhood: That in the necessary effects of slavery upon the personal and social condition, and upon the moral and religious character of all affected by it, we experience an accumulation of evils, over which christianity must weep—against which christianity should remonstrate, and for the removal of which, christianity appeals to the hearts and consciences of all disciples of Jesus, to do what they can, by their prayers, by the indulgence and expression of their sympathy, and by the unremitting and undisguised exertion of whatever moral and religious influence they possess." But what does the association immediately add? It declines "in the course of its ordinary proceedings, to entertain any question, or to adopt any measure, in relation to the institution of slavery." Happy is he that condemneth not himself in that thing which he alloweth.

The Baptist Triennial Convention, consisting of ministers and delegates from Baptist churches in all parts of the Union, met at Philadelphia in the end of April last, and after a long debate adopted, with only two dissentient voices, the following most unsatisfactory resolution:—"Whereas, there exists in various sections of the country, an impression that our present organization involves the fellowship of the domestic institution of slavery, or of certain associations which are designed to oppose this institution—Resolved, That in co-operating together as members of this convention in the work of foreign missions, we disclaim all sanction, either express or implied, whether of slavery or of anti-slavery; but as individuals, we are free both to express and promote our views on this or other subjects, in a christian manner and spirit."

The American Episcopal church has, to some extent, been agitated by the slave question. Bishop Andrews has married a second wife, who has two slaves, and he refuses to part with them. We are glad to learn that the Conference, by a majority of 110 to 68, have "affectionately requested the bishop to resign his office." This is moderate enough, but it is a great deal for Americans. A disruption is anticipated.

It will be recollected that at the General Assembly of the Free Church, an overture respecting American slavery was referred to the Commission. We are not aware that any deliverance has yet been given on the subject.* We shall not cease, however, to expect something worthy of such a body. Many of their best friends indulge the hope that they will yet decide to reject from their treasury the whole of the money received from the slaveholding states.

* A deliverance has now been given. We shall advert to it in our next.

QUARTERLY RECORD OF THE MISSIONS

IN CONNEXION WITH THE

UNITED SECESSION CHURCH,

FOR OCTOBER, 1844.

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JAMAICA.

Extract of a Letter from Mr JOHN DAWSON, Catechist, dated Hillside, Manchester, 4th June 1844.

The object of this letter is to lay before you a report of this station during the last year. During this period we have had many things both to encourage and discourage us, yet I am happy to state that the former have been much greater than the latter. These have not only been a source of gratitude from us to the Lord, but they have acted as a stimulus to us, not only to continue in the good work, but to be more zealous in seeking to advance the Redeemer's kingdom in this distant island of the sea, where a great and blessed change has been effected through the preaching of the glorious gospel of the blessed Jesus, which is destined not only to enlighten this land, but which is to spread to the remotest parts of the earth, causing the wilderness and the solitary places to rejoice and blossom as the rose, and which is not only to civilize but to elevate the sons of Adam from their present fallen and degraded state, to become the sons of God through faith in Jesus Christ, "and if sons, then heirs, and joint-heirs with Christ."

Among the discouragements, I may first mention the lamented death of the founder of the station, the Rev. James Paterson, who continued to take a very lively interest in every thing connected with the station up to the period of his death; but we were suddenly and unexpectedly deprived of his valuable labours. Our loss is, however, his eternal gain, and we therefore bow to the will of the great Head of the church, who saw good to remove him from the church-militant, to the church-triumpant. Since his death, we have not had many visits of a minister. I must in justice to Mr Aird say, that he has visited us as frequently as his other numerous duties would permit. Another source of discouragement which has greatly retarded the prosperity of the station is, the very

incommodious house in which we meet for worship. The walls are not only very delapidated but the roof is in such a porous state, that when a shower of rain comes on (which is often sudden in a tropical climate), the people are completely wet through. This often prevents many from attending when it threatens rain. This has caused us to use every exertion to get a more commodious building erected, which, thank God, is now fast progressing.

The attendance of the people on the different classes has been good. Many of the young people, and a number of adults, who had hitherto kept back from learning to read, have joined the classes, and, by the regularity of their attendance and attention, they have made considerable progress in learning to read the word of life, so that the greater part of those connected with the station are now able to search the scriptures for themselves. The prayer meetings on the different properties have been well attended. Several new ones have been formed. These prayer meetings are conducted by the elders, who, after praise and prayer, read a portion of the scriptures, and then call on some of the members present to join in prayer. The elders often use a small catechism with which I furnished each of them to instruct the people at their prayer meetings. I visit these meetings as often as my time will permit, and have often been much pleased and refreshed at witnessing the order observed at them, and at hearing the people offering up their desires to the Lord in their own simple but emphatic language. The meetings on the Sabbath have been as well attended as we could have expected: the general attendance varies from 250 to 300. The Sabbath school opens as soon after nine a.m. as we possibly can. From this to eleven o'clock Mrs Dawson and myself, with the assistance of several whom we had trained for Sabbath school teachers, are engaged in instructing both young and old in reading, teaching them hymns, catechism, &c. At eleven o'clock we meet for public worship. This is opened by praise and prayer. I then read and explain a chapter in either the Old or New Testament, then sing, after which I take a passage which I have previously studied, and make such practical remarks on it as I think are best calculated to benefit the audience. We close the service at two o'clock by praise and prayer, when the people return to their respective homes. At five o'clock in the evening I hold a meeting on one of the properties in the neighbourhood, where I have generally a good assembly of both old and young, whom I often find waiting on me to hear (as they term it) the good word. I conduct these meetings by explaining some portion of scripture, and then catechising them for a short time. These meetings are often very interesting. I have visited the congregation family by family as often as I possibly could, and am happy to state that domestic worship is regularly kept up by all the members, and by many of the candidates. Since freedom, many of our people have purchased small portions of land, on which they have built comfortable houses; around these they have got neat gardens, well planted. The houses are in general very neat and much improved in their construction by what they were in slavery time. The efforts of the people to get the church finished have been pleasing. They have given upwards of 300 days' free labour, and their subscriptions and collections have been even larger than we could have expected, when we take into consideration the number of the congregation, and that many of them are old and not able to work, and consequently not able to contribute anything. The receipts for the year are as follows:—

By one year's subscriptions and donations, . . .	L.£6 13 6
By collections during the year, . . .	36 0 0
By school-fees, . . .	26 17 0
By 300 days' labour, at 1s. 6d. per day, . . .	22 10 0

L.172 0 6

Two couples have been married, and ten children baptised; fourteen new members have been admitted; and twenty-five candidates added to the list. We have transferred eight members and two candidates to Mile Gully church, on account of their having purchased land in that district. One member has gone to the church of England, on account of her having got married to a man who is attached there. The following are the numbers in connexion with the station, not including the children of the school:—

Members in full communion,	. . . .	84
Candidates and catechumens,	. . . .	89
		<hr/>
		173

Most of the members have given us great satisfaction, by their humble walk. They continue to show that they have felt the power of the truth. One member and one candidate have been suspended on account of their having fallen into that debasing sin which was so very prevalent in Jamaica, and which the poor black people were taught to look upon as an accomplishment by those who came from a land of bibles!! These two people have manifested deep signs of repentance, and we are in hopes of seeing them soon restored to their standing in the church. I am happy to say that this sin of fornication is fast going into disrepute, not only among the black population, but among the whites. Many of the attorneys and overseers around this, have got married to their former housekeepers. In consequence of some of the people having purchased land at a distance from Hillside, and removed thence with their families, we have found it necessary to increase the session, and have added three new elders; so that the session now consists of ten, all of whom are zealous men, from whom I get great assistance in watching over the people.

At a session meeting lately, when a number of candidates were proposed by the moderator for members, the elders appeared exceedingly careful of the admissions, and refused to admit several of whose knowledge and conduct I could find no fault. This, I can assure you, was gratifying to me, to see their desire to preserve the purity of the church. Two members got offended, sometime ago, with the session for being rather strict (as they termed it) with them, and left the church, and went to attend the church of England. After going to the curate's church for about two months, and not finding themselves very comfortable there, they then went to the rector's church, for about a month; but, like the man in the gospel, who "went about seeking rest, and finding none," they came back to me, and said that if I would receive them again, they would never again find fault with the session for doing their duty towards them, as they had got no good since they went away. A number of people who were formerly connected with the church of England, on seeing how far the people of Hillside surpassed them in knowledge, have come and requested to be received as candidates. I am in hopes that the congregation will much increase as soon as we get the new church finished. The church is a neat building, fifty-five feet long, by thirty-three feet wide, and ten feet high, built on a beautiful site, and of good substantial materials, with a large tank to receive the water from the house and barbieques. You are aware that we purchased the site of the church, with the tank, and ten acres of land, at L 184. The tank is worth more than the sum which we gave for the whole, and will be of great value to the station, as we had often to send two miles for water. We have got the building all shingled and boarded inside. The carpenters are now flooring it, and putting up the seats and the pulpit. We intend to get it Spanish walled outside, but are not able to do this at present, on account of the low state of our funds. I think that the building, with the land and tank, will not cost above L.800, when finished. I would here express the thanks of myself

and the congregailon, to the congregations and ministers of the Dunfermline presbytery, for their kindness in sending us L.30, which I have received through the Rev. Dr Robson of Glasgow. This is a larger sum than we could have expected, and it has come at a very seasonable time to assist us in paying a large sum which we owed for timber. I trust that the Lord may abundantly reward your congregations for their liberality, and trust that they may be, from time to time, refreshed by hearing of the advancement of the good work of bringing souls to Christ, in this little church which they have contributed to erect. We have still pecuniary difficulties to contend with, but trust that the great Head of the church will provide for the accomplishment of his own work. We have appointed the 4th of August for opening the church.

The school is not so large as it formerly was. Two reasons may be assigned for this:—First, Many of the children who had been at the school for a number of years, and who had made considerable progress with their education, have been taken away by their parents; some of them have been sent to learn trades, and others have gone to assist their parents to work. Second cause, A new school has been opened at a short distance from this by the Moravian Brethren, and all the children belonging to them, who formerly attended us, have now gone to their school. The school still numbers above eighty. Many of these have made good progress in reading, writing, and ciphering, and in the rudiments of English grammar and geography. A few are very interesting, and are showing evidence of piety. The general attendance of late has not been good, on account of the great scarcity of provisions, caused by the severe drought. Many of the parents are in such distress that they cannot get any provisions for themselves and children. For the last four months they have had to support their families on flour and corn meal, which they purchased from the stores at a very high price. To give you an idea of this: During the last week, the people of the congregation got me to order from Kingston, L.25 worth of flour and corn meal for them. By my doing this it costs them much less than if they purchased it from the stores in the parish. Seven boys and eight girls who had attended the school for a length of time, and who had given evidence of piety, have put down their names for candidates, and are giving us great satisfaction.

Considering the difficulties which we have had to contend with, we have great reason to be thankful to the Lord: He has been with us, and His work has advanced. Our lives have been spared, while many of our fellow-labourers have been called into eternity. It is our desire to devote ourselves and all that we have to the service of the Lord in this island of the sea. We desire a deep interest in your prayers, that we may be made the instruments in the Lord's hands of doing good.

Extract of a Letter from the Rev. WILLIAM JAMESON, dated Goshen, 17th July 1844.

Your important letter I received by last packet, but having, immediately on the receipt of it, to leave home to attend to congregational business at Carron Hall, I was unable to attend to its considerations before now.

In reply, I will begin with the committee's instructions, which are as follow:—The income of your congregation, the sources from which it is derived, your expenditure, and the number of the members of your congregation.

I.—THE INCOME OF THE CONGREGATION.

That you may see the present average of income, I will lay before you

the amount of funds raised in the congregation, and by them solely, each year since 1841 :—

1841.	Monthly Subscription,	.	.	.	.	.	.	L.106	13	2
	Collections,	.	.	.	.	.	.	47	15	6½
	Total by Church for 1841,							L.154	8	8½
1842.	Subscription,	.	.	.	.	.	.	L.99	1	10½
	Collections,	.	.	.	.	.	.	53	6	5½
	Total,							L.152	8	4
1843.	Subscriptions,	.	.	.	.	.	.	L.73	8	9½
	Collections,	.	.	.	.	.	.	111	16	3
	Pews,	.	.	.	.	.	.	36	10	6
	Total,							L.221	15	6½

REMARKS ON THE STATEMENT OF 1843.

First,—Reason of the decline in the monthly subscriptions, when compared with that of the previous years, arises out of the pew fund, tried for the first time this year. The clear gain of which, over that of the previous year, is L.10 : 17 : 5 ; a profit which, I am persuaded, in the end has proved a loss. The pew fund proved so obnoxious that it kept some from joining the church who were disposed to do so, and it sent away others who, in other respects, were disposed to stay. This season I have abandoned it ; and, in its stead, have substituted a subscription to aid the funds of the Rose Street Missionary Society.

2d,—The rise in collections was occasioned by the collection at the opening of the church, and by others in which we were assisted by the public. Those alluded to are the following :—

Total Income,	.	.	.	.	.	.	.	L.221	15	6½
Opening Collection,	.	.	.	.	.	.	.	L.47	14	0
For Mrs Paterson,	.	.	.	.	.	.	.	7	7	3
For the Sufferers by fire, Kingston,	.	.	.	.	.	.	.	9	10	0
For Mile Gully Building Fund,	.	.	.	.	.	.	.	5	0	0
								69	11	3
Regular Income,	.	.	.	.	.	.	.	L.152	4	3½

1844.—Half year ending 30th June.

Subscriptions,	.	.	.	.	.	.	.	L.41	17	1½
Collections,	.	.	.	.	.	.	.	23	12	5½
Total for half year,	.	.	.	.	.	.	.	L.65	9	7

II.—EXPENDITURE.

Hitherto the expenditure has been confined to the building fund, with the exception of what was required for the poor, sacramental expenses, and occasional calls of duty lying without the sphere of the congregation.

Funds expended apart from Building Fund.

1841,	.	.	.	.	.	.	.	L.22	16	0½
1842,	.	.	.	.	.	.	.	17	7	8
1843,	.	.	.	.	.	.	.	41	3	10½
1844, Half-year,	.	.	.	.	.	.	.	10	13	8
Total in three and a-half years,	.	.	.	.	.	.	.	L.92	1	3

III.—SOURCES OF INCOME.

These have been chiefly two : Monthly subscriptions and monthly collections. As formerly stated, pew rents were tried last year, but they are abandoned ; and a missionary subscription for Rose Street funds has

been substituted. It begins on the first of August. Twice I have tried a soiree as a means of raising funds. But I have invariably found that no plan succeeds so well as that of a simple and a direct appeal to the hearts of God's people. The announcement that the Lord's house requires additional aid, has never failed to secure an extraordinary effort with cheerfulness, while the raising of the same amount by means of a bargain for a seat to sit upon, or for bread to eat or coffee to drink, has commonly terminated in dissatisfaction and murmur.

IV.—NUMBER OF MEMBERS.

Total on the list,	163
Removed by death and otherwise,	26
Total at the present time,	142
Church List,	333
Those in that list contributing,	252
Not contributing,	86

Of this remainder we remark, that some are old and others sickly. Some have lately thrown in their lot among us, and it is necessary to exercise toward them a measure of forbearance, until they feel themselves more identified with the cause, and begin to know a little of the value of that which they are called upon to support; while others, it must be confessed, give not because of their inordinate love of the things of the world.

The above list is by no means to be considered as showing the extent of the congregation. There are many more who consider themselves connected in some way with the congregation, and whom I hope the gospel will, in God's time and way, bring in. We cannot bend the heart of the stubborn, and remonstrance hitherto has proved unavailing. It has had the effect of sending many into the Establishment, where, I am sorry to say, they can live at ease. And others it has induced to withdraw from observation, and conceal themselves in their houses on the Lord's day. The excuse almost uniformly for such desertion, is their inability to pay money for the church, having so much to do for themselves and families. By family visitation and other means, I am doing all in my power to rectify this evil. One thing experience has taught me, that there is a danger in pressing the people, in their present stage of intelligence, too much for pecuniary contribution. It is absolutely necessary to exercise a forbearance which I would not consider myself justified in doing among a people fully enlightened.

At the same time, that you may know the extent of individual effort among those of our number who are interested in the work of the Lord, I will give you a sample out of many of a similar kind that stand on the subscription list:—

Total number of subscribers on the list for 1844,	252
Of these are children from one to twelve years of age,	45
Adult subscribers, total number,	207

SPECIMEN OF THE AMOUNT OF PERSONAL AND FAMILY SUBSCRIBING.

First name that stands on the list is Mrs Greenland, a widow.

Personal subscription, annual,	L.0 12 0
Daughter's, 6s.; son's, 3s.; both at work,	0 9 0
Seat subscription for family in 1843,	0 18 0
Monthly collection for all,	0 9 0
School fees for two, nine months, at 9s.,	0 18 0
Total,	L.3 6 0

George Bridges, subscription for self and wife,	L.1	4	0
Two children from 7 to 11 years of age, at 1½d. per month,	0	3	0
Pew subscription, four seats, at 3s.,	0	12	0
Collection monthly,	0	6	0
School fees for two, nine months, at 1s. per month,	0	18	0

Total, . . . L.3 3 0

Thomas Thomson, annual subscription for self and wife,	L.1	4	0
Son and mother, both at work,	0	18	0
Son not at work, and at school,	0	6	0
Collection for all,	0	12	0
Pew for eight, at 3s.,	1	4	0
School fees for son, nine months, at 1s.,	0	9	0

Total for family, . . . L.4 13 0

John Brown, self and wife, subscription,	L.1	4	0
Four children, oldest 7 years, at 1½d. per month,	0	6	0
Mother-in-law and servant,* at 3d. each, per do.,	0	6	0
Collection for all 12s., pew 18s., school fees 9s.,	1	19	0

Total family collection, . . . L.3 15 0

I might go over the subscription list and show that the same occurs in every case. These will suffice, however, to illustrate the principle on which we proceed, and to be a specimen of the working of the principle. We have not, by any means, all the children on the list any more than all the adults of the congregation. The kingdom of heaven, saith our divine master, is like the heaven; it performs its work silently and slowly but progressively. I should remark that the average of wages to all in the congregation, old and young, labourer and tradesman, is from 5s. to 10s. a week. Field labourers, 7s. 6d.; tradesmen, 10s. But work is by no means constant to the latter; and very generally in the country, payment to all is very irregular and long deferred. I have not, however, to complain of this at Goshen on the estate. But in other parts not a few of my people have been labouring since Christmas, and have as yet received nothing: and when they receive, or expect to receive, their wages, the one-half, and in many instances more, goes for house rent. In some cases, as in the one in which I am at present occupied, all the wages have been taken together, and this from fully a dozen of families. They have laboured and are left without a farthing.

You ask me to state my opinion as to what would be the effect produced upon the efficacy of the mission by adopting some plan of gradual reduction as the one referred to in your letter.

I would desire to speak with diffidence on this subject, lest by any thing I may say, I may discourage friends at home, or do injury to the sacred cause here. I remark generally, that were the efforts of the mission churches turned to the support of their ministers, I fully believe that it would prove a measure, in the hand of the divine Spirit, most blessed to the churches themselves. The difficulties which lie in the way of this measure are two: First, The amount of debt upon our churches, and the high interest to be paid for the same. Second, The inability of our churches to raise that amount of salary which we have found to be necessary, and to meet the other expenses of the congregation. I am fully persuaded, from the knowledge that I possess of my people, that they could not, with their utmost effort, meet their present interest for L.500, at 6 per cent., and liquidate their debt according to the terms of their bond, and at the same time meet the

* An orphan who looks after the children while the mother is at work, and is brought up in the family—age 14 years.

new expenses which the measure proposed by the committee would lay upon them. On the other hand, if we could be relieved of our debt, such a deliverance would, in the hand of the divine Spirit, be like life from the dead. And should an all-wise and an all-gracious Providence grant such a measure of relief to his church here, I am prepared, along with my family, to consider this interposition as an intimation of the will of him whom we serve, that henceforth the shepherd shall be fed by the flock which he feeds; and, agreeably to this view of such a providence, to cast ourselves entirely upon the congregation for future support; not in the hope that they are able to raise the same amount of salary which I at present receive, but because such a course will then be to myself and family the evident indication of him whose will it is our highest honour and our most blessed privilege to obey. Then we can cast all our care upon him, for he careth for us. He whom we serve will supply all our wants. And although we may not realize the amount which we now receive, yet we will receive all that our blessed Master has allotted in this our new cause for us; and we will receive it with his blessing; and in his blessing we shall have all and abound, an increase upon what is received, and contentment and peace. Such being my views, and the views of those who labour with me at Goshen—and views formed in the most solemn of all circumstances—I need not add, that if the blessed God grant such a measure as that I have now alluded to, it will receive our fullest concurrence, and our heartfelt gratitude and joy. May the blessing of the Lord rest upon all the deliberations of the committee and synod, and give peace and prosperity; and his holy presence aid and bless yourself in all your labours.—I remain, &c.

CANADA.

Extract of a Letter from the Rev. ANDREW KENNEDY, dated La Chute, 18th March 1844.

I have been prosecuting my labours as efficiently as circumstances in providence permit. Besides my pulpit ministrations in the church, and in school-houses, over the country, I conduct a Sabbath school for the children, and a class for more grown-up youth, male and female. The attendance, though not so numerous as I could wish, is encouraging. By all who make the trial, it is found difficult to get the young in this country to put forth mental application. Their state as to education—(which is very far from what it ought to be)—prevailing habits—deficiency of means for exercising the mind—and seemingly the extremes of the climate both in winter and summer—are causes of the evil in question. Throughout the winter I have kept up the religious instruction of the children, which, during that season, though so long, is generally suspended in Canadian Sabbath schools. This I manage by meeting with the children on the mornings of Sabbath, for some time before public worship commences, their parents, who value the privilege, bringing them up early in sleighs. My usual course on Sabbath is two services of public worship, and two diets, as wont to be said in Scotland, of juvenile catechising and Bible teaching. I have two descriptions of prayer-meetings, one of a missionary character, monthly, and another weekly. The weekly meetings I hold on an itinerating plan, in various houses through the settlement; because the people are so far distant from each other, that to make any fixed place of meeting would not work well. I have had comfort and satisfaction in these meetings; and trust that, through

the divine blessing, they have been, and will be, profitable. The people take part with me in offering up prayer; and in this land, from which the mind always reverts to Scotland, like the needle to the pole, it is particularly interesting and refreshing to hear utterance given to simple *Scottish* prayers, some of them quite in the expressions and manner of Scotland. For the time one is apt to feel as if not here, but still in that much-loved fatherland. I dispense the Lord's Supper quarterly. Our list of members is not large; it does not rapidly increase, but we get some additions; and if it is not numerous, I trust it is somewhat select, in a country where decided religious profession is too rare, and where several denominations are very loose in admitting both to the Lord's table and to baptism. This winter I have begun a library; but for such a thing we labour in this country under much disadvantage—from the inability of the people to give money, and from the difficulty of procuring books in variety, especially as supply out of the United States is so prohibited, at least with regard to British works. And as the settlers in the province have so long been unaccustomed to much reading—indeed many of them never trained to it—no easy matter is it to get them now to begin and persevere. Verily, we who labour in this field of operation, are by no means without discouragements and obstacles. They are neither few nor small. And yet it is an exceedingly valuable field of labour. Canada, from its extent and colonization from Britain, promises to become a very important and populous branch of the British family; and the communication to it of the means of religious light and principle, cannot be sufficiently estimated. These means have been hitherto, and I am afraid will be for a long time, far too scanty.

The present winter has been uncommonly severe, the coldest since 1818. It began very early; snow fell deep on the 27th October, so that there was sleighing next day, and ever since. The thermometer has been frequently down to 38, so that we might well say, "Who can stand before his cold?" It has been steady, and in general, intense frost. Last week there was an appearance of thaw, but the frost has returned, and things are looking again as wintry as ever. These long winters are the great drawback upon the Canadian farmer, particularly in this section of the province. A winter of six months, when field work cannot be done, the ground being buried in snow, and bound up with frost, is particularly trying. But providence makes compensation by the warm summer, which matures the crops rapidly. In all his dominions and works his wise arrangement and adaptation are clearly to be seen, and devoutly to be admired. Oh, that men everywhere would praise him for his goodness. May he hasten the time when all the ends of the earth shall remember, and turn unto him.

Extract of a Letter from the Rev. WILLIAM PROUDFOOT, dated London, 10th July 1844.

In your letter of the 27th February you informed me that you had lately written to a preacher to undertake the mission to Chatham, but that he requested to be allowed till the end of March to consider the proposal. You stated farther, that it was probable he would consent to go; and that, should his answer be favourable, you would write to me when I might expect him.

Upon the receipt of your letter I wrote to Chatham, announcing the good news, and urging our congregation there to make haste and finish their house. The congregation were quite elevated by the prospect of having a minister settled amongst them. They have hung on for about seven years, and often have their hopes been disappointed. And I begin

to fear that they shall yet have to lament another disappointment, as the preacher's *ultimatum* was to be given in by the end of March ; and as I thought you would write immediately thereafter, I conclude that he has declined the appointment. It has occurred to me that he might put off giving his final answer till after the meeting of Synod, that he might know on what terms he should come out. But as, even on that supposition, there has been time enough for me to be in possession of a letter from you, as you have not written, I infer that the person you applied to has declined to come.

My object in writing at present, is to make you aware of the extreme urgency of having Chatham immediately settled. It is quite impossible for the presbytery to give any effective supply, the distance being so great. The length of time during which Chatham has been a vacancy, and the destitute state of the country for many miles round, plainly show that that place has the very first claim upon a missionary church. I earnestly entreat the committee to send a preacher forthwith. I feel, personally, somewhat humbled that, after encouraging the congregation to expect a minister in the early part of summer (as I thought myself almost warranted to do by your letter), they are still left destitute. May I expect a reply, and a favourable one, as soon after receipt as may be convenient for you.

The Lower Canada presbytery were admitted into Synod as a fourth presbytery at our meeting in May.

I am sorry to have to inform you that our Magazine was given up in December, owing to the dilatoriness of the subscribers in paying for their copies. It is exceedingly difficult in this country to get payment for Magazines or newspapers. I hope to see it soon revived,—but under a different editor. I have had my share.

I had written thus far when your favour of the 11th June came to hand. I am sorry to see that my worst fears are realized. All I can do is to urge, with all possible earnestness, that a preacher be sent off, if possible, IMMEDIATELY, for Chatham. Our church is positively at a *stand still*. We dare open no new stations, and are obliged to refuse applications. A congregation of Scotch and Irish presbyterians, about thirty-five miles from London, wishes to be received into our presbytery, if we can give them a minister. They have a church, and are both able and willing to pay L.100 per annum. One of their leading members was with me yesterday, to consult as to what should be done. I could give him no encouragement, seeing there is such a difficulty in getting out preachers. I feel very grieved about this. The station is a very important one. I expect another application in a short time from a still more important station ; and for anything that appears at present, I must give a similar reply. Hamilton is on the very point of giving up, after having built a very neat *stone* church. Richmond Hill is, if no supply come soon, likely to call Mr Dick ; which, while one vacancy is supplied, another is made. You purpose to send three preachers annually,—six, at this moment, would not be enough.

The Synod, at their last meeting, resolved on attempting to educate young men for the ministry ; I was appointed to superintend the education of such as might wish to become preachers. The academy or institute will go into operation in October. We have the prospect of commencing with three or four students, all well educated, of highly respectable talents, and of decided piety. The *curriculum* is a peculiar one, suited to our circumstances, and will prove, I think, very effective. I have the authority of the Synod for sending you a full account of it, which I will do as soon as I can find a little leisure.

Extract of a Letter from Rev. JOHN JENNINGS, dated Toronto, July 24, 1844.

In December last I wrote to you by appointment of presbytery, requesting that a preacher should be sent out to Richmond Hill, a congregation sixteen miles north from this, and vacant by the death of the Rev. Mr Jenkins. As the station is an important one, and gives every promise of being an excellent congregation, we were very anxious that a minister should be here early in summer. Since I wrote you, the appearances in that congregation are decidedly more favourable, even with our limited supply which we can give to them. They are building a manse, which will be very comfortable, with an acre or two of ground for a garden attached. The collections were about L.1, 5s. a Sabbath. As I said before, they will give a stipend at first of about L.70; but in a year or two, at most, I have no doubt but they will pay more than L.100. It is one of the most desirable situations I know of in this province, and with a young talented minister, I can pledge myself for its advancement. Be so good as reply immediately, and tell me what you can do, for they will not wait much longer, but will likely call some one who is now settled. Now, this will not be advantageous, for we cannot afford to have any of our congregations left destitute, and yet it must be the case if you do not send one, for we *must* have a minister in Richmond Hill.

But while I write especially for this place, I beg to urge on you the positive necessity that exists for a large supply of preachers: we would require in the different presbyteries, six at the very least. Our mission is withering for the want of supply. We are disheartened,—our people are sick with hope deferred. In this presbytery we could now take and settle at once three preachers; and had we three more, we could open large districts where the gospel is scarcely ever preached, not even by the industrious Methodist, and until you send a liberal supply, our mission will be an expensive affair to you, or it must go down, and not only so, your money may keep us in existence, but we will never become energetic. If you would put it in my choice, whether to take L.1000 or ten preachers, I would take the preachers, independent of religious considerations, even on the score of economy.

But I have another reason to urge. The kirk party, at their Synod last week, divided on the Free Church question. The minority, twenty-two or twenty-three, have formed themselves into "the Presbyterian Church of Canada." They came out from popular pressure, and are kirkish enough; but they have the popular cry after them, and our people see little or no difference; now, they say, the Free Church at home is determined to possess this land if they can, and you may depend on it, if we have no preachers, that we will feel effects from which we will never recover. Their body is small, but the people will go with them if a Free Church minister takes the field. I say, send us preachers for the very existence of this branch of your church, and for the influence we would certainly have in breaking down church arrogance, clergy reserves, &c. Now is our time. This is your time. In church matters, as in the affairs of men, there is a tide which, if taken at the flood, leads on to fortune. And even throwing aside denominational considerations, we have a great work to do here,—we have to spread that religion which teaches man the way of salvation. We have to preach the way to eternal life, instead of the way to the government exchequer. We have to show that christianity professed, may well be trusted in practice; give us preachers and your principles will be those of the country. It is a remarkable fact, that the great bulk of the Free Church people here are voluntary, and though those ministers who have come off would like to try for a picking of one

of the reserve bones, along with the Methodists, the people will not do so. The Free Church people are decidedly our length,—in fact, in liberality many of them are before us, but the clergy are behind, and the people know this, and already talk of having a union with the Secession. All these *pros* and *cons* should tell you to send us preachers.

There is to be a large Free Church here. It is the popular thing just now, and may take away a member or two, but I am not afraid. Their spirit and liberality will do my folks good. We need it. I am on very good terms with them. They had the use of my church. I have been obliged to write this hurriedly for the mail, but I intend to send you particulars about my congregation and other matters very soon, which I have not time to do now. It will be a great favour if you could post a letter for me by the 1st September, telling me what you have done, and what we may expect. I am keeping considerably better in health, and I hope to have no attack of fever this summer. All the brethren are well, as far as I can learn. Mr M'Kenzie of Goderich has given up teaching, and been inducted into his old charge.

Extract of a Letter from Township of Hardwic.

TO THE EDITOR OF THE SECESSION MISSIONARY RECORD.—SIR,—The following is an extract from a letter, dated the Township of Hardwic, 30th December, 1843, and lately received from a very worthy person who, for many years, was an elder in the United Secession Church, and who about three years ago went with a pretty numerous family to Barnet, State of Vermont, and has since removed twenty miles from that place. I send it that it may be read by our preachers or ministers who may be thinking, or *ought to be thinking*, of crossing the Atlantic. It has often astonished and grieved me that those of our preachers who have gone the round of our vacancies again and again, but have never received a call; that those who were once settled ministers, but are again, and have been for years, on the probationers' list; and that those of our settled ministers, *if young and healthful*, who feel themselves to be neither comfortable nor useful in their present situations, should not at once resolve to go to Canada or the United States, where they would soon find places, and might be twenty times more useful than where they are, and at least as comfortable. The call to preachers and ministers to go to Canada has been loud and frequent, and I fear cannot be disregarded by not a few without blame, and the call from the locality above-mentioned, well deserves their attention.—If you deem the extract worthy of insertion, and give it a place in your pages soon, you will oblige yours, very truly,

P. Q.

22d April 1844.

“In this township in which we live, viz. Hardwic, there are three places of worship; one Baptist meeting; one Congregationalist meeting; the third is a pretty large house, containing about 1100 sittings. It is well finished, with a belfry on it. It was built by a wealthy individual of a strange turn of mind. He would not grant it to any one denomination, but gave it as a gift to the whole town,—every denomination having the use of it their proportion of time. It was occupied by the Congregationalists for two or three years at first; but by and by the Methodists envied them of it, and laid in their claim to it. Then a strange set of fanatics started up, pretending to the influences of the Spirit, and speaking with tongues. They used to start up in this meeting and bark and howl like dogs and cry like cats, rolling on the floor to the disturbing

and breaking up of the meeting. Many of them were tried for such conduct, and severely fined and bound over to keep the peace. From their habit of trembling and rolling on the floor, they were denominated "Holy Rollers." They wore long beards, like the Jews. Liberty of conscience is inscribed on the front of this meeting; but I rather think it should be, No Conscience at all. After this disturbance the Congregationalists went and built a meeting-house of their own, so that they might worship in peace; but their peace has been but of short duration. A few wealthy individuals have used their influence in expelling their minister, the Rev. Mr Hubbard, not for any error in doctrine (for he is a sound and judicious preacher), but because he did not act out the orator enough; and they are without a preacher, and have been without sermon for a number of Sabbaths. The Baptist minister is leaving also. He is going to Burlington, to act as editor of a religious paper; so you see we are without a settled minister in this town. The people here—though there are exceptions—in general have no really solid views of religion, and are easily tossed about with every wind of doctrine. The holy Rollyism is all past now, and the Rolly appears now with a chin as smooth as any man. But this year there was quite a rush into the belief of Millenarianism, and many a one looked with anxious expectation, in the month of April, for the second coming of Christ. Now that is all past also. Again, they are forming a society called Non-resistants; that is, they will not resist in any shape. They will not carry arms even for defence; they will not even take the benefit of the civil law, either for protection or redress of wrong. They take the Saviour's command to the disciples, that when they were smitten on the one cheek, they were to turn the other also. Another class go a step farther, and will not kill any animal, nor will they eat any animal food. They pretend that there was no animal food eaten before the flood; that the antediluvians were more healthy and fair, and lived longer, than the carnivorous gormandizing flesh-eaters of the present day. But if to get fat and fair, and live long, is their only aim and design in such a system of abstinence, I think, judging from appearances, there will be very few Methuselahs among them; for they, in general, are a sickly-looking set, especially the hard working part of them.

"After reading this, you will be saying, alas! my friends, they have got among a strange people: I wish they may not learn of them their ways, especially the younger branches of the family.—Notwithstanding all I have said about the people here, there are a good many that have not bowed the knee to Baal. We have a good many solid and serious Christians here, and with these we correspond. Even these misguided and misled people that take up with such strange fancies, even they have something morally and constitutionally good about them. Many of them are very good neighbours, kind and obliging, tender-hearted, and easily affected. We want nothing here so much as a good, faithful and talented preacher, one who would declare to us the whole counsel of God; one that would deal out the thunders of the law to alarm, as well as speak of the wonderful love of the Saviour, to encourage and draw sinners to Christ—that they may be brought to a right knowledge of the way of salvation. Were any young man of talent coming out here as a missionary, I make no doubt but we could raise the half of his salary the first year. Perhaps, in the course of two years, a congregation might be drawn together, that could support him respectably. The people here, in general, are in pretty good circumstances, and, if they were drawn together, might support a minister well. We are still members of the church of Barnet, where we go occasionally to hear sermon, and especially at the sacrament. It is twenty miles off, so that we cannot attend very often. We attended the Congregational church as long as there was sermon. There never was a

better time for an able preacher to come into this town than now : there is a wide field open to the harvest."

To the Probationers of the United Associate Synod.

DEAR BRETHREN,—The Committee of Synod on Foreign Missions desire to lay before you, with affectionate urgency, the claims of the cause of Christ in other lands, and to solicit for these claims your calm and prayerful consideration. We are induced to do so by the frequency and earnestness with which we have been importuned for aid, by the labourers who are already in the field, and the difficulty we have experienced in endeavouring to procure the services of preachers willing to meet these reiterated calls for help. Indeed, seldom is any communication received from the missionaries which contains not a pleading for additional workmen. It is matter of much regret that the funds at our disposal are so limited, as greatly to fetter our exertions for the supply of this lack ; but it is grieving, too, that deficiency of funds is not the only difficulty with which we have to contend. Agents also are wanting. We are not without hope that it needs only a plain statement, in faithfulness and love, to call forth from the probationers of our church such a response as shall remove the latter obstruction ; and, in this hope, brethren, we come before you with the present appeal : nor can we help adding, that it might do much to revive interest in the missionary cause, throughout our churches, and to replenish our treasury, could ministers go before their people, pointing to agents willing to devote their service to the Saviour, in a foreign field, and waiting only till the church should furnish the means to send them forth.

Circumstances lead the committee to direct attention at present especially to Canada. From the missionaries there, we are receiving continually most pressing solicitations for additional preachers. Agreeably to an arrangement sanctioned by the Synod at their late meeting, the committee have engaged to send out, if possible, two or three agents immediately, and as many during every subsequent year, while the field remains unoccupied, to be employed under the Synod of Canada, as they conceive the interests of the Redeemer's kingdom may be best promoted. But our power to carry this arrangement into effect depends much on you. And shall it not be to the reproach of those who have professed to give themselves to the Lord's work, if the church shall have it to say, We are willing to send, but none are ready to go ?

Dear brethren, let us entreat you to place together, and seriously contemplate the two following facts : First,—From the other side of the Atlantic, a cry is heard, "come over and help us"—a field is there white to harvest ; the labourers who have entered upon it are more than duly tasked, yet cannot overtake the work ; some parts of the field they cannot reach at all, and those which they have reached can be but imperfectly reaped, because so many spots divide their care ; and they are looking anxiously to you for aid. Secondly,—In this country there is a numerous band of labourers to whom the church finds it impossible, notwithstanding the extension of Home Missionary operations, to give anything approaching full and constant employment in the vocation to which they have devoted themselves. In Canada, congregations call for preachers : in Scotland, preachers call for work. Does not the conclusion seem irresistible, brethren in the Lord, that it is the duty of some of you to answer by cheerful consent to the request for labourers, "that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality." You have given

yourselves to Christ, to serve him in the gospel; surely you cannot be contented with partial opportunities of making known his blessed name, when opportunities to the full may be had in another scene. God has put it into the hearts of the people, in the regions we speak of, to direct their petitions for the preaching of the gospel to the body with which you are connected—and you have it in your power to grant their request. And where these two things have so met,—their destitution and desire on the one hand, and on the other, your adequacy to meet these, without occasioning a blank at home, may you not “assuredly gather that the Lord hath called” some of you “to preach the gospel unto them?”

But what we fear, dear brethren, is this: that you will readily acknowledge the truth of these statements in their general application, while it may seem to you, individually, that the call does not come to yourselves. Where so many underlie responsibility in common, the heart is prone to lose the sense of its own share in the obligation, in an indefinite feeling of the accountability of the body. With affectionate earnestness we pray you to guard against this danger. We solicit your personal serious consideration of this important subject—each one for himself. We are persuaded you will grant it. We are persuaded that if you have not heretofore examined the question of your duty in this matter, you will do so now; and if you have, that you will take kindly our request that you do so again. We are persuaded that in sight of the cross of Christ, in sight of your own voluntary devotion to the work of preaching that cross—in sight of those destitute places, the inhabitants of which call for the preaching of it—and in the prospect of that great day of Christ’s appearing when we must all give account of our stewardship, each of you will kneel to ask, “Lord, what wilt thou have me to do?” And you will not forget, that if the duty be admitted as resting generally on the body of probationers, in the circumstances mentioned, then at least no individual can hold himself excused for declining the call merely on grounds which may be pleaded equally by all the rest.

Let it be allowed, that to leave your country, your kindred, perhaps your father’s house, involves a painful sacrifice;—you know and acknowledge that self-denial in some form is demanded of all Christ’s people. And when you gave yourselves to the work of preaching the gospel, you did not put in the reservation—provided the work involve no sacrifice. And, dear brethren, may not this be the sacrifice he demands of you? And what then? Is He not worthy for whom you should do this? Is it too much for Him who gave himself for you? And will He not gloriously reward it? These are his own words. “Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive a hundred-fold, and shall inherit eternal life.”

But after all, brethren, is the sacrifice so great? Going out to the field of which we especially speak, you go where many of your brethren are before you, ready to welcome you as fellow-labourers—you go to live, to a great extent, among your own countrymen, who speak your language, and look back to your fatherland as their own—you go where your services will be gratefully accepted—you go where your hands will be filled with the work you love—you go where you will be assured of a competent maintenance—you go where the climate, if differing somewhat from your own, is no less healthful—you go, shall we say, to another Scotland, a rising country—and one destined, we cannot but believe, to hold yet an honourable position in the Christian world, and to take an important part in the evangelization of heathen nations. What then withholds? We confess, brethren, our feeling is, as if we might hope better to succeed with you, if we could speak of greater hardships, and a larger sacrifice. That the

above statements are borne out by the accounts of the missionaries themselves, will appear from the following extract of a letter lately received from one of their number, with the sentiments expressed in which (see *Quarterly Record*) other recent communications fully accord :—

“ I cannot conceive,” says the writer, “ why it is that preachers are so backward to come to this country. We cannot, indeed, promise them large salaries, but we can promise what will support them, and an abundance of work. And I cannot for my part see how any man, who is willing to spend and to be spent for Christ, can desire more. There is not one, in so far as I know, who has come, who has regretted for a single moment having come.”

As we have said, we have been led by circumstances to speak especially of Canada, but the general principle on which we have founded our appeal has an equal bearing on our other foreign field of operations, the West Indies, or on any other which may hereafter be occupied. On this principle it were easy to enlarge, but it is not needful. We have brought the subject before you, and with your conscientious consideration we leave it. We fondly indulge the hope, that our appeal will be answered by not a few coming forward, saying, “ Send us.” And we cannot but repeat what we have already hinted, that it would place us on a most favourable vantage ground for urging our christian people to the duty of liberality, if we could say to them, The men are ready, right-hearted men who have offered themselves to the Lord’s work, give us the means to send them forth.

We would request on the part of those of you who may see it to be their duty to comply with the call now addressed to you, that they lose no time in communicating with the secretary of the committee, as early embarkation would prove of great advantage. And with all affectionate wishes, we commend you, dear brethren, to the guidance of the Lord the Spirit, in your decision on this matter.—Signed, in name of the committee,

June 1844.

JOHN M’KERROW, Sec.

THE
UNITED SECESSION MAGAZINE,
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MISCELLANEOUS COMMUNICATIONS.

THE EARLY MISSIONS OF THE SECESSION.—No. II.

FOREIGN MISSIONS.—NORTH AMERICA.

IN a former paper, a brief sketch was presented of the varied operations of the Secession, during the early period of its history, in extending the gospel in this country. To the Secession Church, viewed as a Home Mission, there can be no doubt that Scotland, in its religious interests, stands deeply indebted. At a time when ignorance and error very generally prevailed, and when vital religion seemed to have become all but extinct under the lifeless forms, and, in many instances, the worse than useless ministrations, of a corrupt Establishment, our forefathers were raised up and honoured by God to be the instruments of preserving his truth, and spreading the knowledge of his gospel throughout our country. By their efforts, a healthful reformation of religion was auspiciously begun and carried forward. Connected with this movement, numerous churches were planted by them, not only in Scotland and the adjacent isles, but also in many parts of the sister kingdoms of England and Ireland; nor can it be regarded as the least of the benefits conferred by their labours, that, wherever the Secession was thus extended, principles relating to the spiritual character and constitution of the kingdom of God were diffused, which, ever since their day, have, with increasing clearness and force, been working their way in the national mind, and giving birth to results having the most important bearing on the interests and prosperity of the church of God.

The missionary efforts of the Secession, however, at this early period, were not confined to our own country, although directed, in the first instance, with a laudable zeal, to its more general evangelization. Ere those missionary institutions which now form the glory of our country had come into existence, missions to foreign countries were undertaken by our forefathers of the Secession, and missionaries sent forth to make known to them the truths of salvation. Many whose names are but little known, or who are now, it may be, all but forgotten, animated by

love to Christ, and smitten with compassion for the souls of men, devoted themselves to this branch of the work of God to which they were called, and, as the messengers of the church of the Secession, went forth to preach the gospel in distant lands.

It may seem remarkable, considering the circumstances in which the Secession Church at this time existed, that such an enterprise as that of foreign missions should have been attempted. The resources available for such an object were certainly but very limited. The Secession was as yet only in its infancy. The people attached to its interests were, for a time, but few in number, and comparatively poor in outward circumstances. The congregations belonging to the body, as they gradually multiplied, had the double burden imposed upon them of maintaining, at one and the same time, their own ordinances, and of providing places of worship for their own accommodation. Add to this, that, at every step in its progress, the Secession cause had to encounter the most virulent opposition, every means being employed which bigotry or prejudice could devise to weaken its interests, and to prevent the measures adopted for its advancement from being attended with success. Looking at these difficulties, and taking into view the efforts which required to be made in meeting the urgent and extensive wants of our own country, it could little have been expected that other and more distant fields of missionary labour would have been entered upon. It is in this way, however, that the missionary principle, when fairly brought into action, usually manifests itself. It thrives amidst difficulties, and gathers fresh energy from increased exertions. When the spirit by which a church is animated is of the right sort, when her piety is what it ought to be, and when the earnestness of her faith and the vigour of her principles give evidence that the "dew of her youth" is upon her, obstacles which, in other circumstances, might appear to be formidable, will be seen to vanish, and, with even but very limited means at command, much will be aimed at and accomplished on behalf of the interests of the kingdom of God, that otherwise would never have been thought of or attempted.

The two more distant countries to which, in early times, the missionary efforts of the Secession were principally directed, were North America and Nova Scotia, including some parts of the adjacent British provinces. Connected with this nation by many ties, and destitute to a large extent of divine ordinances, both countries presented an eligible field for missionary exertion. The calls to engage in the work of missions in both were of the most urgent kind, and the claims which they had to attention were such as could not well be resisted. Considering the important bearing which these missions had, at the time, on the interests of the kingdom of God, and the extent to which the operations connected with them enlisted the sympathies and called forth the energies of the Secession body, a few notices of their rise and progress, and the successful results by which they were attended, may not at this time be uninteresting. It is unnecessary to state that both branches of the Secession, each pursuing its own course, embarked in the same good work, and had their share in extending a supply of the gospel to those distant lands now referred to, where its ministrations were so much required. Leaving the mission to Nova Scotia as the subject of a future

paper, we proceed to lay before our readers some particulars with respect to the mission of the Secession Church to the first of the countries mentioned, viz.—the Colonies of North America.

The mission to North America was the first of the foreign missions which the Secession Church attempted. It had its commencement about the middle of last century. At this period, and for the space of thirty years afterwards, North America, like Canada, or Nova Scotia now, was one of the provinces of Great Britain. Its inhabitants were of a mixed character, consisting partly of the aboriginal Indians, who continued to hover around the backwood settlements, and partly of emigrants from the different nations of Europe, more especially from the countries of Great Britain and Ireland. Many, both from Scotland and England, during the persecutions which prevailed in the reign of the second Charles, took refuge in America, there to seek repose from the troubles and sufferings to which they were exposed in this country on account of their religion. The "Pilgrim Fathers" of the English Puritans or Non-conformists, settled down, for the most part, on the eastern shore of the North American continent, their descendants spreading, as they increased, over that part of the country called New England; the middle and northern colonies were occupied chiefly with emigrants from Scotland and Ireland; while the "far West," up to 1690, had but few settlers in it, although in the way of constantly receiving accessions to its inhabitants, by the tide of emigration flowing into it from both the northern and eastern colonies. In 1750, about two millions of a population altogether, were spread over the whole of the thirteen original colonies embraced in North America.

The condition of the colonists, in regard to religious ordinances, scattered as they thus were over so wide a region of country, was anything but favourable. The settlers from this country, chiefly presbyterians, amidst all their privations, clung to the religion of their fathers. They carried with them, along with their Bibles, the Westminster Confession of Faith, and the Larger and Shorter Catechisms, with the Directory for Public Worship, drawn up by the Assembly of Divines; and, adhering to the principles and forms of worship contained in these, they collected themselves together, as often as circumstances would permit, into congregations for the service of God. The ordinances of the house of God, however, were but irregularly dispensed, and they had but a very scanty supply furnished of the word of life. Among the scattered presbyterian population, there could not be said to have been, for many years, anything like a settled christian ministry, or anything like established and regularly organized congregations. The first presbyterian church which existed in the colonies of America, was formed in Philadelphia about the year 1698. Soon after this, four other congregations were organized on the eastern shore of Maryland. In 1705, only one presbytery existed, viz. "the Presbytery of Philadelphia," which consisted merely of seven ministers. This was the first presbyterian judicatory on the western continent. In 1717, "the Synod of Philadelphia" was formed; and afterwards, in 1745, the "Synod of New York," in both of which there might be in all about forty ministers embraced. And what were these to meet the wants of a constantly increasing population, spread over so wide a surface of country? It was in this state of things that

the infant Secession Church of Scotland was led to entertain the proposal of sending a mission to the colonies of North America.

So far back as the year 1742, an application was made to the Associate presbytery from Pennsylvania, requesting that a minister might be sent out to that colony. This request not having been complied with at that time, owing to the scarcity of ministers in the country, a similar application was made to the General Associate Synod in 1751, and renewed in 1752, from different places in Pennsylvania, the inhabitants of which implored the Synod to commiserate their spiritual destitution, and to send ministers to break the bread of life amongst them. In compliance with these urgent and reiterated applications, the Synod resolved to undertake a mission to that part of the world. For a time, some difficulties interposed to delay the execution of those measures which the Synod had adopted, arising chiefly from the impossibility of finding suitable agents who were willing to relinquish kindred and country, to go forth amidst the wanderers in a distant land, to preach to them the gospel. It was not every one who was qualified for an enterprise of this kind. Sacrifices behoved to be made; and, at a time when foreign missionary enterprise, with all its dangers and toils, was comparatively new, it required no ordinary degree of courage to leave friends and country, and all the endearments and comforts of social life, to engage in an undertaking which promised only to bring along with it, as the reward of the severest toil, incessant suffering and privation. Many appointments were made, accordingly, which were never complied with. At length a suitable agent was found, who was willing to embark in the work, and to carry into effect the resolution which the Synod had adopted. This was Mr Alexander Gellatly, to whom the honour was assigned of being the first missionary from the Secession Church who crossed the Atlantic, commissioned to bear the tidings of mercy to his fellow-men. The Synod appointed the Rev. Andrew Arnot of Midholm, to accompany their missionary to America, to labour along with him in Pennsylvania, the place to which he was destined, at least for the space of a year. The requisite preparations having been made, these two brethren, in the summer of 1752, set sail from this country, and, after a prosperous voyage, through the care and providence of that God to whom they had been commended, landed in safety on the shores of the western world. Without delay, according to the instructions which they had received, they entered upon the interesting sphere of labour to which they had been appointed. Here they continued with much diligence to preach the gospel, and to pursue those measures which were fitted to consolidate the interests of the mission; and the Lord was pleased, in an eminent degree, to bless their labours, both as the means of refreshing and comforting the souls of many who were thirsting for the water of life "in a dry and parched land;" and, at the same time, of laying successfully the foundation of an enterprise of mercy, which, as having a bearing on the best interests of his kingdom and cause in this quarter of the world, it was the design of God afterwards graciously to promote and to prosper.

The mission which was thus begun, in the circumstances described, was strengthened from time to time by fresh supplies of ministers and preachers from this country. In 1754, Mr James Proudfoot was ap-

pointed to succeed Mr Arnot, who, after labouring for a year on the missionary field, returned to minister to his own people in this country, from whom, for a season, he had been separated. In 1758, Mr Matthew Henderson, after being licenced by the presbytery of Perth and Dunfermline, sailed from this country as a missionary to join the brethren; and, three years afterwards, the mission was still farther strengthened by the accession of three other labourers, viz. Messrs John Mason, who was settled in New York, Robert Annan, and John Smart. Other missionaries, year after year, continued to be sent out, the Synod making every exertion, in compliance with the urgent applications which were constantly received, to furnish further supplies to this interesting field of labour. As directed by the Synod, the missionaries who went out formed themselves into a presbytery, under the designation of "the Presbytery of Pennsylvania." Adapting their measures to the condition of the country, they extended their operations in all directions, establishing congregations not only in Pennsylvania, but also in the states of New York, Kentucky, Tennessee, Virginia, and North and South Carolina. As congregations multiplied, the number of presbyteries was increased. This enlargement continuing, in 1797, the whole were formed into a Synod, under the name of the "Associate Synod," by which designation the body is still known.

In what has now been stated, reference has only been made to the missionary operations of one of the branches of the Secession in relation to the colonies of America. Both branches of the Secession, however, as has been mentioned, engaged in this work. The missionaries from the General Associate Synod were in the field fourteen years ere the brethren of the Associate Synod in this country had the opportunity of directing their attention to the condition of America, except in the way of contributing, as they occasionally did, to certain benevolent schemes which had been set on foot to extend the benefits of religious instruction to the Indians, who were residing on the borders of some of the settlements. At length the Synod was led, by reason of the urgent entreaties which were addressed to them, also to take up the question as to the establishment of a regular mission to North America. The measure was unanimously and heartily agreed to. And, to obviate the difficulty in relation to preachers, who were but few in number, and could, therefore, not be easily spared to engage in this enterprise, even although willing to devote themselves to it, it was resolved that where missionaries could not be permanently retained on the field, ministers and preachers should be appointed to labour for a term of years. In the year 1766, accordingly, the Rev. David Telfar, of the Bridge of Teith, and Mr Samuel Kinloch, preacher, sailed for America; the Rev. Thomas Clark, a member of the presbytery of Down in Ireland, having been sent out the year immediately before. These brethren, instead of forming a distinct organization and taking up a separate line of operation, as they had authority from the Synod to do, should they see cause, wisely united themselves to the brethren belonging to the General Associate Synod who were already in the field, engaging with them on mutual terms of agreement, to prosecute, as one association, the work of the Lord. From this arrangement the happiest effects followed. The hands of all the missionary brethren were mutually strengthened, the

peace and prosperity of the congregations under their care were promoted, and the operations for extending the gospel more than ever vigorously prosecuted. Mr Telfar, according to his original design on leaving this country, returned to the discharge of his ministerial duties among his people at the end of two years ; but the necessities of the mission requiring his services, in 1771, the connexion between him and his congregation was dissolved, and he sailed again for America, where he was permanently settled in the state of Pennsylvania. Mr Kinloch, after labouring for a period of three years, returned in 1769. In 1782, a year memorable as that in which the seven years' struggle on the part of the colonists for independence was successfully terminated, a movement took place among the missionaries themselves which was attended with many important consequences, altering to some extent the relations of the parties, yet enlarging, upon the whole, both their number and the sphere of their operations. All of the ministers composing the presbytery of Pennsylvania, with the exception of two, formed a union with certain brethren of the Reformed Presbytery or Covenanters, who had gathered a number of congregations in the country, assuming to themselves the designation of "the Associate Reformed Synod of North America." Notwithstanding this movement, the presbytery of Pennsylvania, strengthened with supplies from this country, continued to persevere and to prosper, maintaining a stedfast adherence to the testimony of the Secession. Occupying this ground, it still increased, till, as has been stated, its congregations extended throughout a considerable number of the States, amongst whom it is still recognised as "the Associate Synod." The Reformed Associate Synod, holding substantially the same principles, although not so ample in the testimony lifted up by it as to certain points, also went on to prosper from the date of its new organization. In 1801, the Rev. John Mason of New York, who had been mainly instrumental in accomplishing the union which has been mentioned, visited this country with a view to procure a supply of ministers and preachers to meet the wants of the Synod, and to extend still further the operations in which it was engaged in spreading the gospel. As the result of this visit, no fewer than four ministers and three preachers, belonging to the Associate Synod, to whom his application was made, left this country for America, and were settled immediately after in different parts of the northern states, belonging to the Union. It is gratifying to know that both the religious bodies in America which were thus the fruit of the Secession mission in that country, maintain at the present time, as they have all along done in every period of their history, a most respectable position. Both stand pre-eminently distinguished, amidst much defection, for their soundness in the faith,—for their uncompromising testimony against the monster sin of America, the inhuman system of slavery, by which so many other churches are tainted,—and also for the interest which they take in what relates to the advancement of the gospel.

Such is a short account of the mission to North America, and of the labours of the "Pilgrim Fathers" of the Secession in establishing churches, and extending the gospel in that country. This mission, undertaken at so early a period, and carried on amidst so many difficulties, reflects the highest honour upon the Church of the Secession, to whom grace was

given to engage in this work of God. Whatever the measure of faithfulness may be which is still manifested by the Secession to the cause of God as it respects the efforts that are made for the diffusion of the gospel, what is accomplished can only be said to be a doing of what were her "first works." In such a cause it is impossible that any church can ever do too much; and in reviewing the best exertions that may ever have been made, there is still need why every church should acknowledge that it comes far "short of the glory of God." But, while this is the case, it is, at the same time, interesting to trace the facts connected with missionary efforts which illustrate the times of our fathers, and to mark the evidences afforded, in the measures which they adopted for the advancement of the kingdom of God, that the missionary cause was one which had taken a deep hold on their hearts, and that the undertakings which they planned, and the movements in which they embarked, were of the very kind suited to the period in which they lived. And, looking at the course which they pursued, when they had little sympathy and support from the religious public generally of this country, we have no reason to be ashamed of this branch of the labours in which our fathers engaged. It is impossible in reviewing this part of their history, however cursorily, not to admire the wisdom and zeal which they displayed. Theirs was no ephemeral zeal in the cause of God. Having once put their hand to the work, they never lost sight of it. From the year 1752, when the first missionary went forth, till the commencement of the present century, there was scarcely a meeting of Synod in which a large portion of time and attention was not given to the subject of the church's missions, and to the consideration of the best means to be employed in extending the interests of the kingdom of God. The people also manifested their zeal in the cause, in the contributions which they raised both for the education of students, and for defraying the expense connected with the different supplies of missionaries, which, from year to year, were sent forth into the field.

The spirit of self-sacrifice and devotedness displayed by the first missionaries of the Secession may well, also, challenge our admiration. In our day, Christians contributing a little of their worldly substance to the cause of Christ, although still surrounded with all earthly comforts, are often regarded and spoken of as exhibiting the self-denying spirit which the gospel inspires. But what are all the sacrifices of this, or of a similar description, compared with turning out to the field itself, and engaging for a number of years, or for a lifetime, in the midst of privations and sufferings of every kind, in promoting the work of God. In the times of our fathers, the men who embarked with ardour in the missionary cause, had little of this world's property to give. When appealed to on the subject, their language was, "Silver and gold have we none, but such things as we have we give—we give our persons—we give our labour—we give our lives unto the death!" It is true, there were many in the times of which we speak, as there are still many of a similar spirit in our own times, who manifested reluctance to engage in the work. But this only placed in a more conspicuous light the courage, and intrepidity, and self-denial of those who sacrificed all that was dear to them, that, with heart and soul, they might give

themselves to this department of the service of God. And it is meet, therefore, that their names should stand in honourable association with the record of the labours in which they engaged, the toils and sufferings which they endured, and the first fruits of success which attended the missionary efforts of the Secession, in those churches which were reared in distant lands by their instrumentality. It may be questioned whether in the modern annals of missionary life, romantic and interesting as these are, many examples are to be found of greater hardships or sufferings, than those which were endured by an Armstrong, a Fulton, and a Hume, who, towards the close of last century, were engaged as the missionaries of the Secession Church of Scotland, in planting the gospel in the backwoods of Kentucky, and amidst the wild and trackless prairies of Tennessee. Such men, with their associates, were an honour to the church to which they belonged, and to the times in which they lived. May the Lord grant that a double portion of the devoted spirit they breathed rest on all our missionaries, and that more and more such labourers may be raised up and sent forth by the great Husbandman into his harvest, to "gather fruit unto life eternal!"

T.

MINOR SCRIPTURE CHARACTERS.—No. III.

NABAL.

"—— Little knows

Any, but God alone, to value right

The good before him, but perverts best things

To worst abuse, or to their meanest use."—*Milton.*

"WE have turned every one to his own way." Such is the prophet's description of men in their natural condition. They may follow different roads in their departure from God and happiness—each may take "his own way"—but all are wanderers. Thus, in Doeg the Edomite, we beheld a man going astray in the paths of a reckless ambition; while the person we are now to contemplate, chooses the course of avarice and sensuality—a different road indeed, but terminating speedily at the same goal—death!

The account given us of Nabal, forms a brief episode in the life of David.* At the moment when he is introduced to our notice, the venerable Samuel has just died, leaving behind him all Israel in tears. David, fearing that this mournful event must have withdrawn the last feeble restraint from the fury of Saul, has passed beyond the sacred territories, and found a shelter to the southward of Judah, in the wilds of Paran. Bearing this in mind, let us now turn our attention to the individual selected as the more immediate subject of our present meditation. His connexion with David is, no doubt, the cause of his introduction into the sacred history, and this circumstance throws many a pleasing light over a picture, which must otherwise have proved not uninteresting merely, but repulsive.

Nabal, we are informed, was a man in Maon, a town situated near to the southern borders of Canaan, and surrounded by the extensive pasture district of Carmel. He was the shepherd-chief of the region, and, judging by the standard of the times, must have been a man of

* 1 Sam. xxv.

extraordinary wealth. But how little does a man's happiness depend on the abundance of the things which he possesseth. Surrounded as Nabal is, by numerous herds and flocks, and obeyed by a multitude of servants, he yet appears before us in the sacred history as a degraded and miserable man, furious and tyrannical in his temper, grasping and unscrupulous in his transactions, and withal a slave to the besetting vice of drunkenness. The contrast between his worldly condition and that of David, shows us how foolish it is to judge of a man's character and spiritual relations by his outward circumstances. Looking forth from the sheepfolds of Nabal to the deserts of Paran, we see David straitened even for the necessities of life, and under the pressure of his extreme indigence, in the very act of sending forth ten of his young men to ask of Nabal some portion of his superfluity. Yet yonder distressed wanderer in the wilds of Paran is a child of God, and pampered Nabal a son of Belial. The spectacle is a most instructive one. For surely we may conclude that if God attached as much value to wealth as his people are often in danger of doing, they would not so frequently be found struggling with poverty, nor his enemies loaded with abundance. Yes, if we would know whether a man is happy, we must not ask the question what has he? but what is he? *To be happy we must have happy thoughts.* And if so, then a thousand times rather give me David's exile with David's heavenly fellowship, than Nabal's abundance,—even all the flocks in Carmel,—without it. Shall we, indeed, hesitate between a mess of pottage and a birth-right to an eternal crown!

Our attention is now turned to another inmate in the dwelling of Maon—one of a far different spirit,—Abigail, the wife of Nabal. She is described as a woman of good understanding, and of a beautiful countenance, and her behaviour soon leads us to add the crowning feature of sincere and unobtrusive piety. How came this lily to be thus planted among thorns? The customs of the age suggest too ready an explanation. The marriage engagement was in those times almost uniformly formed by the parents, and often on the merest worldly principles. Is there no reason, then, to suspect that the wealth of Nabal had induced the parents of Abigail eagerly to grasp at his proposal when he sued for their daughter's hand. This is one of the most cruel and repulsive forms that avarice can assume. To see a parent, heedless of his child's individual choice and preference—treating human affection as if it were a thing that could be bought and sold, and weighed and measured, and thus sacrificing her happiness, and even endangering her virtue, is a spectacle which not only outrages the first dictates of religion, but against which, even the lingering generosity of our fallen nature, rises up in arms. We can understand, and even cordially approve, the interference of a parent who seeks to prevent the union of his child with a wicked man, but what shall we say of those parents who, for the sake of some secular advantage, exert their parental authority to force it. Why, it is the old idolatry returned. The man is offering sacrifice to Mammon, and the victim he binds upon the altar is his own child!

We pass, however, under the guidance of the sacred narrative from Nabal's house in Maon, to his sheep-folds, and take our station there on a day always important in the life of a shepherd-chief. It is the time of sheep-shearing, when rude and boisterous festivity abound. Nabal is

there, and sees his wealth increased by thousands of fleeces of sheep. Amid the bustle of the animating scene, ten young men approach as messengers from David, and address to Nabal the following message,—“Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. Ask the young men and they will show thee. Wherefore let the young men find favour in thine eyes; for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.” To understand the nature of this application, it is necessary to mention that the wilderness in which David and his young men were now sojourning was a vast unoccupied pasture district, which lay contiguous to Carmel, and was open to the flocks of different nations. Into this district the shepherds of Nabal had been accustomed to lead their fleecy charge, at certain seasons of the year. But without a powerful defence, their flocks, both in Paran and in the contiguous Carmel, were exposed to the constant ravages of the wild Arabs that infested both. Indeed, after the lapse of thousands of years, it is still, as travellers tell us, the custom of the bandits that roam those wilds to levy a sort of savage tribute on all the flocks that come within their reach. David in his extremity might have followed the common practice without being severely blamed by the lax morality of the times, but instead of this he had both restrained his own followers from the slightest act of violence, and even defended Nabal's flocks from the incursions of others. While Nabal's shepherds had guarded the sheep, David's soldiers had guarded the shepherds. “They had been a wall unto them night and day all the while they were with them keeping the sheep.”

In such a case David was entitled, according to the practice of the age, to expect remuneration; but he satisfies himself with humbly requesting some little portion of Nabal's abundance, and hints his claims in the most modest terms. Will not Nabal then entertain the petition so modestly preferred. “In a good day” like this, when God is crowning him anew with plenty, we should expect even a churl to be generous. Not so with Nabal. Hear how he not only refuses David's claims, but, doubling his evil deeds by evil words, drives the young men away with outrage and insult. “Who is David? and who is the son of Jesse? There be many servants now-a-days that break away every man from his master. Shall I then take my bread, and my water, and my flesh, that I have killed for my shearers, and give it unto men whom I know not whence they be.”

Whether shall we blame the ingratitude, or wonder at the rashness of this answer most? We do not merely refer to Nabal's ingratitude to David; for he speaks of “*my* bread, and *my* water, and *my* flesh,” in such terms as prove that he was equally insensible to the far higher claims of God. But what he withheld from the demands of common equity was in no sense his own, and even what remained after every human claim had been satisfied was not absolutely his, but the gift of God, which might be resumed on the morrow. How strange that the very multitude and munificence of the gifts should so often conceal from us the Giver! Surely because our blessings generally come to us through the medium of second

causes, it is not the less true in every instance, that "He daily loadeth us with his benefits." Let the chain of causes be ever so long and complicated, what matters it when I see the first link still held in God's hand. To stop short at instruments is as absurd as if we should thank the messenger that brought us a gift rather than the benefactor that sent it; nay, it is as if Elijah had worshipped the ravens that brought him his food, and overlooked that watchful providence, which so miraculously controlled the instincts of those birds of prey, and guided their flight to the prophet's cave by the brook Cherith.

And what shall we say of Nabal's rashness? Assuredly a brave warrior, with many hundreds of impatient followers, was not the man to treat with injustice, much less to mock with cruel and heartless taunts. Could the churl wonder if the next sight he saw was David's self surrounding his sheepfolds with an exasperated soldiery, and no more petitioning for favour, but compelling it with the sword.

The report of the young men awakened in David the very feelings and resolutions we have supposed. Instantly the cry was heard throughout his camp,—“Gird ye on every man his sword.” “And they girded on every man his sword, and David also girded on his sword: and there went up after David about four hundred men.” This conduct may be called natural; it may even be defended by appeals to the example of the mere warrior, but it can never be vindicated on bible principles. No one knew better than David did that revenge was God's prerogative, not his; and we should have admired him far more had he now acted on this admission, as he had lately done with so noble a forbearance when Saul lay asleep in the cave of Engedi, and the life of his persecutor was in his hands.* We should then have exclaimed,—“Greater is he that ruleth his own spirit than he that taketh a city!” “It is the glory of a man to pass over a transgression.”† But his blood was up, and the unhallowed excitement was no doubt fanned by the rage of his followers. The fact teaches us the needful lesson, that even those who have withstood a great temptation may fall before a smaller when off their guard, and that past stability is no security against future stumbling.

It was well for David that a gracious providence was all the while watching his movements, and raising up obstacles to prevent him from the sin of shedding blood causelessly. To know what these obstacles were, we must turn our thoughts away for a moment from David to the house of Nabal.

There we behold one of Nabal's servants hastening into the presence of Abigail, apprising her of all that has occurred,—of David's petition to Nabal, of its cruel and insulting rejection by his master, and of the imminent danger into which his outrage has brought them; “for evil is determined against our master, and against all his household.”

It was a trying moment for Abigail, demanding both energy and promptitude, and the noble woman shows herself equal to the emergency. Immediately a munificent gift is prepared for David and his followers; “two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs.” These are laid upon asses, and sent off under the charge of servants. Abigail follows, according to the

* 1 Sam. xxiv. 47.

† Prov. xvi. 32; xix. 11.

custom of the country, riding upon an ass. As she emerges from the shadow of a hill she is descending, she sees David and his four hundred men coming down the side of a mountain opposite. Instantly she alights from her ass—bows herself to the ground before David—falls at his feet. She presents her earnest plea, and seldom, we are sure, have words been more fitly spoken by human lips. Scarcely is there a chord of feeling in David's bosom which she does not contrive to touch. The insult cast upon him by her husband had been extreme, she seeks to make amends for this by showing him every token of respect. She could not defend Nabal, but was it not unworthy of David to be so much annoyed and irritated by the treatment of one whose whole conduct displayed the same infatuation. Nabal—folly—was his name, and his behaviour had too well corresponded with it, but was it not beneath a wise man to resent an indignity offered by a fool. David had deserved well of Nabal, but though *he* had rewarded his services with indignities and taunts, let Abigail express her sense of his merits, by bestowing “these presents upon the young men of my lord.” Let David remember his high destiny; it was not to avenge private quarrels that he had been divinely chosen, but to fight the battles of the Lord. Let him call to mind his hitherto unspotted reputation; would he stain it now with the crime of blood-guiltiness? She knew the honours that awaited him,—she knew that his safety and elevation were secured against every vengeful attempt,—“the Lord will certainly make my lord a sure house, because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days. Yet a man is risen to pursue thee and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel, that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself; but when the Lord shall have dealt well with my lord, then remember thine handmaid.”

Long before these words were ended, David had begun to see the matter in the calm light of truth. His chafed spirit was soothed by the gentle voice of Abigail speaking such words of soberness, and that very deed which a little before he had thought was demanded by his dignity, he now trembles at the thought of perpetrating. And now at length we hear the saint speak, and not the warrior. He thinks how the deed of passion would have looked in the review of conscience, and is a thousand times more thankful for the disappointment of his revenge than for the supply of his necessities,—“Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed blood, and from avenging myself with my own hand.” Oh! I think as David retired once more to his wilderness, his heart would many a time overflow in those grateful words,—“*He* restoreth my soul.”*

We follow Abigail back to her dwelling at Maon, but, alas! it is only to see her noble spirit crushed with shame and sorrow. There is no grateful welcome from her accomplished mission; besotted Nabal knows

* Ps. xxiii. 3.

nothing of the gentle hand that has been held up to shield him and his household, from a carnage which his own fury had invoked. The only sound that falls upon her ear, as she approaches, is that of wassail and drunken revelry, for "behold Nabal held a feast in his house, like the feast of a king, and Nabal's heart was merry within him, for he was very drunken."

Surely, when our Lord drew his picture of the rich worldling in the parable, this wicked Nabal must have sat for the portrait,—“Soul,” said he, “thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.”* And yet there are some deeper shades of baseness in Nabal's character, which we find not in the New Testament portrait. Opposite vices meet in him. He had grudged David and his young men even the crumbs from his table, as the reward of their vigilance by night and day, but he does not grudge himself “a feast like the feast of a king.” Covetousness is revolting, but covetousness married to prodigality is monstrous. Oh, what an abuse of responsibility! On every thing that God had given him, these words were written,—“Lent from the Lord.” His wealth was power—the power of doing good, and yet what does he virtually say, “I will take these bounties which heaven has showered upon me, and use them to enable me to trample the more recklessly on his laws.” We pity the noble woman thus joined to a body of sin and death. We mourn over the violated sanctities of the marriage relation, and over home converted into a house of Belial. But have even Christians in these times that deep abhorrence of this degrading vice which its baseness warrants? Is there no reason to fear that the very frequency with which it is witnessed has tended in some degree to blunt our sense of its criminality? The matter may very easily be put to the test. Suppose that after reaching manhood or womanhood you had seen it for the first time in some fellow-creature reeling along the streets, what would have been your emotions? Would you not have felt as if not only the authority of heaven had been wantonly violated, but a common insult thrown upon your species, and that the man deserved to be driven for a season from human society, to mingle with the beasts to whose level he had thus voluntarily degraded himself.

Abigail, in the exercise of that sound understanding which inspiration has ascribed to her, refrains from speaking to her husband while in the state of drunkenness, assured from past experience that the only answer she was likely to receive would be one indicating besotted stupidity or furious passion, for “who hath woe? who hath sorrow? who hath contentions? who hath babbling? they that tarry long at wine; they that go to seek mixed wine.”† She, therefore, waits until Nabal has slept off the effects of his revelry, when she informs him of all that has happened,—of David's threatened vengeance,—of his own imminent peril,—and of her successful interposition. The effect is fatal. Under the influence of a troubled conscience, and of mortified pride and chagrin, his heart sinks within him, and in a few days afterwards he expires. “Many times judgment is at the threshold, when drunkenness and surfeit are at the board.” Would not David be reminded by the astounding intelligence, of those words of Jehovah,—“To *Me* belongeth vengeance and recompense.”‡

* Luke xii. 20.

† Prov. xxiii. 29, 30.

‡ Deut. xxxii. 35.

It is worthy of remark that the same chapter which thus records the death of Nabal contains the record of another death. But how great the contrast between the death of Nabal and the death of Samuel. The one is cut off ere he has seen half his days ; the other falls into the grave ripe with years, his death rather the gentle falling asunder of the earthly house of his tabernacle, than the effect of active disease. When Samuel dies the event is felt to be a great national calamity, vast multitudes congregate to his grave as if they were about to commit to the dust the body of a common father,—all Israel mourns for him.

—— “last of those who righteous rul’d the land
Ere man sat thron’d in Israel.”

But when Nabal dies we hear of no tears. Who could shed them ? What orphans had the miserable sot ever supported ? What widow’s heart had he ever made to sing for joy ? “I have seen the wicked in great power, and spreading himself like a green bay-tree : yet he passed away, and, lo, he was not ; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright ; for the end of that man is peace.”* The contrast would be infinitely more awful were we to follow it beyond the grave.

CHURCH GOVERNMENT.—No. IV.

CONGREGATIONALISM.

ALL congregational churches are independent, but a church may be independent without being congregational. The distinguishing principle of congregationalism is, that every particular society of professing Christians has the entire power of management vested in the body of the members, while Independency has respect to the external relations of the society, and implies that, whatever may be its peculiarities of internal organization, it is exempt from extrinsic interference or control. Congregationalism, however, involves Independency. We, therefore, prefer employing this term in the present article, as marking out the natural order of thought to be followed in our farther remarks on Church Government.

It is affirmed by Congregationalists, *first*, that every particular society of professing Christians has the entire power of management vested in the body of the members. We premise here that there exists no just ground of controversy between Congregationalists and Presbyterians as to the *nature* of the power which is exercised. In the case of both it is executive, not legislative, so that on adverting to what takes place on applications for admission into the communion of the church, or in the instance of defaulters, we find that *sessions* on the one hand, and *congregations* on the other, do exactly the same thing. They refuse applications, or they receive, or delay them, and they subject offenders to the prescribed discipline of Christ’s house. The point at issue has respect exclusively to the *parties* who should be entrusted with the administration of affairs, and these, according to Congregationalists, are the whole body of the members. Is it so ? The answer we are pre-

* Ps. xxxvii. 35-37.

pared to give is in the negative. We at once allow that the question has its difficulties, nor have we any sympathy with those who make light of the reasoning commonly advanced in support of the views to which we are opposed, still we are decidedly of opinion, that the objections to these views, arising directly out of the statements of scripture on the subject, are altogether insurmountable. Who can read the New Testament without perceiving that they abound with references to a class of men in the church, whose duty it is authoritatively to administer its affairs? 1 Timothy v. 7, "Let the elders that *rule* well be counted worthy of double honour." 1 Thes. v. 12, "And we beseech you, brethren, to know them which labour among you and *are over you* in the Lord, and admonish you." Heb. xiii. 7, "Remember them which have *the rule over* you, who have spoken unto you the word of God:" ver. 17, "*Obe*y them that have the rule over you, and *submit* yourselves; for they watch for your souls as they that must give an account." Do not such passages teach as plainly as language can, that the church, as primitively constituted, contained an order of men to whom it belonged to exercise ministerial authority or government over its members? The answer, we think, is obvious; but we are willing that it shall be postponed until the following observations have been duly pondered.

The term elder, or presbyter, was with the Jews an established title of office. From the time of Moses, they had elders over the nation, as well as over every city and smaller community, who were all charged with inspection and rule in their respective spheres. When the synagogue system was introduced it is difficult to say, but we find that the synagogue also had officers commonly named elders, the same who in the New Testament are called "rulers of the synagogue," and whose duty it was to perform every judicial act necessary to the order and well-being of the society. The most celebrated writers on Jewish antiquities, while differing as to whether some were teachers as well as rulers, and others rulers only—or whether there was any diversity in their ordination? &c.,—are completely at one as to the existence of a bench of elders in each congregation, who authoritatively administered its affairs. "In this general fact," says Dr Miller, "viz. that there was in every synagogue such a bench of elders, who conducted its discipline, and managed its affairs,—Vitranga, Selden, Voetius, Marck, Grotius, Lightfoot, Blondel, Salmatius, and, indeed, so far as I can recollect, all the writers on this subject, who deserve to be represented as high authorities, substantially agree. And in support of this fact, they quote Philo, Josephus, Maimonides, Benjamin of Tudela, and the great mass of other Jewish witnesses, who are considered as holding the first rank among Rabbinical authorities. Indeed, they speak of the fact as too unquestionable to demand any formal array of testimony for its confirmation." Now this very arrangement for maintaining order and purity in the synagogue, seems to have been adopted, substantially at least, in the New Testament church.

And it was perhaps natural to expect this. "We may suppose," says Neander, "that where any thing could be found in the way of church forms which was consistent with this spirit,—a spirit of mutual love, counsel, and prayer, it would be willingly appropriated by the christian community. Now, there happened to be in the Jewish syna-

gogue, a system of government of this nature, not monarchical, but rather aristocratical, or a government of the most venerable and excellent. A council of elders conducted all the affairs of that body, and it seemed most natural that christianity developing itself from the Jewish religion, should take this form of government. This form must also have appeared natural and appropriate to the Roman citizens, since this nation had, from the earliest times, been, to some extent, under the control of a senate, composed of senators or elders. When the church was placed under a council of elders, they did not always happen to be the oldest in reference to years; but the term expressive of age here, was, as in the Latin, *senatus*, and in the Greek, *γερονσία*, expressive of worth and merit. Besides the common name of these overseers of the church, to wit, *πρεσβυτεροι*; there were many other names given, according to the peculiar situation occupied by the individual, or rather his peculiar field of labour, as *ποιμενες*, shepherds; *ηγουμενες*, leaders; *προεστωτες των αδελφων*, rulers of the brethren; and *επισκοποι*, overseers." And it was not only natural, perhaps, to expect that such an arrangement should be adopted in the christian church, but on no other principle can we account for what actually happened. Lightfoot tells us, that "in every synagogue there was a bench of three elders, and that there were also three deacons, or almoners, on which was the care of the poor," and do we not read of elders being ordained in every christian society, and also of deacons being chosen where the circumstances of the case required it, and can it be imagined this would have occurred, that persons designated elders and deacons would have been appointed, had they not had duties to perform corresponding to those that was discharged by the office-bearers of the same name in the synagogue? We confess that the more we consider this argument we are the more convinced of its soundness and force.

But let us proceed to examine attentively what the inspired record teaches on the subject. What says 1 Tim. iii. 4, 5, "A bishop must be one that ruleth well his own house, having his children in subjection with all gravity." Verse 5, "for if a man know not how to rule his own house, how shall he take care of the church of God?" Surely this passage teaches us in language not to be misunderstood, that an elder is a ruler in the strict and proper acceptation of the term. As a father is a ruler in his own house,—as he has authority to enforce order and obedience within the domestic circle, so is it with an elder in the church of God. He is there "exhorting and comforting, and charging every one as a father doth his children," and, when circumstances call for it, putting forth his authority for the maintenance of order and purity in the exercise of the discipline which Christ has prescribed. This requires no small measure of prudence and firmness, nay, such a measure of these and other virtues as is not possessed by the man (who ought not, therefore, to be invested with the office of a bishop), who is unable to maintain order and subjection in his own household. Let it not be said that there is an immense difference betwixt mere children and the members of a christian church, so that while a parent may rule by power, an elder must rule only by persuasion. The words under consideration distinctly point to the end, or, at least, to one important end, which an elder should have in view

in ruling the church of God, viz. to preserve order and subjection, that is, subjection to the laws of Christ. When this cannot be accomplished by the mere force of persuasion, even congregationalists will allow that the arm of discipline must be stretched out. But the *nature* of the power to be put forth is not the thing chiefly to be attended to at present. The point to be determined is, who are the parties to whom it belongs to *apply* and *enforce*, in a scriptural way of course, *whatever that may be*, the laws of the church, and the words of the apostle to Timothy, settle that point. As it belongs to a father to conduct the administration of the family, so it belongs to elders to conduct the administration of the church. It belongs to them to preserve order, and to exact submission to "the law of the house;" and if so, the distinguishing principle of congregationalism must be pronounced unscriptural, viz., that every particular society of professing Christians has the entire power of management vested in the body of the members.

In farther corroboration of these views, we now invite attention to an analysis of the verses previously quoted. 1 Tim. v. 17, "Let the elders that *rule well* (*καλως προεστωτες*) be counted worthy of double honour." 1 Thes. v. 12, "And we beseech you, brethren, to know them which labour among you, and are *over* you in the Lord (*προισταμενος υμων*) and admonish you. The verb *προιστημι*, which is used in both of these passages, and which signifies literally to *stand before*, is the very same which is employed, 1 Tim. iii. 4, 5, 12, to denote the authority of a father presiding over or ruling his family; and it is used also by uninspired writers to express the highest civil authority or power. Plato, Epis. 7, near the end: *Ἡμεγαλης προεστως πολεως*, &c., He that *ruleth* some great city, &c. Dionysius Arcopagita, Epis. 8, speaking of Moses' supreme power of rule and government over Israel, which was envied by Korah and his faction, calls it *την τόν λαόν προστασιαν*,*

Hebrews xiii. 7, Remember *them which have the rule over you* (*των ηγουμενων υμων*); ver. 17, *Obey them which have the rule over you, and submit yourselves* (*πειθεσθαι τοις ηγουμενοις υμων και υπεικετε*). In the first of these verses, elders are called *ηγουμενες*, which in the New Testament almost uniformly signifies authoritative governors. It is applied by Peter, 1 Epis. ii. 14, to *subordinate governors*, to whom Christians are to submit, as well as to the king, who is supreme; by Matthew, chap. x. 18, to denote those *governors* and kings before whom they were to be brought for their adherence to the truth; by the celebrated Greek translators, in their version of Micah iii. 9, to the *political heads* of the house of Jacob, and in their version of Dan. iii. 2, to the governors of the various provinces of Babylon under Nebuchadnezzar.† So far, therefore, as the appellations under present consideration are concerned, they support our views in regard to the authoritative precedence and power of elders; and the terms that yet remain to be considered, and which have respect to members generally, do the same thing. They are exhorted to *obey* (*πειθεσθαι*) them which have the rule over them, and to *submit themselves* (*υπεικετε*). The former of these words signifies sometimes to yield to persuasion, and at other times to submit to power and authority. Homer, Iliad, Book i. 73d line, uses the word

* Gillespie's Aaron's Rod Blossoming, p. 126.

† Brown's Vindication, p. 36.

Church Government.

stem of government of this nature, not monarchical, but
 tocratical, or a government of the most venerable and excel-
 lent council of elders conducted all the affairs of that body, and it
 most natural that christianity developing itself from the Jewish
 should take this form of government. This form must also
 appeared natural and appropriate to the Roman citizens, since this
 had, from the earliest times, been, to some extent, under the
 of a senate, composed of senators or elders. When the church
 ced under a council of elders, they did not always happen to be
 est in reference to years; but the term expressive of age here,
 s in the Latin, *senatus*, and in the Greek, *γερονσια*, expressive of the
 and merit. Besides the common name of these overseers given, ac-
 , to wit, *πρεσβυτεροι*; there were many other names given, ac-
 g to the peculiar situation occupied by the individual, or rather
 cular field of labour, as *ποιμενες*, shepherds; *ηγουμενες*, overseers;
πρωτες των αδελφων, rulers of the brethren; and *επισκοποι*, overseers.
 t was not only natural, perhaps, to expect that such an arrange-
 should be adopted in the christian church, but on no other prin-
 can we account for what actually happened. Lightfoot tells us,
 e in every synagogue there was a bench of three elders, and that
 were also three deacons, or almoners, on which was the care of
 poor," and do we not read of elders being ordained in every
 tian society, and also of deacons being chosen where the circua-
 es of the case required it, and can it be imagined this would
 occurred, that persons designated elders and deacons would have
 appointed, had they not had duties to perform corresponding to
 e that was discharged by the office-bearers of the same name in
 synagogue? We confess that the more we consider this argument
 the more convinced of its soundness and force.
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DEBT.

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The house of God lying waste.
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If there are evils in debt, it is plain that the
n contracting it.

when speaking of Agamemnon, "Who rules supreme over all the Greeks, and whom the Greeks *obey*." The second word (*υπεικω*) is still stronger, as every scholar will allow, yet not so strong as that which we meet with, 1 Cor. xvi. 16 (*υποτασσω*), which uniformly implies submission to authority. Well, then, may we add in the words of Dr Brown of Langton, "If the rulers of the church are not entitled to authority, it would appear that the language of the sacred oracles, though dictated by inspiration, in this particular at least, must be considered as incorrect. It has employed not merely one term, but a number of terms, which, in their natural, and unforced, and most frequent acceptation, plainly assign to ecclesiastical rulers an authoritative power, while, at the same time, it is certain that such a power was never intended to be entrusted with them. Instead, therefore, of being fitted to make Christians perfect, and furnishing them thoroughly for every good work, has it not tended rather to bewilder and mislead the church, and led it to flatter that desire of authority which is so natural to man, by granting to her rulers, in every age, it may be, a degree of power which they ought never to have enjoyed? From this charge, moreover, it seems totally impossible to vindicate the scripture, unless it be supposed that the terms which it uses upon this interesting subject, are just and accurate; are to be understood in their obvious and common signification; and are intended to suggest that ecclesiastical rulers are to govern the church, not merely by advice and persuasion, but by the exercise of authority."

To the rules now examined, we may add the following, which go to show not only that there are rulers, properly so called, in the church, but also that some of its office-bearers are employed in ruling only; Rom. xii. 6, 7, 8,—“Having these gifts, differing according to the grace given to us: whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; *he that ruleth*, with diligence; he that sheweth mercy, with cheerfulness.” Read, in connexion with this, 1 Cor. xii. 28, “God hath set some in the church, first apostles, secondarily prophets, thirdly teachers: after that miracles, then gifts of healing, helps, *governments*, diversities of tongues. Now, in both these passages, there is distinct mention made of an office for ruling or government, which settles the general question as to the parties entrusted with the administration of affairs; and, besides, mention is made of this office of ruling as distinct from that of teaching. The passage in Corinthians occurs in connexion with what the apostle says of the church under the emblem of a body, where there is a variety of members, adapted to the comfort and convenience of the whole body, plainly implying that, in every ecclesiastical, as well as in every natural body, there are different functions and offices; and that to each and every functionary is assigned his proper work and duty. But it is in 1 Tim. v. 17, that we meet with the most pointed reference to this class of elders:—“Let the elders that rule well be counted worthy of double honour.” Here it is distinctly taught that it belongs to *elders* to rule; and this is the grand point, be it remarked, which it is our object in the present article, to settle; and it is also shown that it belongs to some of them only to rule; while to others, in addition to this, it belongs to labour in word and doctrine. Dr Owen’s

remarks on the passage render all other comment superfluous. "This is a text," says he, "of incontrollable evidence, if it had anything to conflict withal, but prejudice and interest. A rational man, who is unprejudiced, who never heard of the controversy about ruling elders, can hardly avoid an apprehension that there are two sets of elders,—some who labour in the word and doctrine, and some who do not so do. The truth is, it was interest and prejudice which first caused some learned men to strain their wits to find out evasions from the evidence of this testimony. Being found out, some others of weaker abilities have been entangled by them. There are elders, then, in the church. There are, or ought to be so, in every church. With these elders the whole rule of the church is entrusted. All these, and only they, do rule in it."

R.

THE EVILS OF DEBT ON CHURCHES.

A DISCOURSE TO A CONGREGATION MAKING AN EFFORT TO PAY OFF DEBT.

Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?—HAGGAI i. 4.

IN this verse the prophet, commissioned by the Lord of Hosts, expostulates with Zerubbabel the governor of Judah, Joshua the high priest, and all the people of Israel returned from the captivity, for neglecting the house of the Lord. Eighteen years had passed away since their return to their own land. They had obtained comfortable dwellings for themselves, but the house of God was lying waste. For seventeen years the foundation of the second temple had been laid, but, in consequence of interruptions and indifference, no progress had been made in the work. But now that the opposition from Persia had died away, now that they were all settled in comfortable houses of their own, it was high time to do something for the temple of God. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Is it not high time for you who dwell in ceiled houses to arise, and suffer not the house of God to lie longer waste?

I. Contemplate a **MELANCHOLY FACT**. The house of God lying waste. First, *It is wasted by debt*.—Every member of a congregation should take an interest in its affairs, and, if there is debt, he should be as anxious about it as if that debt were his own. I am aware that many have contended, that a congregation is strengthened and held better together by debt; but the eyes of men are now opening to this error, and scarcely one will be found maintaining it, unless he is afraid of being called on to make a sacrifice in order to pay it. Surely if debt is injurious to an individual, it must be injurious to a congregation, a body of individuals. This maxim is established by the testimony of an apostle, who says, "Owe no man anything." Evidently this injunction does not only mean, "Pay what you owe," but it goes farther, and says, "Owe nothing," "Have no debts to pay." If there are evils in debt, it is plain that the first and great evil lies in contracting it.

But what is debt? It is something borrowed, which the borrower is bound to replace, with the addition of a price for the use of it. The lender has a claim for payment, which he can enforce by law, which he can enforce at any time, and which he will probably enforce at a time most inconvenient for payment. Surely, then, debt is an evil, a burden to an individual. It has crushed its hundreds and thousands. It is also an evil to every congregation. It is a heavy burden, a burden daily and hourly increasing, and any church which is pressed down with such a burden, must be, to a certain extent, waste.

Secondly, *It is wasted by debt exposing it to danger.*—"Wherever there is debt there is danger," is a maxim which few will dispute, and congregational debt is as dangerous as any other kind of debt. Bills, once granted, will most certainly become due. Interest, once promised, must certainly be paid; and surely, if there is a growing evil under the sun, it is interest accumulating on bills and bonds. However inadequately paid other claims *may* be, the interest *must* be paid. Agree, then, with thy *creditor* quickly, whilst thou art in the way with him; lest at any time the *creditor* deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Thirdly, *The house of God is wasted, inasmuch as debt greatly injures the spiritual and temporal prosperity of a congregation.*—In consequence of debt, many small congregations must make two extra subscriptions yearly to pay the interest; and all other demands requiring effort, many grudge the frequent cry, "Give, give." Some members get censorious, and the pastor's motives for urging effort are questioned. Others desert the flock, by yielding assent to the remarks of the penurious. How can religion prosper, if the minds of individuals get into this state?

But in addition to this, many are deterred from joining a congregation, whose affairs are embarrassed, whose property is burdened with debt, and designing persons without, will sometimes be found to take advantage of this state of things for working on the fears of the ignorant. This is a great evil, especially in country districts, and is greatly injurious to the increase of a congregation. But what is the most effectual way of meeting it? It can only be extinguished by extinguishing the debt.

Besides all this, how heavy must the pastor's heart often be when he sees all his efforts nearly fruitless, in consequence of this obstacle? Though he is not responsible for any of the debt, yet when he sees its paralyzing influence on religion, and the increase of his flock, it must be to him a source of daily and hourly anxiety, and, in process of time, be greatly discouraging. When his hands are thus weighed down, how can his flock by other means hold them up, till Israel prevail, and the enemies of Christ be discomfited? Such is the melancholy fact. The house of God is lying waste. How long? O Lord, how long?

II. THE PERSONS WHO SHOULD LOOK AT THIS FACT. *Ye who dwell in ceiled houses.*—First, *They are persons dwelling at ease and in easy circumstances.* They may not be at ease about affairs that concern themselves, but they are unconcerned about the house of God, and

indifferent to its prosperity. Surely, if members of churches felt aright, they would be as much interested in the house of God as their own house; as much interested in having it as free from burdens as their own. Alas! how many are alive to their own interests, who are dead to the interests of God's house?

Do you dwell in a house unburdened by debt, and do you rejoice in this, and shall you not make a sacrifice to have that house unburdened where your soul draws water from the wells of salvation? Were professing Christians in the Secession Church but to see their duty in this matter, and perform it, not one sanctuary in the whole body would be burdened with debt,—yea, more, the efforts of our churches to send the gospel to the destitute, at home and abroad, would be no longer paralysed;—but concentrated and formed into one mighty christian phalanx, we would go forth to the conversion of the world.

Secondly, *They are persons who neither grudge nor spare expenses in securing comfort and elegance in their own habitations.*—In itself this may not be wrong; but if the members of our churches are not as careful about God's house, it must be wrong. If the first is done, why should the last be undone? If private dwellings are attended to, why should not the house of God? How attentive was David to this? 2 Sam. vii. 1-3. "And it came to pass when the king sat in his house, and the Lord had given him rest round about from all his enemies; that the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said unto the king, Go, do all that is in thine heart; for the Lord is with thee." How attentive also was Solomon to this; 1 Kings v. 5, "Behold I prepare to build an house unto the name of the Lord my God, as the Lord spoke unto David, my father, saying, 'Thy son, whom I will set upon thy throne, in thy room, he shall build an house unto my name.'" This solemn purpose Solomon carried into effect; and, until the house of the Lord was finished, he did not build a palace for himself. With such examples before us, let us make an effort, without grudging, to free the house in which we worship God from all debt. Let those especially to whom God has given silver and gold, and who know that they are stewards, and accountable, come forward and dedicate to his service a liberal portion of his own; and, according to the promise, they will not be losers but gainers. "He that soweth bountifully, shall reap also bountifully."

Thirdly, *They are persons whose conduct in neglecting God's house brings divine judgments on the land.*—When men of station and substance, instead of taking the lead in providing a house unincumbered for the worship of God, are indifferent and slothful, it has a bad influence on all others, and is very displeasing to God. Hence the dwellers in ceiled houses had much to answer for. Whence the famine and scarcity in the land of Judah? The answer is, God's house is neglected, and lying waste. In the context, v. 10, it is said, "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oils, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."

Let the motives which these words suggest be duly considered when the call is made on us to honour God with our substance.

III. THE DIVINE EXPOSTULATION WITH THESE PERSONS.—“Is it a time.” Is this a time to let the house of God lie waste? First, *It is a time of commercial prosperity.* A short time ago a dark cloud of commercial distress hung over our land. There was little employment, and little remuneration for it. Then the members of our churches were unable for such an effort as this. But now all are employed, and wages are better. Surely the hand of God is to be seen in this, and his goodness acknowledged. How, then, can our gratitude be better manifested than by consecrating a portion of his own bounty to prevent his house from becoming waste? If you wish the tide of commercial prosperity to flow on without abatement, it is high time that each of you do his duty to God’s house. One great effort now will prevent many troublesome applications afterwards. Oh! If proofs of your gratitude to God are now withheld, how soon may He withhold from you the means of showing it? “Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.”

Secondly, *It is a time of great effort in other churches.*—In a very short period, a distinct church has sprung up in our country, covering nearly all the land. By one great effort, five hundred places of worship have been built, free of debt or encumbrance, and by Christians that have not been trained in the scriptural school of giving to rear and maintain the house of God. Let such an effort quicken us, and rouse our latent energies in the cause of our Lord. As no church excels us in piety and purity, let none excel us in christian liberality. Besides this, there are congregations in our own body that have set us a noble example. In some instances, at one meeting, more than a thousand pounds have been raised, and as great an amount of debt swept away. Such efforts are not only to be spoken of and admired, but *imitated*. Such efforts are not only to be commended, but pointed to as an *example*. And shall other churches awake to the evils of debt, and we be found slumbering at our post? According to our numbers and ability, let no church go before us. Our watchword must be, Go forward.

Thirdly, *It is a time when our brethren in other places are taking a deep interest in us, and giving us every encouragement.*—A deputation from the Board appointed by the Synod to manage the New Fund, is now among us.* That board has examined into our circumstances, and out of the funds entrusted to them, they now offer you a goodly sum, nearly pound for pound, on the condition that, by one great effort, you now pay off the whole of your debt. You should bear in mind, that it is your duty to bear your own burdens; but kind friends, knowing that you need a little help, and anxious to encourage you, now offer you their help, on the principle of stirring you up to help yourselves. Considering the number of similar cases to be met, they

* This discourse was intended to be spoken on occasion of the mission alluded to, but the addresses of the deputation having occupied a considerable time, it was withheld, and is now sent for publication, in the hope that it may still be useful.

give you an excellent offer—an offer which you should instantly accept, and by sacrifice meet. It must be met; and, as soon as it is met, you will have what you never had before, a place of worship free of debt, and free of danger. “Prove me now, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

In conclusion, be *unanimous* in your present effort. The ocean is made up of drops, the mountains of particles, and large rivers of many little rills. In like manner, pennies make shillings, and shillings pounds, and pounds fifties and hundreds. The Head of the Church, and the sympathizing members, expect every one this day to do his duty. Let no one shun his post; let no one withhold his hand. Is there an Achan in this camp? God forbid.

Be *liberal* according to your means. How liberal was Haman that he might destroy the church of God, and shall one of the church's friends be outstripped by an enemy? Let the standard of your liberality be, not what you give, but what you retain. Men judge by what is given, but Christ judges by what is retained. He loveth a cheerful giver. “As ye abound in every thing in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.” Amen.

H. B. C.

REVIEWS.

Memoirs of David Nasmith : His Labours and Travels in Great Britain, France, the United States, and Canada. By JOHN CAMPBELL, D.D., Author of the Martyr of Erromanga. London : Snow.

THERE was much about David Nasmith which entitled him to a place in the records of christian philanthropy. His energies were from a very early period of his life consecrated with evident singleness of heart to the cause of the Redeemer; and were there no other useful end served by the publication of his biography, than the illustration which it gives of the good which may be done by an individual of moderate abilities, and comparatively humble station, who makes it his one ruling passion to labour for the good of souls, it would be worthy on this account of being viewed as a valuable service rendered to the cause of religion. We would say to Christians—if you wish to know how you may be useful, and act as missionaries of Christ in your respective spheres, read this volume, and it will show you how you may turn every relation, and almost every accident of life to account, in finding opportunities for pointing the unregenerate to the cross, and scattering around you the seeds of divine truth. The brother will see how he ought, in season and out of season, to ply his impenitent brother with the appeals of the gospel until he shall be brought a weeping suppliant for mercy to the feet of Christ. The Sabbath school teacher will learn what is that zeal which renders his department of labour a delight—engages the interest of the young in his instructions—knits their hearts to his person—and while it prompts him to seek out and to use the best means for con-

ducting his work efficiently, leads him to follow his pupils with the solicitudes of disinterested christian affection, even after they may be withdrawn from his immediate superintendence. The Christian who moves in a circle of godless relatives, when he reads how David Nasmith sought with faithfulness, tempered by discretion, to deliver a father-in-law who seemed "to be drawn unto death" and "ready to be slain," will smite upon his breast, and confess that too seldom has he been nerved for honest expostulation and affectionate entreaty—too seldom conducted even to the resource of prayer by the Esther-like spirit which says,—“How can I endure to see the evil that shall come unto my people: or how can I endure to see the destruction of my kindred?” The Christian, who “sighs and cries” for the abominations which are done in the midst of us, among that large proportion of our population who are living in ignorance and dying in sin, will be stimulated to persevere in his efforts for the salvation of his perishing fellow-citizens. The traveller, who fears God, will see how, without violating the dictates of courtesy or propriety, he may find opportunities on a journey for dropping with much effect a word for Christ in the ear of the thoughtless and profane. What is wanted in the churches of Christ at this day, (and in making the remark we have the churches of the Secession particularly in our eye), is a readiness on the part of Christ's people to *work* for him; and whatever may have a tendency to rouse attention to this department of duty, and summon the followers of the Saviour to effort for the salvation of souls, must be hailed by us as eminently seasonable and useful. It is because we consider the “*Life of David Nasmith*” fitted to do this that we are desirous of recommending it to the attention of our church. We regard it just as a practical illustration of some of those broad principles which are so ably stated in the work entitled “*Jethro*,” by the same author; and if we take objection to anything connected with the subject of this memoir, or the style of its execution, it will be understood that we do not mean to disparage in any way its spirit or design.

At the age of fourteen, when a manufacturer's apprentice in Glasgow, having finished his attendance at the High School, where he must have been a dull scholar, for his biographer tells us “that he learned absolutely nothing,” David Nasmith attended a meeting of his companions at the Sabbath school, which was held for the purpose of forming a society for the distribution of bibles among the poor. At this meeting the “Glasgow Youth's Bible Society was formed.” This event seems to have been the turning point of David's future history. It brought him into those connexions which served to direct his religious inquiries, and kindle in his bosom the fire of christian zeal. Slender his attainments must have been at this time from the defectiveness of his previous training: yet he seems to have had considerable reliance on his own powers, for he undertook the office of secretary when he understood neither the name nor the duties connected with the office. If there was anything in this of arrogance or undue self-complacency, let the fault be condemned. It is the willingness to make himself useful which he evinced, and to place himself in circumstances where he might expect to get good as well as to do good to others, which makes us hold him up to the young as, in this particular, an example to be followed.

At the age of seventeen he was received into the fellowship of the church, under the pastoral charge of the Rev. Greville Ewing. The extracts which are given from his journal show that, at this period, he must have been considerably enlightened in the knowledge of God, and eager in the pursuit of personal holiness. Wishful to devote himself to the service of Christ as a missionary to the heathen, he made application, but without success, for admission to the Independent Theological Academy. The meekness with which he seems to have borne this mortifying disappointment discloses a very pleasing trait in his character.

"Here," says Dr C., "there was no rising of heart either against God or man: nothing but calm devout submission. The gentlemen who composed the committee, while they honestly acted upon the convictions of their own judgments, little knew the real character of the trembling lad who stood before them a candidate for their favour. Had David, as he desired, been sent as a missionary to Africa, he would probably have combined in that character the principal excellencies both of Vanderkemp and Moffat, and have given to the church of Christ a pattern of apostolic zeal which has not been surpassed since apostolic days. It was, however, otherwise determined in the councils of heaven, and of course wisely too—for the loss of Africa was gain to Europe."

He showed the sincerity of his zeal for the heathen at this time, by betaking himself with all his might to the work of Sabbath school tuition; and in addition to this, he had an active share in the establishment of adult schools in Glasgow, in connexion with the Sabbath Evening School Youths' Union, and laboured at the same period as secretary of the Bridewell Association for the moral and religious improvement of the male prisoners. But the incident which may be considered as the chief indication of his zeal and abundant labours at the age of twenty-two, and which certainly was the main instrument of forming his character and shaping his future history, was his appointment to the situation of paid clerk of the Religious and Charitable Institution House, which he appears to have held for about seven years. For the paltry pecuniary remuneration of sixty pounds, he relinquished any prospects which he may have had in connexion with business; and for the glory of Christ and the salvation of men, cheerfully accepted a post whose multifarious and perplexing duties must have rendered it anything but agreeable.

"Never was a man," says his biographer, "in his own time, more thoroughly tested, and never was a result more satisfactory. The three and twenty committees with and for whom he acted were composed of ministers and laymen of all parties and sects both in religion and politics. Among such a body of men what varieties of taste, temper, views, and sentiments must have obtained! To David this became not only a high sphere of religious and philanthropic action, but of moral and intellectual education. The most distinguished men in the city became his personal friends and his daily companions. Close and constant contact with such society could not fail to refine his manners, enlarge his views, and elevate his character. To his lengthened training here he mainly owed that free and easy and noble air, which on all occasions in after life so distinguished him; with scholars and gentlemen he was quite at home. * * * To the training through which he passed during his lengthened connexion with the Institution House, and the knowledge of men and things he then acquired, his success in afterwards dealing with mankind may be very mainly attributed. He thus became thoroughly conversant with associated operation: he obtained a very deep insight into the true condition of city society, and thus discovered its wants; and hence he ascertained how much of those wants remained still unsupplied. Living society was in fact the great theme of his constant and intense study—morning, noon, and night, he was engaged in deeply pondering the book of human nature."

The formation of young men's societies in and around Glasgow, chiefly for mutual intellectual improvement, in which he found ample

scope for his activity and zeal, seems to have prepared the way for his taking a prominent part in the formation of the Glasgow City Mission in 1826.

The failure of his health having led to his resignation of the office of secretary about two years after the formation of this important institution, his ambition appears to have been ever afterwards directed to philanthropic effort on the largest scale. To Ireland he first turned his attention. Having been warmly taken by the hand in Dublin by a number of zealous Christians, he was mainly instrumental in getting a city mission formed in the capital; and in extensive tours through all parts of Ireland he sought, but with only partial success, to originate similar movements in the principal towns.

The United States and Canada were the field to which he next directed his labours. In the States, throughout a journey of 3000 miles, he visited forty cities and towns, including New York, Philadelphia, Boston, New Orleans, Baltimore, &c., where he formed sixteen city missions—the American Young Men's Society, and eight or ten auxiliaries to it; to which must be added several associations in behalf of coloured people, and various benevolent associations for supplying the temporal wants of the poor. In Canada, he visited Quebec, Montreal, St Andrews, Fox's Point, New Glasgow, Kingston, Buffalo, and York; forming among them, in all, fifteen societies. On leaving America he settled for a time in Glasgow, where he failed in his attempts to establish a "Charitable and Philanthropic Agency House," and was reduced in consequence to straits, which put his christian endurance to no light trial. After this he travelled again in Ireland as the salaried agent of the Continental Society; and, proceeding to France, organized a mission in Paris and another in Havre, and at length fixed his abode in London—having gone thither under the auspices of a few friends in Dublin, who engaged to see to his support for a time, but who failed to redeem their pledge in all its extent. Amid much discouragement he set himself to establish a city mission in the great metropolis, which should embrace in its support all the evangelical denominations; an enterprise which, to all but himself, seemed hopeless, if not preposterous. The apparent impracticability of uniting churchmen and dissenters in the same scheme of christian beneficence was stated to him in the following terms by the Rev. B. W. Noel.

"I very much fear that in the present circumstances of the church, you will find yourself repelled at every step in any plan which contemplates the co-operation of different denominations. In the first place, you must secure the consent of the bishop, or you will not get the clergy to act; and without the clergy, you will find it hard to move the lay members of the establishment. In the second place, there is a wide gulph just now between Dissenters and the Establishment, perhaps neither party being free from blame, which would hinder individual members of the different bodies from acting together. Under these circumstances, I know not what course you can take, except to choose between the Dissenters and the Establishment,—between the Christian Instruction Society and the District Visiting Society; unless, indeed, you communicate with both societies, and endeavour to render each more efficient."

His dissenting counsellors spoke in the same terms. He heard them all with smiles and patience, but without the slightest misgiving as to the object which he sought to accomplish. Had he been a novice in the work, he would unquestionably have desisted from the prosecution

of it : but he had been too much inured to difficulty, and he was too intent in doing something towards contributing to the evangelization of the wide field of heathenism presented in the metropolis, to be easily daunted. He found out two or three good and devoted men in the several sections of the church of Christ ; and through one he was introduced to another, till, in the course of a few weeks, he was surrounded by a little group who thought favourably of himself and his object, and on whom he had reason to rely : and in a room of his small dwelling in Canning Terrace, on May 16, 1835, there being present, besides himself, Richard Edward Dean and Edward Bullock—a third who had been invited, (Mr Hamilton the bookseller,) having lost his way,—was formed the London City Mission. “We adopted,” says he, “our constitution, *assigned offices to each other*, and after laying the infant mission before the Lord, desiring that He would work and bless it, and make it a blessing to tens of thousands, we adjourned.”

In the course of a year the institution, which was thus lowly in its origin, had become high in the favour of the christian portion of the community ; not a few names of note were numbered among its office bearers—not less than nineteen agents were at work—and a balance of nearly L.2000 was in the coffers of its treasurer. Those very jealousies, however, between churchmen and dissenters, which threw so many difficulties in the way of the founder of the mission at the first, ultimately led to his withdrawal from it. To secure the continued co-operation of the church party, who supplied a very large proportion of the funds, while they had been inadequately represented on the committee, a modification of the constitution was considered necessary, in which Mr Nasmith did not feel himself at liberty to acquiesce ; and, accordingly, he withdrew his services from the City Mission, and established the British and Foreign Mission, which still continues in operation, and whose design is to carry on a correspondence with all existing city and town missions, and plant new ones where they do not exist. It was while actively engaged in furthering the objects of this last mentioned society, that he was suddenly seized during his absence from home, in the town of Guildford, with that illness which speedily terminated his mortal career.

From the above sketch of the history of David Nasmith, it will at once be seen with what unrelenting activity and perseverance, and with what exemplary courage and self-denial in the midst, oftentimes, of most depressing discouragements, he laboured in the cause of home evangelization, awakening the sympathies of Christians for the perishing around them, organizing associations, and framing plans for carrying the blessings of christian instruction to the godless portion of his countrymen. Who can withhold from an individual of such elevated and pure philanthropy his admiration ? Yet we demur to what we consider the exaggerated tone of eulogy, which his biographer often employs respecting him. We at once allow that the man who travelled over so much ground as Nasmith did, and toiled so hard as he for the attainment of a purely religious object, presents a fine specimen of christian consecratedness : and that to have so often succeeded as he did in his running visits to towns where he was an entire stranger, in convening a meeting of Christians, and instituting a mission amongst them, proves him to

have been possessed of no ordinary *tact and talents for the business which he took in hand*. But to pass him off as the compeer of Knox, or Wesley, or Whitfield, as Dr Campbell does, is only to throw ridicule around the subject. Possessed of powers not at all above mediocrity, and of attainments confessedly meagre, (for his biographer admits that he was uninformed (pp. 440, 441) on every point that did not bear upon his favourite walk of usefulness,—that, hence, his conversation was necessarily narrow in the range of its topics—that he wanted the intellectual opulence needful to enrich it by illustration—and that men of much reading, wide survey, and large experience, who did not know his real character, would have thought unfavourably of his capabilities), his merit lay in this, that he laid out his talent such as it was, so as to secure a high rate of usury. But we think, that he might have secured a rate still higher, had he not attempted too much. Speaking of London as a sphere of action where he “might have room for the expansion of his mind, and the exercise of those habits which had been formed by the experience of many years, and the satisfying of the desire for extensive and varied usefulness, which the great Head of the Church has been pleased to give him,” he says, “it is my intention to go as a missionary at large, seeking to establish city mission associations in various districts of that great city : to form societies for training young men to habits of moral and intellectual improvement and usefulness to the church and the world ; and with the knowledge of men and things that I have acquired, to direct my energies in the way that may most contribute to the advancement of the glory of God and the good of men in *Europe, Asia, Africa, and America, especially the first and last*.” It was a natural consequence of this, that what he put his hand to, was only half done ; and that much appears on the record of his life as labour, which was more specious and promising, than real and abiding. The testimony of the Rev. W. A. Hallock, secretary to the American tract society, is a conclusive demonstration of this. That gentleman, who, having been converted through the instrumentality of Mr Nasmith, may be supposed to have all his prepossessions in his favour, says, in a communication which Dr Campbell deserves praise for candour in inserting :—

“He hastened on in visiting city after city, and village after village, with neither relaxation nor rest, till he had reached, I believe, almost all the principal towns of the Atlantic States. Besides organizing city missions, he formed young men’s societies. As soon as they were formed, he went on his way ; and I believe the fact to be that *not one city mission or one young men’s society formed by him continued long in successful operation*. All whom he addressed, approved the objects ; but, owing to the amount of labour required in this busy, enterprising country, or want of devoted self-denying piety, or for some other reason, I have not the knowledge of one that continued in successful operation much after its organization. Granting that his plans were good, it would seem that it would have been wiser to have remained longer in each place, and secured more efficient organization.”

If this was the result of his exertions, the question irresistibly arises, Would not a different course have issued in a larger amount of usefulness ? And though his career would in that case have been less imposing as a subject for biography, and have bulked less in the public eye, would he not have done actually more for the glory of God and the good of souls, had he restricted himself to a much narrower field, and by spending his energies on its efficient cultivation, invited the “blessing

which is poured out" from the opened windows of heaven, when God is "proved" by the self-denial and patience and perseverance of the labourer? Effort in the Saviour's cause does not sink in importance or value, in proportion as it becomes unobtrusive. The obscure city missionary who was plying the thoughtless population of his district with the lessons of the gospel, visiting from month to month, with unwearied assiduity, the dingy closes and filthy lanes of the squalid poor, while Nasmith was traversing the States of America, racing from town to town, by coach and by steamer, *might* be giving out quite as valuable a result of glory to God as the more stirring philanthropist, though his labours failed to attract the notice of any save Him "before whose eyes all things are naked and open."

"Still streams oft water fairest meadows;
And birds that flutter least are longest on the wing."

It was a damaging feature in Nasmith's plan of operation, that he eschewed as much as possible the aid of ministers; and that his object was to supersede the machinery of christian churches,—which, were they to fulfil the design of their formation, would just be so many christian instruction or home evangelization societies,—by arrangements wholly artificial and factitious. So early as 1829, he had adopted and avowed the principle, that "having seen much of the coldness and hostility of ministers, unless the effort was made by *themselves* or their church, he ceased asking their co-operation;" and in this, which his biographer styles "his greatest practical error," he unhappily persevered.

"This was a fatal mistake, and his chief misfortune. It was impossible that institutions formed under such circumstances, should generally succeed. There is no instance of a prosperous mission without the approbation and support of the ministers of the places; next to the union of churches, in such movements is the union of pastors, which, where it can be effected, is a powerful antidote to the evils of the artificial principle, and we see no reason why it should not be effected every where."

As to the style in which this work is executed, it would have been more to our taste, had it been less prolix. The compiler has exhausted where he should have condensed his materials. There is an interest, indeed, connected with many even of the more detailed portions of the work; for it can easily be supposed that, the labours of Nasmith having brought him latterly into contact with many individuals of eminence and worth, the narrative derives a charm from its allusions, which is independent of its main subject. The interweaving with the story of such a crowd of testimonials in the form of direct addresses to individuals of note, who will be doubtless surprised to find that their certificates in his behalf were reckoned worthy of this species of immortality, indicates rather skill in the art of bookmaking, than severity or purity of taste in biographical writing. The undertaking seems to have been one, in which the author has worked in Mosaic at odd intervals,—perhaps as a relief from more fatiguing occupation; and we think he has erred in giving a place to not a little extraneous matter, which might have been as well allowed to pass into oblivion.

Memoirs of the Church of Scotland. By DANIEL DE FOE. With a Preface by the Editor of Principal Baillie's Letters and Journals. Edinburgh: D. M'Leod & Son. 1844.

THE republication, at present, of these memoirs, is particularly seasonable. Old copies were so rarely to be met with, that many persons familiar with De Foe's writings generally had never seen his "*Memoirs of the Church of Scotland.*" It is unnecessary to offer any thing like a formal review of the work. It is upwards of 120 years since it was first published, and its character has long ago been settled. We shall therefore content ourselves with briefly noticing its principal peculiarities, and giving two or three short extracts as illustrations of the author's sentiments and manner of writing.

De Foe was distinguished through life by an ardent attachment to the cause of liberty, civil and religious, and this attachment was not less active than ardent. He suffered much, but neither suffering, nor the fear of it, produced an abatement of his zeal and diligence. Fines, imprisonments, and many other evils, made no change in the man. In his advanced years he continued to speak and write with as much freedom and boldness as in his earlier days, omitting no opportunity of exposing oppression, and of vindicating the claims of just and lawful freedom.

Our author had a great liking to the Presbyterian Church of Scotland; but it was not in his power, even though he had been disposed, to write a full history of that church. Of the present work, he says in the original preface, very modestly, that "It has little need of preface. It is hoped it is itself but a preface or introduction to some large and fuller history, that may by better hands, *some time or other*, do justice, not to the Church of Scotland only, but to the memory and families of the particular sufferers and confessors who have sacrificed themselves in defence of religion in that part of Great Britain." He accordingly gave his book the title of "*Memoirs*;" but as we learn from a well written notice prefixed to this republication, "Some copies of the original edition of his *Memoirs of the Church*, after the author's death, having remained in the publisher's hands, the title page, dated 1717, was cancelled, and a new one substituted, as follows:—"An Ecclesiastical History of Scotland, &c. &c." The first leaf of the text was likewise reprinted, substituting the words "*An Ecclesiastical History of Scotland*," instead of "*Memoirs*," and giving 1734 as the date of publication.

In a recent biographical account of De Foe, prefixed to Cadell's edition of "*Robinson Crusoe*," we meet with the following remark, in the justice of which we entirely concur. "His narrative of the earlier part of the eventful history of the Presbyterian Church may be perused with pleasure, even by those who have lived to see the same period treated of by the greatest historical writer of the present day, Dr M'Crie; while his representations of the more recent troubles in the times of the Covenanters, his descriptions of the battles of Claverhouse, and the cruelties of the persecution under James II., need scarcely shrink from a comparison with some of the most picturesque passages in the first

Tales of my Landlord." Civil and religious liberty cannot be severed; the one cannot be enjoyed without the other. From the beginning of the Reformation till the Revolution, there was, in this country, an almost uninterrupted violent and sanguinary conflict betwixt two powerful antagonistic principles,—tyranny and liberty. The matter to be determined was, whether arbitrary power in the hands of an ambitious aristocracy, and a no less ambitious priesthood, or constitutional freedom, secured by the influence of public opinion, and equal laws, was to become predominant? The struggle was, indeed, terrible, but, by the help of heaven, the rightful cause was ultimately victorious. As an instance of the cold-blooded cruelty with which the government acted in the time of Charles II., and of De Foe's judicious reflections upon the matter of fact, we give the following extract:—

"I shall begin with the prisoners taken at *Bothwell*; Mr *Kid* and Mr *King*, as has been said, and several others, were executed as traitors; and, as if their cruelty had been satisfy'd, it was resolved in council to transport the rest into the *English* plantations. Upon the king's orders, and under pretence of this transportation, there were 300 of the said prisoners put on board of a ship, in order, as was said, to be sent to the *West Indies*. These are those of whom mention is made already, page 75, of whom this is yet necessary to be said, that altho' they were publickly allow'd transportation, yet it is certain nothing less than so much favour was design'd them. Some have said that it was then publickly known that the council had, *notwithstanding the order* from England, determined the transported people for death; and indeed it seems more than probable, seeing (besides what is said before of their not having sufficient store of provisions in the ship for such a voyage), they sail'd northward to go to the *English* colonies in *America*, directly from *Scotland*, which, by the constituted law of those countries, called the *Act of Navigation*, could not be done, neither would any of these colonies have received them, but have seized upon and forfeited the ship and goods that came with them; so that it is certainly more than a suspicion that the poor people were designed for destruction. The case was thus, when these poor people, I say, were put on board the ship, and sail'd out of the *Firth of Edinburgh*, it was expected they should have gone directly to *England*, as ships bound to the *English* plantations were always used to do, and as indeed they were obliged by the laws of *England* to do, as above; but, on the contrary, they sail'd northward to the coast of the *Orkneys*, where, by stress of weather, as was pretended, the ship was driven among the rocks, and broken in pieces. The master and seamen, and the persons, or murderers rather, who had the guard or conducting of the prisoners, easily got on shore, as has been said; and, had they been permitted, all the prisoners might likewise have done the same; whereas the officer who had the guard of the prisoners, with the master of the ship, having, on pretence of securing them, lock'd them all down under the hatches, would not, upon the most earnest and moving entreaties of even the seamen and others; nor the shrieks and cries of the poor dying people, suffer the hatches to be opened, or one of them to be let out.

"It seems there was one seaman who ventur'd his life on board, when the ship was just breaking to pieces, and with an axe cutting his way through the tide or deck of the vessel, let about fifty out, who were every one saved, but the rest all perished as before.

"The best excuse that the murderers ever gave for this was, that they had strict orders, whatsoever part they should go on shore at, not to let any of the prisoners go out of the ship: but this was so trifling an excuse that none could be satisfy'd with it; for either they had orders that, though the ship were stranded or split, they should not let the prisoners out, or they had not; if they had, it must be with an intent in those who gave those orders to have them perish in such shipwreck, as it happen'd, and would give a shrewd suspicion that such a shipwreck was intended, especially considering how it afterwards came to pass. If no such orders expressly were given, then were the officers murderers; for it could not be imagin'd that a general order not to let the prisoners go out of the ship, had any other meaning, than that he should use all means possible to prevent their escape; but not that they should be drown'd, or that they should be kept in the ship when she was sinking, any more than a *Mitimus* to a jailor, wherein he is to have the prisoner in safe keeping within his jail (suppose of *Newgate*, or any other prison), gives him power, or obliges him, if the prison-house should be on fire, to suffer the prisoners to be burnt to death, rather than to open the doors to let them out.

"It is therefore very reasonable to believe that this wretched instrument, or executioner, for he could be no better, had his secret instructions from the bloody persecut-

ing council for what was done ; and that the ship was knock'd in the head on purpose to drown, and cause to perish, the number of poor sufferers who the clemency of the sovereign had forbid to be put to death in a judicial way, and who yet the malice and rage of the persecutors would not suffer to live.

"Moreover, it has been creditably reported, that those who provided or furnished this vessel out for her voyage, acknowledg'd that she was not victualled at all in proportion to so long a voyage, and so large a number of people as were on board : no, nor any thing like it ; nay, it has been said that there was not provisions on board for the prisoners, sufficient to keep them alive fourteen days, which, if it is true, would convince an atheist in such things, that the design in putting these poor people on board, was not to transport but to murder them.

"Another argument is still good also against the persecutors of that time, *viz.* If they did not approve of the officers murdering these poor people, why were they not prosecuted and punished for so horrid and inhumane a murder, the like of which no protestant age or country can give the history of ? But, on the contrary, the master or skipper, the officer of the guards, and all the rest concern'd, had no punishment, no reprimand, neither was any thing done to them, to let them or the world believe they had not done them very good service.

"Thus perished 250 of these good people ; I call them so on this most justifiable foundation (*viz.*), because that tho' they might have their lives and liberties given them by the sovereign, upon terms, which, in conscience, they could not comply with, they loved not their lives to the death, they refused to accept of deliverance. And I call it murder, because, as it is well known the king's express orders were that they should not be put to death, but be transported. The suffering them thus to perish, when it was apparent their lives might have been saved, was not a murder only in the officers, but a premeditated malicious murder in the council, who so far conniv'd at and approv'd it, as never to offer any vindication of themselves from it, or any resentment against the guilty persons ; for it is a murder of the blackest and most horrid kind, and which, I think, as before, has not its parallel in any history."

With the evils resulting from popery, prelacy, and Erastianism, De Foe was well acquainted ; but he admired the polity and discipline of the Scottish church ; and was grieved, consequently, to find that the administration of her affairs was continually interfered with and perverted by the civil authorities. For the first introduction of bishops in 1572, he accounts as follows :—"And here it is worth observing, that the true reason appeared both why the church could never obtain a parliamentary establishment of their Book of Discipline, as also, why the nobility and gentry fell in so suddenly with this new model ; the case is very plain. Under this model the gentlemen retained to themselves the revenues of the church, either in temporalities *feued* to themselves, as they call it in Scotland, or pensions and payments which they obtained from the churchmen, which they could never before obtain from the ministers ; for the ministers would not so far betray the church as to alienate her revenues to the courtiers and gentry. But now it was done effectually, and the gentlemen hold many of these things to this day, to the great impoverishment as well as discouragement of the church, and hindrance of the planting ministers in many parts of the country."—P. 23. The commissioners of the assembly in 1596 having petitioned the government respecting the salaries of the clergy, and remonstrated against the infringement of their privileges, were very ungraciously received. "The king" (James VI.), says our author, "answered in few words 'that there could be no agreement between him and them till the *marches* of their *jurisdiction* were ridden.'" Besides this, the king refused to grant the stipends to the northern ministers, for whom the commissioners of the assembly had petitioned. The king's answer was, "That such as would acknowledge his authority," namely, in things spiritual, "should have their salaries ; but he would give no fee to such as would disclaim their obedience."—Pp. 38, 39.

But though De Foe lamented that kings, queens, regents, nobles, patrons, and other mighty personages, overturned at their pleasure the polity of the church, refused submission to her discipline, devoured her revenues, and filled her pulpits with ignorant, indolent, ungodly parasites, it does not seem to have occurred to him that such evils are the natural concomitants of a civil or national establishment of religion. The Church of Christ, according to her scriptural, spiritual constitution, is absolutely free and independent. But her members cannot transfer the rights of the Head; nor can those rights be assumed or exercised by any mortal man or earthly power, without offering insult to the Majesty of Heaven. It is, however, absolutely necessary that a church established by civil laws be under civil control. As soon as a church accepts from the state salaries for her ministers and other temporal emoluments, she renounces her independence. Her doctrine, discipline, and worship, equally with her pecuniary privileges, become subjects of civil prescription. It cannot and ought not to be otherwise. Papal Rome, during her reign of more than a thousand years, has given an example to the world of what an established hierarchy, uncontrolled by civil law, naturally becomes,—a monstrous power, all devouring, and uncontrollable.

The personal character of De Foe is strongly impressed upon his writings. His ardent temperament led him to straightforward honesty of expression; his knowledge of mankind and of the common business of life led him to reason justly, and gave shrewdness and point to his remarks; his lively imagination enabled him to delineate with minuteness and felicity. In conclusion, we can frankly recommend "The Memoirs of the Church of Scotland" as worthy of general perusal; but, in an especial manner, we can recommend the work to our *voluntary* readers, persuaded that they will find in its perusal a strong confirmation of their peculiar sentiments. A few press errors are to be found in the present republication; but, in so far as we have observed, there is only one—page 6, line 3 from the bottom, where the word *before* is used instead of *after*—that makes an error in the sense.

CRITICAL NOTICES.

The North British Review. Nos. I. II. Edinburgh: W. P. Kennedy.

To the *North British* belongs, in an eminent degree, the credit of more than realizing the promise of its announcement. It started, indeed, amidst high expectations; but these were raised by the understanding, which was pretty generally entertained, of the course which the projected journal was designed to pursue, and of the varied talent enlisted in its support. Nothing could be more remote from bustle and pretension of every kind, than the prospectus of its plan and object. It proved to be the calm voice of conscious preparedness for establishing a place in public opinion, by doing rather than promising what should command attention and ensure success. In some points of view, the juncture was favourable. The aspect of things in our day is novel and momentous—a remark, we believe, which the men of every generation have been ready to apply to themselves;—but the events that are passing over us, stand out with a characteristic promi-

nence not to be mistaken as symbols of opinion, and as pregnant with coming change. Journals of some standing, like men well-stricken in years, have their acquired habits—they are the accredited organs of a certain school—their tastes and likings, and party connexions, are calculated to retard or hinder their adaptation to the new position in which society is placed; whereas, a journal commencing in the midst of a social crisis is freer, as the offspring of the times, to reflect their “form and pressure.” There are, however, certain great questions on which, we fear, the tone of the *North British* will be somewhat tame, or its policy negative—such, for example, as the question of religious liberty, which must always be discussed under trammels, if there be any limit allowed within which man may authoritatively interfere with his neighbour's faith, whether in the way of patronage or persecution. Again, decided views on this subject are connected with full scope on such questions in general politics as the government of Ireland—a subject which cannot, in our apprehension, be handled thoroughly, without a readiness to plough up the very foundations of the politico-ecclesiastical system, on which the affairs of that unhappy country continue to be administered. But while we anticipate certain abatements, we rejoice to see the fresh and hearty spirit with which this new Quarterly has entered on its course, and which, combined with the pre-eminent talent with which many of its articles are written, must secure for it a high and influential place among the leading periodical organs of our day. Did our limits admit of it, we would gladly treat our readers to a few extracts, particularly from the article in the second number, on Christian Union, as a production stamped with first-rate talent, and imbued with that enlarged and generous spirit of christian brotherhood, which it is the writer's object to diffuse.

A Concise System of Theology, on the basis of the Shorter Catechism. By ALEX. S. PATERSON, A.M. With Introductory Essay, by the Rev. Dr MACFARLAN. Second edition. Edinburgh: John Johnstone.

ON the first appearance of this work we gave it our cordial recommendation in our number for February 1842. We gladly renew our testimony to its merits, as a well managed analysis of the Shorter Catechism, and as full of sound and solid information on the various branches of evangelical truth.

Sermons by William Jay. London: C. A. Bartlett. 1844.

A BEAUTIFUL edition of these beautiful discourses. Such was their popularity on their first publication, near forty years ago, that within a short time they passed through five large editions. Their usefulness, though not so easily reckoned, has also been great. There is, indeed, much in them from which the preacher, as well as the reader, may learn—rich as they are in scriptural illustration, in felicitous modes of exhibiting both doctrine and duty, and in the winning skilfulness with which the heart is led to the consolation that is in Christ.

The Pulpit Cyclopædia, and Christian Minister's Companion. Vols. II. III. and IV. London: Houlston & Stoneman. 1844.

WITH a celerity that shows the pen of a ready writer, our author has now completed his plan. These volumes, like the first, are occupied with original sketches of sermons—in many of which, the peculiar tact of the

writer is advantageously seen,—and a selection of Essays, from various authors of eminence, on the different branches of the ministerial office. The subjects discussed, are the composition and delivery of sermons—pastoral duties—revivals—and the characteristics of an efficient ministry. From this circle of topics, the reader will see that our author has set himself to make “*The Pulpit Cyclopædia*” more than a nominal title; while the names of Baxter, Henry, Doddridge, of Chalmers, Hall, and many such, afford sufficient security for the excellence of the instruction supplied.

Old Humphrey's Country Strolls. Religious Tract Society, London.

OLD Humphrey is a conversible well-disposed person, with whom the juvenile friends of the Tract Society are already pretty well acquainted. He again presents himself to their notice as a specimen of “narrative old age,” though the reverse of wearisome. In this excursion he takes his young friends upon various country rambles, and mixes up descriptions of scenery, historical notices, and pious reflections, in a mode ever light and varying, entertaining and instructive.

Footprints of Popery. Religious Tract Society, London.

SOMETHING in Old Humphrey's style,—the design being to make juvenile readers acquainted with the dark deeds of popery in our land, and to relieve the subject by descriptions of the scenes where anti-christ held his bloody revels, and by woodcut representations of popish trumperies, and of the sufferings of the oppressed.

Thoughts on Sacramental Occasions. By PHILIP DODDRIDGE, D.D.
Religious Tract Society, London.

THESE meditations, fifty-three in number, are extracted from Dr Doddridge's diary. They breathe in every line the spirit of the author,—meek, prayerful, self-abasing, heavenly-minded. On all, as well as sacramental occasions, this little volume will be found a choice companion for the closet.

Teacher's Offering. Thomas Ward, London.

THIS work is composed of twelve monthly numbers, containing short pieces in church history and general information, with anecdotes, scriptural illustrations, and counsels to the young, forming altogether an agreeable and interesting miscellany. The interest of the narrative pieces is too often marred by interruptions and continuations, of which the most teasing example is the opening of the volume with a fragment of the life of Martin Luther continued from the volume of the previous year. This is hardly fair either to the present or the past year's readers.

The United States of America. By HUGH MURRAY, F.R.S.E. Vols. II. and III. Edinburgh Cabinet Library. Oliver & Boyd.

THE first volume of this work was noticed by us in our April number, with cordial approbation. The volumes now before us, which conclude the history of the States, fulfil, in every respect, the expectations we had been led to form. In the second volume we have the continuation and conclusion of the narrative, bringing down the affairs of the North American Republic to the close of the second war with Great Britain in 1814.

The narrative is resumed in a concluding chapter, extending to the present time. A chapter of twenty pages is devoted to religion,—too brief for anything more than a glance at the subject, especially as it is exhibited in the transatlantic churches, and amidst the diversified peculiarities of American society; but the view, though cursory, is drawn with fairness of intention, and will be read with advantage by those who desiderate a compend of information rather than fulness of detail. We cannot but think at the same time that the tone of the article would, in some parts, have been improved had Mr Murray set Mrs Trollope entirely aside whether as witness or authority in such matters. The scientific and topographical sections are executed with wonted care and accuracy. Altogether we regard this as a publication of very superior merit, and deserving of taking place among our best manuals of useful and popular instruction.

Travels of Marco Polo. Edinburgh Cabinet Library. Oliver & Boyd.

THE author and hero of the tale was a Venetian merchant of the thirteenth century, who, snit with the love of travel and led by circumstances, perambulated great part of the east. He was received as a stranger when he returned to his native city after an absence of twenty-five years. But Marco soon established his identity; and his marvellous recitals of what he had seen and done appear to have obtained credence among his countrymen. Ere long, however, his reputation as a veritable narrator became suspected, and his book fell into neglect as, in the main, the work of a romancer. Like our own Bruce, it was the lot of Polo to have his veracity and accuracy vindicated by the discoveries of after times. The surprising agreement of his representations with the geographical features of the countries which he visited, with the state of their inhabitants, and their national history, as these matters have been ascertained by more modern travellers, leaves no doubt on the mind of the candid reader that the worthy Venetian, though something of an egotist, and occasionally the dupe of story-tellers, was really the explorer he represented himself to be. The book is full of curious matter, and is much enhanced in value by a variety of editorial notes and explanations, exemplifying the accustomed accuracy of Mr Murray's pen. This, we regret to see, forms the closing volume of the Edinburgh Cabinet Library; but the enterprising publishers still keep the field with no intention, it would appear, to relax their exertions. We are already favoured with a proof of this in

A Dictionary of the English Language. By ALEXANDER REID, A.M., Rector of Circus Place School, Edinburgh. Oliver & Boyd. 1844.

THIS work, designed chiefly for the use of seminaries, consists of three parts,—explanations of words, a vocabulary of etymons, and an accented list of scripture and classical proper names. The explanations given in the first department are short and simple. The etymological part is framed on the plan of printing the root in a larger character so as at once to catch the eye in distinction from derivatives. For arrangement, condensation, and simplicity,—whatever is conducive to the progress of the learner,—it is the best book of the kind with which we are acquainted.

Baptismal Register. D. Robertson, Glasgow.

OUR good friend and coadjutor, Mr David Robertson, has in forwardness the above—a specimen sheet of which is now on our table. We strongly re-

commend it to ministers and sessions as a valuable means of making registration full, accurate, and easy, and of thus securing attention to a piece of sessional business, the common neglect of which is partly owing to the lack of a well arranged register, such as this publication promises to supply.

RELIGIOUS INTELLIGENCE.—FOREIGN.

SURVEY OF MISSIONS.—Australia.—At *Perth*, in *SWAN RIVER* settlement, the Wesleyan Missionary Society has a missionary stationed, whose labours embrace a portion of the aboriginal population. In his schools there are reported to be thirty native children, whose progress in the different branches of religious and useful education is highly satisfactory. They give “decisive evidence of the capability of the native mind to receive instruction, and encourage the hope that, at the least, a remnant of this miserable and degraded race will be gathered into the fold of Christ, and be saved from the general ruin to which they appeared to be abandoned.” At *Buntingdale*, on the west of Melbourne, the same society has a missionary stationed for the benefit of the aborigines. This station, once hopeful, is now reduced to the very verge of ruin. The feuds and dissensions which prevail among the different native tribes, presented formidable difficulties to missionary operations among them; but the advance of colonization has now rendered the exertions of the missionary altogether abortive at the present site of the mission; and it is very doubtful if it can be removed to any other locality with a much better prospect of success. At *Moreton Bay*, 400 miles north of Sydney, there is a German mission among the aborigines, consisting of two or more missionaries, and a sufficient number of catechists or lay missionaries to afford protection to each other, until the natives have been conciliated, who, in that part of the country, are so savage that it would be dangerous for any European to be found alone by them at a distance from a European settlement. The lay missionaries being all either handicraftsmen or agriculturists, they can do much for their own support and comfort, in so fertile a district as that in which they are settled; and thus greatly lessen the expense of the mission to those by whom it is supported.

New Zealand.—The missions which have for a period of years been conducted by the Church of England and the Wesleyan Missionary Societies, chiefly in the northern of the two large islands, continue in a favourable and advancing condition, notwithstanding that colonization seemed for a time to threaten their prosperity. The northern island is in area somewhat larger than Ireland; and the population has been estimated at 160,000, or even more. The Church of England Missionary Society has twelve missionaries and twenty European catechists, in nineteen stations; besides 348 native assistants. “Within the last four years the number of natives who have embraced christianity, so far as to become attendants on public worship, has increased from 2000 to 35,000.” At their schools there are, of all ages and sexes, 16,246. The number of their communicants is 1822. The Wesleyan Missionary Society has sixteen missionaries in fifteen stations. The number of their communicants is 3259, and of their scholars 4007. The New Testament in the native language is largely circulated among the people, and is producing the most beneficial effects. In very few scenes of missionary enterprise has a more rapid progress been made in civilizing and christianizing the general population than in New Zealand. Since the commencement of missionary operations among them in 1814, the gospel has had a speedy and effectual establish-

ment among them, and christianity has spread its influence over a large portion of the northern island. Very many of the chiefs, once fierce and murderous, have been brought under the power of religion, and become examples of its peaceful and sanctifying influence, and teachers of its glad tidings to their savage brethren. And many interesting narratives have been sent home by the missionaries of individual cases among the natives who had embraced the gospel, exhibiting a piety in life, and a hope in death, which might have stirred up to emulation those in more favoured circumstances at home. When the missionaries entered among them, these islanders were unnatural cannibals, who, by incessant warfare among themselves, easily found the means of gratifying their horrid appetite for human flesh. Now, "it is a matter for joy and thankfulness, that war and cannibalism have almost, if not entirely, ceased; that ancient superstitions have been forsaken; that so many are using the means of grace, and making rapid progress in scriptural knowledge; and that so great a change has been effected in the moral aspect of the population. The Lord's day is religiously observed, not only at the mission stations, but by many of the natives far beyond their limits. Few things are more remarkable in the New Zealand missions, than the extent to which christian truth has been spread over the island by the sole agency of the natives; not merely of those who were specially instructed for the work, and sent forth by the missionaries, but of some of whose labours the missionaries had no idea. Many have sought their brethren and friends, and endeavoured to bring them to Jesus. In many parts of the interior, where the missionaries have journeyed over ground never before trodden by Europeans, they have been astonished to find chapels built, some of the natives able to read, and many in the habit of assembling for worship. Schools are established, and religious instruction given in remote places, by natives who had been instructed at the mission stations; and so eager a desire is generally manifested by the New Zealanders to receive instruction in the general branches of useful education, that the proportion who can both read and write is rapidly increasing; and there is every prospect that, at no very remote period, the native population within the reach of missionary influence, may be generally raised to the condition of a christian, civilized, and well ordered community."

RECENT INTELLIGENCE.—*Southern India*.—An extraordinary excitement has been produced in Madras, and its neighbourhood, by the baptism of a Brahman youth of nineteen, in connexion with the mission of the Free Church of Scotland; which event, along with some other recent conversions in that part of India, had struck a panic into the priests and votaries of idolatry, and awakened, for the time, their most determined opposition to the whole labours of the missionaries in Madras, and the surrounding missionary stations. Various measures have been in consequence adopted, and even a society formed to counteract the influence of the missionaries, and especially to induce the people to withdraw the children from their schools. An address had been printed in Tamul, and widely circulated, containing the most extravagant imputations against the missionaries in relation to the instructions they impart to the native children. "The uncivilized and deceitful Padres," it says, "give to our youth, who unwarily go to their schools, that cursed bible which they themselves use; they wean them from their own mother's milk; they bewitch them with medicine; they sprinkle them with magic dust; and, finally, these desperate sinners, in order to cast them unawares into a horrible well, take the sacrament with them. Therefore, I beseech you, not to think it will be time enough to weep for your children, when they are dead through the poison of christianity; but before they have waded through that wearisome bible, prevent the loss of your children, whilst they are yet alive, by removing them from christian schools." All these absurd statements were

easily credited by the natives ; and, in places considerably distant from Madras, the alarm excited was such that many schools were completely deserted. The panic, however, appeared to be again fast passing away ; and many of the children had returned ; though it was to be feared that some on whom much labour had been bestowed would never come again.

RELIGIOUS INTELLIGENCE.—DOMESTIC.

UNITED SECESSION CHURCH.

THE SYNOD'S MISSION FUND.

THE following appointment was made by the Synod at its last meeting, in regard to a collection throughout all the churches of the Secession, in support of its missions, on the first Sabbath of December next. " The attention of the Synod having been called to the necessity of adopting some means for providing the necessary funds for supporting the Synod's missions for next year, until the more permanent and efficient plan, which a committee are appointed to prepare, shall be matured and adopted,—it was agreed to appoint a collection to be made for this purpose in all our churches, on the first Sabbath of December next.

We earnestly hope that this collection, the time for making which is now approaching, will be heartily gone into by our churches. The present ordinary income of the mission fund, falls short, we believe, about L.1200 or L.1400 of the annual expenditure. Apart from congregational missions, the Home and Foreign missions of the Synod require nearly L.5000 annually for carrying them forward, while, last year, only about L.3400 were raised from congregational collections and contributions from missionary associations—the ordinary sources of income on which the Synod is accustomed to depend. Hence the necessity of the extraordinary collection which was made during the year, by which upwards of L.1200 were added to the mission fund. Fully as much will be required, we understand, to carry on our missions for the present year. For the year 1839-40, the sum raised from congregations and congregational societies, amounted to L.4770, 18s. 9d., a difference of nearly L.1400 over that raised from the same sources for the past year ! We are quite aware that it would be wrong to ascribe this decrease in the mission fund to a diminished interest on the part of the Secession Church, generally, in the cause of missions.

Although in the Secession, as in other churches, there may be an occasional rising and falling in the degree of zeal which is manifested, and the capacity of her members in respect of means may not be the same at one time as at another, yet the aggregate amount of what is raised on behalf of the missionary cause within her pale, is not so greatly different now as might be supposed from what it was some years ago. Owing to the number of congregational missions which have been undertaken, a considerable portion of those contributions which were wont to find their way into the Synod's Mission Fund, are now appropriated to other objects, although still devoted to the same great work of advancing the kingdom of God. We have reason to know, that at the present moment about L.1000 are expended annually by individual congregations in one branch only of the missionary cause, viz. in the support of city missionary agents, the importance of whose labours among the ignorant and destitute cannot well be estimated. Between L.3000 and L.4000 are also raised by the Secession churches every year in aid of other missions besides their own. The number of congregational missionary enterprises which have thus sprung up of late, diverting the resources of the church into new channels, are quite sufficient to account, to a considerable extent, for the

declension of the Synod's mission fund, without the supposition that the interest in the cause of missions has been growing weaker to any great degree throughout the body. But surely it is right that the Synod's mission fund should be supported. How else is the interest in the Synod's missions to be kept up, or how otherwise are these missions themselves to be carried forward with the energy and enterprise that ought to distinguish the church of the Secession?

Although the necessity of an extraordinary collection, such as that which is contemplated in the beginning of next month, is, perhaps, in some points of view, to be regretted, yet, it cannot be doubted, that an occasional appeal to the churches on the subject of our missions, has also its compensating advantages. It furnishes a favourable opportunity, when rightly improved, of bringing the claims of our missions fairly before the minds of our congregations, and of stirring up their zeal, and the sympathies of the people of God in a cause, their increase of attachment to which furnishes no mean test of their deepening piety, and of the growth of their love to the Redeemer. In the movements of any religious body, much depends on unity of purpose and simultaneousness of action. On this account we are anxious to see a united effort made on behalf of the mission fund of our Synod. This is what is needed at the present time to place our Synod's missions in their proper position, and to enlist those larger sympathies on their behalf which are fitted, by the blessing of God, to call forth the efforts of all classes in our church—ministers, preachers, and people, in taking a deeper share in their advancement and support. We hope that no congregation will act upon a narrow view of duty on the approaching occasion. One thing it will be of the utmost consequence to attend to, and that is, *that the day appointed for the collection be kept*, unless, perhaps, where the communion is observed, in which case it ought to be made on the Sabbath immediately following. For want of attention to this rule on last occasion, not only was there a want of mutual stimulus and encouragement in some parts of the country, but, in not a few instances, it is to be feared, the collection being put off at the time, was never afterwards attended to. Such congregations are surely called upon to double their contributions this year to make up what was formerly wanting. We are aware that it is the desire of many that the standard of congregational effort should be raised, and that a fear, consequently, is entertained lest such a collection as that which is proposed should be taken advantage of by some congregations to supersede all other exertions. We cannot believe that in the case of any well trained or well principled congregation, this effect will take place. We hope better things of all our congregations, and yet, looking at what is done throughout our church, we have no hesitation in saying, that taking the same number of men and means into account, there is great room for the exertions of our church being *equalized*. We may anticipate that we shall yet see greater things done as it respects missionary exertion, when "the more permanent and efficient plan" which the Committee of Synod is preparing, comes into operation.

SECESSION DIVINITY HALL.

Meeting with Relief Brethren.—On Friday evening, the 20th September, a deputation of the Relief Hall waited on ours, and a deeply interesting meeting was held in the Hall of the Students' Library, Broughton Place Church, Edinburgh. Mr Alexander M'Ewan, censor of the senior division of our Hall, was called to the chair. After praise, the meeting was opened with prayer by Mr M'Crackan of our Hall. The meeting was thereafter addressed by Mr Gunion of the Relief, Mr Graham of the

Secession, and Messrs Selanders and Ballantyne of the Relief; and, after prayer by Mr Ballantyne of the Secession, the concluding address was delivered by Mr Wallace of our Hall. The speeches were animated and eloquent, and breathed a most delightful spirit of affectionate brotherly regard. After a few appropriate and excellent observations by the chairman, the meeting was closed with praise. The attendance was so excellent, that our students were present almost to an individual; and it seemed to be the sentiment of every one, that our interest in each other was deepened by the mutual expression of fervent desire for immediate incorporation.

PRESBYTERIAL NOTICES.

Dunfermline.—The United Associate Presbytery of Dunfermline, met at Limekilns on July 23; when, *inter alia*, the report of the moderation held in Chalmers Street congregation, on the 1st inst., was received, the conduct of the moderator on the occasion approved, the call, an unanimous one, to the Rev. Mr Walker of Comrie, sustained; reasons of transportation by the congregation read, and the Rev. Mr Gibson appointed commissioner from the presbytery to co-operate with the commissioners from the congregation, to lay the call and accompanying papers on the table of the presbytery of Perth, at its next meeting, and to prosecute it before that presbytery to its result. A letter was read from Mr Dawson, catechist in the mission station of Hillside, Jamaica, giving some interesting information respecting the prosperous condition of that station, and thanking the presbytery for the pecuniary aid afforded by several of their congregations, to the people of that station, in building their place of worship. Reports were received from the district committees of presbytery, for superintending the students, and the students were appointed to be attested, for attending the ensuing session of the Hall. The presbytery met again, at Dunfermline, on the 22d of October, when it appearing from an extract from the minutes of the presbytery of Perth, which was read, in reference to the call to Mr Walker, from the congregation of Chalmers Street, that Mr Walker had accepted the call, and that his pastoral relation to the congregation of Comrie had been dissolved, the presbytery appointed his admission to the charge of Chalmers Street congregation to take place on Wednesday the 6th of November, the Rev. Mr Gibson to preach on the occasion, and the Rev. Mr Mackelvie to preside, and address the minister and the congregation. The students of divinity, under the jurisdiction of the presbytery, were present, and gave an account of their course of study at the past session of the Hall; they were examined on some parts of that course, and had subjects of discourse prescribed to them, together with readings (chap. l.-lvi. of Isaiah) in Hebrew, and the Greek of the Septuagint. Mr Hay, one of them, having finished his course of study at the Hall, was entered on trial for license. The presbytery had under consideration the proposal for a salaried agent for the business of the Synod's mission, but delayed the further consideration of it, and their determination on it, till next meeting.

Perth.—On the 13th August the presbytery approved of the proposal sent down by the Synod to *presbyteries* and *sessions* for consideration,—of having a salaried agent for the business of the Synod's Missions. On Sept. 14, the meeting of presbytery was opened, according to appointment, by an address by Mr Newlands on the obligations of ministers to edify one another by stated religious exercises. The presbytery took up the consideration of a call to Mr Walker of Comrie from the congregation of Chalmers Street, Dunfermline, in the Presbytery of Dunfermline, which had been laid on the table at the previous meeting. After commissioners

from the congregation, and the Rev. Mr Gibson for the Presbytery of Dunfermline, were heard, Mr Walker addressed the presbytery, and declared his acceptance of the call; whereupon the presbytery declared the connexion between Mr Walker and the congregation of Comrie to be dissolved, and Mr William Pringle was appointed to preach at Comrie on the Sabbath following, and intimate the above decision.

Kilmarnock.—The presbytery, Sept. 24, received a letter from Mr R. D. Duncan, declining the call from Girvan, the fourth disappointment of the kind the congregation of Girvan have met with since this time twelve-month. Mr Dalrymple's trials for ordination were all undergone, to the satisfaction of the presbytery, and his ordination appointed. On the 16th of October, Mr Alexander Dalrymple was ordained to the office of the ministry, and the co-pastoral charge of the Associate Congregation of Tarbolton; Mr Barclay presiding, Mr Jamieson preaching, and Mr Duff giving the address. It was very pleasant to witness the gratification expressed by the Rev. Mr Campbell, now senior pastor, who has for upwards of forty-one years been spending his strength there not in vain, as well as the gratification of the whole congregation. A very full meeting of presbytery, with Messrs Steven and Dalrymple from neighbouring presbyteries, and a very crowded audience, showed the deepest interest in the solemn services of the day.

Kirkcaldy.—The presbytery met at Kirkcaldy on the 24th Sept. Entered on the consideration of the question of a salaried agent for conducting the Synod's missionary business, referred to presbyteries by the Synod. After some deliberation, the presbytery unanimously resolved that the appointment of such a salaried agent, as seems to be contemplated, is unwise and inexpedient; but as the Synod wished to have the opinions of sessions on the subject, that sessions be enjoined to take the matter into their consideration, and report their opinions on or before the last Tuesday of October.

Newcastle.—On the 26th September 1844, the Presbytery of Newcastle met at North Middleton, for the ordination of Mr John Millar. In the absence of the Rev. Daniel Carmichael, the Rev. James Pringle was appointed to preside on the occasion. The Rev. Peter M'Dowall of Alloa being present, was invited to take his seat as a corresponding member. After the usual preliminary arrangements, the public services were commenced. The Rev. Thomas Bowman preached from John i. 29. The Rev. James Pringle proposed the questions of the formula to Mr Millar, who was then, with prayer offered up by the moderator, and by imposition of the hands of the presbytery, set apart to the pastoral office; after which he received the right hand of fellowship from his brethren in the ministry of the gospel. The Rev. Peter M'Dowall gave the charge to the young minister, and the Rev. James Muir addressed the congregation. The whole of the services were solemn and impressive; and the relation then constituted under auspicious circumstances, holds out a high promise, with the Divine blessing resting on it, that Mr Millar's labours in that rural district will be productive of great spiritual good to many precious and immortal souls.

Glasgow.—This presbytery held its ordinary meeting on the 8th October. Dr Robson, moderator. It was agreed that the elders in the presbytery be invited to attend its next ordinary meeting in November, for mutual conference in reference to the duties of the eldership. Mr A. W. Smith, under call to Cambuslang, gave in part of his trials for ordination, which were sustained. Mr James Robertson gave in all his trials for license, with a view to his immediate departure as a missionary to Trinidad; and he was licensed to preach the everlasting gospel. Messrs M'Ewan, Gould, Bannatyne, and Campbell, students, were on trials for license. A con-

siderable part of the day was spent by the presbytery in private. The only matters of public interest, since our last report of the proceedings of this presbytery, are the induction of the Rev. John Boyd, late of Hexham, at Belfast, and the ordination of Mr George Robertson at Busby.

Aberdeen.—The United Associate Presbytery of Aberdeen met on Tuesday, the 15th October. Answers from the congregation of Leith-Lumsden to queries at the board for liquidating debt on churches, having been tabled, together with a petition to the Presbytery to attest them, it was agreed *nem. con.* to attest said answers, and also, all but unanimously, to recommend the case to the favourable consideration of the board. The Presbytery took up the proposal to appoint a salaried agent for Synod's missions; and, after conversing on the subject, it was agreed unanimously to report as follows:—The Presbytery are decidedly of opinion that a better plan than the appointment of such an agent would be for the Synod—as previously overtured by this Presbytery—regularly to appoint deputations of persons best qualified for the duty to visit the congregations—a mutual understanding as to time, &c. existing between congregations and the deputations—and that for the management of the mission funds, a business man, a member but not a minister of the church, should be appointed, to be remunerated on some equitable principle for his time and labour. The clerk was instructed to write to congregations in arrears to the Synod's fund for general purposes, and to exhort them to regularity in the matter. Next meeting is appointed to be on Tuesday after the third Saturday in December.

CONGREGATIONAL REPORTS.

Ellon.—The annual meeting of the Missionary Society in connexion with this congregation, was held on July 18, when the Rev. D. Allison presided. The sums collected during the year were reported to be—

For the new Fund for Liquidating Debt,	L.1	11	0
... Secession Missions,	1	5	0
... Orphans in India,	0	5	0
... Missionary Ship,	0	1	6
... Tracts and Records,	1	4	7
... Sabbath Schools in connexion with the Congregation,	4	14	0

L.9 1 1

Partick.—The following payments have been made during the past year.

Debt liquidated,	L.44	3	4½
Synod's Foreign Missions,	9	19	1
Synod's Fund for aiding Weak Congregations,	22	2	0
Poor of the Congregation,	13	2	0
African Missionary Society,	1	6	8
Balance in Treasurer's hand,	7	16	3½

L.98 9 5

Stirling—Second Congregation.—The following is an abstract of the treasurer's account from June 1842 to June 1844.

Balance due the Treasurer,	L.0	3	2
Synod's Missions, Home and Foreign,	75	5	0
Extra Contributions for do.,	14	5	0
Synod's General Fund,	8	5	0
Synod's Fund for aiding Weak Congregations,	51	0	0
Avonbridge Congregation,	2	5	0
Stirlingshire Missionary Society,	3	10	6
Children's Missionary Ship,	1	10	0
Printing Report, Records, &c.,	2	10	3
Balance in Treasurer's hands,	3	7	3

L.162 1 2

FREE CHURCH OF SCOTLAND.

CHEAP PUBLICATIONS.

This scheme is already very fully before the public. The crowded state of our pages has hitherto prevented our favourable notice of it. The following are extracts from the Prospectus issued by the Committee :—

“ The Committee on Cheap Publications, in proceeding to fulfil the duty entrusted to them by the Assembly, deem it necessary to explain to the Church at large the plan which they propose to follow. The object in view is, in the first instance, to secure the republication of the good old theological literature of Scotland, in such a form, and under such arrangements, as will bring it within the reach of every family. This object the committee seek to accomplish by an extensive subscription throughout the country, on the principle of the Parker, Wodrow, and other societies, but at a greatly reduced rate. *Four shillings a-year, or one shilling a-quarter*, is the sum to be subscribed ; and for this sum every subscriber is to receive *three volumes* every year, of a good size, and large type, each volume containing about 350 pages. This is on the supposition of the subscribers amounting to about 20,000. Should the number fall short of that amount, it may be necessary to restrict the issue to *two volumes* to each subscriber : but, so far from apprehending such a result, the committee contemplate such an increase in the number of subscribers, as may warrant them, under a right system of economy, in issuing *at least the three volumes a-year* to each subscriber,—the number of subscribers being unlimited.

“ The divines of the two Scottish Reformations, in the sixteenth and seventeenth centuries, and their not unworthy successors in the beginning and middle of the eighteenth, may have been less erudite and accomplished scholars than the giants of the Anglican Church, and less elegant rhetoricians than the school of Tillotson ; but in scriptural and practical divinity, they attained to such richness, copiousness, and variety, as none but the Puritans have ever rivalled, while, in addition, their national shrewdness, and stern sagacity of intellect, combining with the sound creed which Knox learned from Calvin, preserved them from that oscillation or vibration between Pelagianism and Antinomianism, which has too often, especially in times of excitement or awakening, characterized the Evangelism of other lands. At all events, the writings of the men who compiled our earlier standards, and who had the chief hand in the composition of the Shorter Catechism,—the writings which formed the Scottish character in Scotland’s best days, and whose dingy and well-thumbed volumes, preserved on cottage shelves, from generation to generation, and read, on winter evenings, by the dim fire-light, kept alive true religion in many a district where, in the pulpit, the trumpet gave forth an uncertain sound, or a sound all too certain on the side of error,—the writings which, beginning with Knox’s startling appeals, take in the many weighty words of wisdom with which a suffering and often sinning Church was edified, till they come down to Boston’s faithful searchings of heart, and the pointed sermons of the Erskines,—these writings must be worthy of a revival, especially in an age which has been summoned once more to take up its hereditary testimony for the crown-rights of the Redeemer, and the spiritual freedom of his Church.

“ It is good that such a man as Rutherford should be known to the modern religious world by his Letters as well as by his *Lex Rex* ; and there are many others among the Scottish Martyrs and confessors, of whom men think as merely hard and dry controversialists in a strife of ecclesiastical politics, to whom justice may be done by rescuing from oblivion their devout exercises before God, and their deep experimental

dealings with the souls and consciences of their fellow men. If Scotland owns these Fathers as handing down to her the principles of her church polity, she may do well to consult them, as having also moulded the form, and breathed into it the spirit of her homely and heart-felt piety; and if, in his great kindness and forbearance, God is now pouring out upon any portion of his Church a measure of the blessing which was often experienced of old, and reviving his work in the midst of the years, nothing can be more suitable for giving a healthy tone to such a movement, and preventing the risk of its being marred by shallow and upstart fancies, than the attempt to leaven the minds of men now, with the same style and kind of Christianity, high-toned, manly, and practical, as well as deeply meditative and spiritual, which was formed, under God, by those masters in ancient learning, in moral science, and in Holy Writ, whose practical works it is intended now to bring again into notice and into use."

WELSH CALVINISTIC METHODISTS.

WE have been favoured by a correspondent with the following statistical details respecting this influential and interesting branch of the presbyterian church:—Number of chapels, 750; schoolrooms used as chapels, 42; private houses used as chapels, 47; preaching stations, 239; ministers, 134; preachers, 270; deacons and elders, 1772; communicants, 59,358; Sabbath school members and teachers, 107,252. FOREIGN MISSIONS.—India, one station, 3 missionaries. Brittany in France, one station, 1 missionary. COLLEGES.—*Bala*.—Professor of Theology, Rev. L. Edwards, A.M., Edin; Classical Tutor, the Rev. John Parry. *Treveca*.—President, Rev. D. Charles, B.A., Oxon. SUBSCRIPTIONS AND DONATIONS,—£3,085, 15s. 3d.

MONTHLY RETROSPECT.

Church of England.—Every one knows that Unity is one chief boast of the Church of Rome; and it requires but a very slight acquaintance with ecclesiastical history to satisfy us how slender pretensions she has to any such thing, even though we should not insist on the distinction,—all-important as it is,—between unity and uniformity. Where was the very semblance even of the latter, during the long period when there were Popes at Rome, and Popes at Avignon,—where in the days of Gregory XII. and John XXII., both of whom were deposed,—where, above all,—about the year 1410, when three several Popes (two of them condemned by a Council as guilty of heresy and perjury), had each a powerful faction, and mutually excommunicated and cursed one another? It is not to be denied, however, that for a long time past a great degree of external oneness has characterised the administration of the Mother of Harlots; and the Church of England, which has of late been greatly given to glory in her affinity to her unreformed parent, has, in this respect, resembled her, and has like her all along vaunted of unity, as one of the essential marks by which she might be known as the genuine spouse of Christ, in opposition to the endlessly divided and continually quarrelling tribes of sectarians. This distinctive mark, worthless as it is, she seems to be fast losing. Tractarianism came to such a height at Oxford, that even there it could not be tolerated, and Dr Pusey, its chief abettor, was suspended. Scarcely had this taken place, when the Bishop of Exeter authorised the heresiarch to officiate in that diocese, which he is now regularly doing. The choleric prelate just named, who is a stern disciplinarian, and cannot abate one jot or tittle from the letter of the rubric, for the accommodation of a tender conscience, has of late been rather relentlessly causing several of his clerks to feel the weight of his crosier, and has now brought

matters to such a pitch, that an episcopal church, disowning his authority, has sprung up just under the shadow of his cathedral at Exeter. Three regularly ordained clergymen have put themselves at the head of this party,—denomination we might almost style it,—and have issued an advertisement in which they say, “It has long been felt by many who are attached to the Protestant church, as well as to the Episcopal order scrupulously administered, that for the preservation and increase of evangelical religion in these days of revived superstition and arrogant assumption, it is highly desirable to attempt the formation of an Episcopal church distinct from the Established church, on a sufficiently comprehensive basis, to effect the union of general believers in Christ, who may not object to Episcopal discipline, though otherwise differing on other important points.” We are not sure that we understand the last clause, but we rejoice in the extension of self-sustained christianity; and however far the movement in question may be from coming up to our views, it has the special recommendation of promising practically to demonstrate that any form of church government may be maintained apart from connexion with the State. This is what multitudes, especially in England, cannot comprehend. Indeed, the *Church and State Gazette* says,—“An episcopal free church is beyond the power of any one to establish, simply because it is an impossibility. Messrs Bulteel, Shore, and Co., have therefore founded no such establishment in Exeter. They have merely succeeded in opening another meeting-house for the propagation of schism and dissent.” To establish what is to remain unestablished is clearly a contradiction; but the *Gazette* seems to mean that to institute such a church is an impossibility, and that we should be glad to see disproved on a large scale, by facts. It would be a great step in the right direction; and supposing numbers of oppressed and disgusted Episcopalians to be willing, what more is needed than merely that they should get, at the beginning, a few bishops consecrated by others who have the “succession,” such as those in America, or in some parts of the Continent of Europe, or even in the East,—Syria for example, where, though there may be much room for improvement, the descent is allowed to be pure and unbroken? We shall keep our eye on this Free Church of England.

From the Archbishop of Canterbury's charge delivered to his clergy, at Maidstone, in the end of September, it appears that the present aspect of things will not permit his Grace to sit softly on his throne. “I do not deny,” says he, “the existence of piety, or the hope of salvation out of its (the church's) pale; but as all revelation proceeds from our blessed Lord, I can hardly be wrong in the belief that he who brought down the word to the church from on high, has also provided the means of transmitting it to all generations. Those who view matters in this light, will readily admit that it implies, if nothing more, a want of faith to seek elsewhere for the means of grace than in the sanctuary which the Lord himself built, — built,” as he himself has said, upon a ‘rock,’ and the perpetuity of which he has ensured to the end of the world.” It is pleasing to observe the display of large-heartedness and charity on the part of his lordship, in admitting the existence of piety and the hope of salvation among dissenters, and we humbly concur with him in holding that there is a want of faith in seeking the means of grace out of the sanctuary built by the Lord; but surely he takes for granted, what needs very much to be proved, when he assumes that the church of England as by law established, is that sanctuary in any exclusive or special sense. He farther says:—“Among dissenters, within the last few years, so far as I can judge from some of their writers, and the expressions employed at their meetings, a feeling of dislike to the church appears to be gaining ground. After reasonable allowance is made for temporary excitement, I see enough to convince me that serious designs are in agitation for the sub-

version of our national church." From the first of these sentences it would seem as if the din of the Voluntary controversy, continuing to reverberate from the cloisters of Canterbury, was only now beginning to break upon his ear. From the second, one could almost suppose that he has already heard of the Conference, and its forthcoming series of Tracts. However that may be, it is refreshing to perceive such signs of the progress we are making. Acknowledgments like these are not easily extorted from the Primate.

In connexion with all this, there is significance in the wailing of the *Churchman's Newspaper*:—"In fact," says that organ of high church toryism, "while the whigs only talked of giving 'heavy blows and great discouragement' to the church, Sir R. Peel, and those acting with him, have *inflicted these blows*, and in so severe a manner as to render it so much the more difficult for her to recover from their staggering effects." It then refers to Catholic Emancipation, the Repeal of the Test and Corporation Acts, &c., and adds:—"It would appear to us that Sir R. Peel especially, is decidedly opposed to church principles, and that his creed is a mere cold Erastianism, which makes the State, in the place of God, the fountain of religion to the people." This is precisely what our Non-intrusion brethren alleged, and they have found relief. Let others go and do likewise.

Free Church—Deed respecting American Slavery.—The Commission met on Wednesday 11th September, and after some other business had been disposed of, the committee on American Slavery gave in their report. The document is of considerable length, sufficient to fill about two of our pages. We can therefore give only an outline, though we feel the subject to be deeply interesting and important.—The committee were not prepared for a final report on all the matters remitted to them, but gave their unanimous opinion on the general subject. They first of all denounced slavery in unqualified terms. "Natural reason, sound policy, a sense of justice between man and man, as well as the whole tenor of God's word, and especially of the dispensation of the Gospel, concur in condemning it; and it is the glory of Christianity that hitherto in proportion to its advancing and prevailing influence, slavery has been mitigated, relaxed, discontinued, and finally extirpated and abolished." They then lament the prevalence of slavery in America, where they declare it to be attended with aggravations. They next admit that the concern we ourselves lately had in slavery precludes any thing like self-complacency on our part, while at the same time they advert to the better example we have latterly exhibited. Then having spoken of the duty of the American churches to set themselves against the abuses and the existence of slavery, they say, "While expressing generally this conviction, the committee feel that it is not for this church to decide peremptorily what ought to be regarded as the particular course of duty to be immediately and universally adopted in the circumstances in which the American churches are placed." Being possessed of such imperfect information, "the committee cannot presume to sit in judgment on them, and summarily condemn them in this matter." * * * "What the committee would most anxiously desire is, not that this church should prescribe or dictate any particular line of conduct to the sister churches of America, in ignorance to a large extent of their circumstances and views, but to see these churches themselves, calmly and deliberately, in brotherly love and fellowship, considering the whole matter in all its bearings, and setting themselves to inquire what is the will of God and their duty in the very peculiar and trying position in which they are placed." The committee are finally of opinion that there is no occasion for interrupting the friendly intercourse begun with the American churches, but that with the view of being mutually useful "all opportunities of drawing closer the

bonds of fellowship, ought to be embraced and improved." Dr Canningham, speaking in favour of the report said, "The abolitionists held the extreme view that no church should tolerate slavery in any circumstances, and they were supported in this view by many in this country. Now he doubted whether they had scriptural authority, or apostolic example, in favour of such high ground. Whilst he deplored the existence of slavery, however modified, still he could not but think that the abolitionists in America had acted too like excited partizans, and had spread views in this country which were unfair as to the state of slavery among them." Dr Candlish also supported the report, and said, "It appeared to him that the matter of receiving pecuniary aid from the American churches formed no question at all." The report was unanimously adopted, and the moderator, Mr Grey, was requested to "address a friendly letter to the American churches, expressing a sense of the deep obligation under which the Free Church was laid by the manner in which they had received the deputation, and drawing their attention to the matter of the report."

We observe that an *Anti-Slavery Convention*, of ministers and elders connected with the Presbyterian Church (old school) was to be held in Hamilton, Butler County, Ohio, on the 17th and 18th of September, the object being to deliberate as to the proper course to be pursued by the Presbyterian Church on the subject of slavery. In such circumstances it is of vast consequence that British Christians should, by faithful counsel and remonstrance, strengthen the hands of the anti-slavery party in America. No denomination in this country have so much influence with the old school as the Free Church.

Relief Union—We are informed that the Relief and Secession ministers of Salteoats, with their three congregations, met in one place on the last Sabbath of September, and joined in observing the Lord's Supper. We have not heard of the same length being gone in any other quarter, but we believe that this is not beyond the recommendation given by our synod at its last meeting. A joint meeting of the Union Committees of both synods, we understand, was to be held at Glasgow on the 29th of October. We shall be glad to report progress in our next.

Voluntarism in Jamaica.—We have frequently observed in the newspapers, notices of voluntary petitions being presented to the Legislature in Jamaica, and sometimes of their being very unceremoniously, and, we should have thought, unconstitutionally, disposed of. The good cause, however, seems to be making progress. On the 31st August a meeting was held at Kingston, in the Baptist Chapel, East Queen Street, which is said to be capable of holding more persons than any other edifice in the town, and, according to accounts, "it was completely crowded,—presenting a dense array of all classes and grades, including several members of the Legislature; planters, merchants, tradesmen, and labourers, had all representatives present. There were, doubtless, very many opponents of the great and rapidly advancing principle of perfect religious liberty, present on the occasion; but, though, in the most courteous terms, invited to avow and defend their state-church love, none availed himself of the friendly challenge." The ministers on the platform were Messrs Oughton, Wood, Kennedy, Barret, Clarke, Bagster, Day, Knibb, Slayter, Jones, Millard, Rouse, Lloyd, Hands, Armstrong, Evans, Hewitt, and Hymans. A series of resolutions, very similar to those usually adopted at our voluntary meetings in Scotland, were unanimously passed. The last of them was—"That this meeting pledges itself, by the use of every moral and constitutional means, to promote the separation of the Episcopal Church from the State."

Erratum.—In last Monthly Retrospect, page 540, 13th line from bottom, for American Episcopal Church, read American Methodist Episcopal Church.

MURRAY AND GIBB, PRINTERS, GEORGE STREET, EDINBURGH.

THE
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FOR DECEMBER, 1844.

MISCELLANEOUS COMMUNICATIONS.

NOTICES OF THE CHARACTER AND OF THE DEATH-BED
EXPERIENCE OF THE REV. WILLIAM M'LAY.

THE minister appointed by the Presbytery of Coldstream and Berwick to preach the funeral sermon for the late Rev. WILLIAM M'LAY of Stichel, selected for his text these words, Mat. xxv. 21, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." And, after attempting to illustrate the condition and character of the true and faithful servant, and the commendation and reward so graciously bestowed on him by the Lord of all, the preacher, in conclusion, addressed the bereaved congregation nearly as follows:—

I need hardly tell you, my brethren, that, in most of what has now been said, I have had in view the useful labours and peaceful death of your late worthy and lamented minister, and of my own much esteemed and dearly beloved friend, to whose memory it is now my melancholy duty thus to pay the last tribute of respect.

Of his earlier years I have not had the means of obtaining any very particular information. The amount of what has been told me is, that he was born, December 17, 1773, in Balnie, parish of East Kilpatrick; that, about his fifth year, his parents removed to the farm of Broadfield, in the same county; that he joined the fellowship of the Church in connexion with the congregation of Craigs, West Kilpatrick, then under the ministry of the Rev. William Watson; and that he entered a student in the college of Glasgow, in November 1794.

It is within a few weeks of forty-five years, since my own acquaintance with him commenced. It was, of course, in the days of our youth, when we were associated together as students of divinity, under the tuition of the late pious and learned Dr LAWSON; a man whom, in common with all our fellow-students, we held in the highest possible veneration. The four sessions which we then spent together were among the most delightful days of our life; and it was then that a sincere and cordial friendship was formed betwixt us, which, without interruption, or

indeed any thing approaching to the very appearance of alienation, continued during the long period mentioned, and was terminated by his death ; but only, I humbly hope, to be renewed, after my own, in a better world, where christian friendships will be perfected, and separation for ever unknown.

Were I to say all respecting your late minister which my feelings would prompt me to utter, it might seem to some as if I were indulging in the style of studied panegyric, than which nothing could be more unbecoming, when speaking of a man who regarded all flattery with detestation, and who would have felt insulted by having to listen to any thing expressed in the most moderate terms of eulogy respecting himself.

But alas ! he cannot now listen to the few statements I am about to make ; and I am sure that not one of them will appear extravagant in the opinion of those to whom he was best known, or be offensive in the slightest degree to the most fastidious to whom he was known at all.

He had the privilege of descending from respectable and religious parents ; and there is reason to believe that, from an early period of life, he “knew the grace of God in truth ;” nor can there be any reason to doubt, that it was under the powerful influence of that pious feeling, which, from first to last, formed the distinguishing excellence and glory of his character, that he resolved on devoting himself to the ministry of the gospel.

His preliminary studies were prosecuted during four consecutive sessions at the distinguished university before mentioned, where, when I think of the natural soundness and vigour of his intellect, I cannot doubt that he “profited” in literature and philosophy “above many his equals.” As might have been expected, accordingly, he held no mean place among his fellow-students in the Divinity Hall at Selkirk ; and I can also testify, of my own knowledge, that he was highly esteemed by the judicious and venerable professor. But neither then, nor during any period of his subsequent career, did he, except from those by whom he was most intimately known, get full credit for his valuable acquirements. There are some who, by their fluency of speech and fondness for display, and others who, even in the absence of egotism or folly, yet mainly from the favourable circumstances in which they are placed, obtain more than the due tribute of praise for their real or supposed talents and attainments. With him it was, in every respect, precisely the reverse. His singular diffidence, the low and unjust estimate he had formed of his own capabilities, his retiring and overwhelming modesty, together with the comparative obscurity of the scene of his ministerial labours, all contributed to conceal the most estimable of the qualifications for his work, which he in no small measure possessed.

As a companion and friend, he, from his earliest days to his latest, stood almost unrivalled. The peculiar sweetness of his temper and suavity of his manners, the judiciousness of his counsel when required, his habitual cheerfulness, and even playfulness, together with his unbending integrity in every thing, endeared him to all whose privilege it was to share in his friendship. Who among them would not have been ready to have characterized him, in the words of the Saviour in reference to Nathaniel, “Behold an Israelite indeed, in whom is no guile !” One

of his earliest friends accordingly, who had come to assist in conveying his mortal remains to the grave, after feelingly noticing some of the excellencies just hinted at, added emphatically, and with tears, "I at least can never forget him."

As a member of society generally, the singular meekness, and modesty, and charity, and benevolence of his spirit, united as they were with varied moral excellencies of a higher order still, were known and appreciated by the whole population around. It is long since I heard an individual of some note in this vicinity,—and who did not belong to his flock,—remark, that "there was not a more respectable man in the country than Mr McLay." And, accordingly, he was indeed held in the highest respect by all of every rank, from the honourable baronet, the proprietor of this parish (who seemed to vie with others in paying a tribute of respect to his remains), to the meanest individual in his domains, or in the surrounding neighbourhood.

Of his estimable peculiarities as a husband and father, the tears of affection shed by his bereaved widow and children are far from being the only attestations. But, as the interesting parties now referred to are present, I must not here intrude upon the sacredness of private feelings,—of former domestic tenderness, and of present domestic grief. I may be allowed to say, however,—it is only due to the weeping survivors,—that the tenderness, the solicitude, the ardent affection, all along, and especially towards the last, exhibited by the one party, were fully, and honourably, and constantly reciprocated by the other. Speaking to myself on his dying bed, the deceased, after referring affectionately to his children, used words to this effect in regard to her who is now his honoured widow,—“But SURE—oh! what could I have done without her! She knows all my wants, and she anticipates them all.”

As a minister, you, my friends, of this congregation, know better than I can tell, by what particular excellencies he was distinguished. If, in the ordinary sense of the term, he was not remarkably popular with others (which, indeed, his peculiarities of mind already referred to, but especially his singular modesty and excessive diffidence, prevented), yet, what was much more important in itself, and far more creditable to him, he *was* popular in the best sense with *you*. With a remarkably mellifluous voice,—from the first, a lovely, and ultimately a venerable appearance, and possessing, too, a sound judgment, a delicate taste, and the best sort of theological attainments, he had thus every prerequisite for real popularity anywhere; and when comparatively at his ease,—as in the case of addressing his own flock,—he was accordingly listened to, not only with satisfaction, but delight.

From the commencement to the close of his ministry, he “determined not to know any thing among you, save Jesus Christ, and him crucified.” He, accordingly, fed you alike with the sincere milk of the word, and the pure marrow of the gospel. His labours in the pulpit, and out of it, were thus of the most valuable kind; and they all derived additional weight from the piety of his example. “Ye are witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you that believe, as ye know how he exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his

kingdom and glory." Here I am happy in having it in my power to verify my statements by the testimony of one, who, from his talents and piety, as well as from his privilege of having been under the ministry of your late pastor from his earliest days till he became a minister himself, had the very best means of forming a correct judgment in the case. In a letter to the afflicted widow, he says,—“From Mr M'Lay I have received very much spiritual instruction; for he indeed fed his hearers with the marrow of the gospel: and I count it a very high privilege to have been brought up under his ministrations. Would that I may walk worthy of such a pastor, and that our Master may enable me to dispense to the flock, over which I have been appointed, the bread of life in that solemn and weighty manner in which it was dispensed to me! For his private friendship I cannot be sufficiently grateful. But I can truly say, that I have all along reposed in him, and cherished towards him the confidence, respect, and affection of a son. Verily in private life he was a Nathaniel, ‘an Israelite indeed, in whom was no guile.’”—In connexion with the close of the preceding quotation, I may be allowed to extract a single sentence from a letter of another young minister, though of considerably longer standing, who, —after speaking of the subject of these notices as one whom he “was long privileged to look upon as his own friend, and his father’s friend, and whose memory he should ever hold in affectionate veneration”—truly added, “he has left few behind him in the ministry, or in the church, so spotless, so amiable, so adorned with those graces which remind us of the disciple whom Jesus loved.”

If your late minister, with all his acknowledged excellencies, did not succeed in attracting a numerous audience, one reason certainly was, that he had to preach in nearly a “deserted village.” Yet what could not be done by himself, he rejoiced to see done, in more favourable localities, by others. A total want of envy was a striking trait in his character; and instead of murmuring, because no great opportunities of usefulness opened to himself, he always rejoiced on finding that “a wider door was opened” to some of his brethren, and that proportionably greater success accompanied their labours.

His own labours are now ended, and the closing scene crowned the whole. It was my privilege frequently to visit him on his dying bed; and in every instance, I was constrained to shed tears of grief and joy —of grief at the thought of losing such a friend even for a time, and of joy in seeing how that friend would die, full of the faith and hope of a blessed immortality. The doctrine of salvation through free and sovereign grace, which he had long preached to others, was now the only ground of his own comfort and joy. The word *merit* was on one occasion incidentally mentioned in his hearing; and I shall never forget the tone of indignant feeling with which he reiterated the term—*merit!*—showing in a way more expressive than language can convey, that while he had good hope himself, it was, as he often, in the words of inspiration, expressed it, “good hope through grace.” Many of his last sayings were most remarkable, and I shall now select a very few of them, which, while they show what his experience was, may also show you and me the importance and necessity of laying up a good foundation against the time to come.

His death-bed sayings, indeed, strongly partook of the self-diffidence, modesty, and humility which had previously marked his character. Yet they were such as to convince others, that though sometimes uttered with a faltering tongue, and a seemingly misgiving spirit, they showed not the less, or rather perhaps all the more, that, to the last, he was of a truth "strong in faith, giving glory to God." After he had, on one occasion, spoken very freely, and I must say, very delightfully of his state and prospects to myself, he said to his affectionate partner, when I had withdrawn, "While I speak thus to you and some others who visit me, I am afraid of presumption. I desire to be humble; yet, I think, I have given myself to Christ in all sincerity; and there I will abide."

When it had become evident that his recovery was hopeless, being asked how he felt in the prospect of death, he replied, "I cannot say my faith is *very* strong; yet it is stronger than it was. I have not made that improvement of affliction which might have been expected; yet my mind is in a better and happier state than formerly. I have no where to place my confidence, but where it *ought* to be placed, and where every one must place it who would be *safe* and happy." Again, he said, "I think I have long ago fled for refuge to the hope set before me in the gospel, and I am determined to abide by it, and to rest on that word, 'It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' These are not Paul's words, they are divine words: and, surely, if they were sufficient for Paul, they are sufficient for me. I have been a great sinner. I am ready to subscribe myself *the chief of sinners* before all men. But when Christ came to save the chief, why need I despair?" He, however, immediately added, "But I don't like to speak confidently,—I would be jealous of myself." This led one to say to him, "though you have not the fullest assurance, you may yet have good hope." "O yes," was his reply, "I have good hope *through grace*."

The fourth Sabbath of May last was a memorable day in his dwelling. His pulpit was on that day occupied by his brother-in-law, Mr Elles of Saltecoats, and during the hours of public worship, his soul seems to have been deeply and divinely exercised about heavenly things. "What a host of preachers," he exclaimed, "are to-day proclaiming the gospel throughout the world! I trust good will be done." Not having been able for some time, except in secret, to engage in prayer, he was asked, "Do you think you could pray for this?" "I think I may-be could," he answered; and then, feeble as was his mortal frame, and though with a faltering voice, his prayerful spirit gave vent to its powerful emotions in such petitions as the following,—"Go forth, O Lord, with the gospel, when it is preached to-day. Go forth with thy servants when they proclaim it. May the sound of their Master's feet be behind them. O God, send a plenteous rain to thy heritage, when it is weary. May thy Holy Spirit bless the word preached,—bless the word preached *here* to-day. O forbid that the means of grace and salvation should be removed from my congregation. Bless each of us, and our family, and our congregation. Bless the afflicted among them,—the aged and the infirm. Comfort the feeble minded. Say to them that are of a fearful heart, Be strong, fear not, I am your God. Bless

thy servant, who is addressing them to-day. O may he be a faithful servant. Bless his family. May they be all subjects of thy grace. Bless all thy servants throughout the church. Pardon all our sins, and accept of us in the Redeemer. Amen."

After a brother, on a subsequent occasion, had prayed, he remarked, "The effectual fervent prayer of a righteous man availeth much,"—and then added, "But the Lord heareth the prayer of the destitute: O, that is the grand encouragement." "Though you have had doubts and fears," it was said to him, "you have never had alarming fears." "No," he replied; "you see, at the very first, I laid hold on the promises of the gospel, and held by *them*." After hearing the last verse of the seventeenth Psalm read, he exclaimed,—“Oh, what satisfaction *that* will be! But the truth is, we know nothing about it.” In reference to this remark, one observed, that “when we felt so much sin within us here, we could form little idea of a state where there would be no sin.”—“Oh, no,” he replied; “in our best state here, our foot may slip; but there will be no slipping there; and I will just look to HIM, that hideth his face from the house of Jacob, and I will wait for him. What else can I do?—what else can I do?”

On the seventh of June, when very weak, he was heard repeating the thirty-fourth Psalm, from the sixth to the eleventh verse, and then added,—“On these declarations and promises I desire to rest. Oh! surely I am not trusting in lying vanities, or a false and deceitful hope. O, my soul, thou hast said unto the Lord, thou art my Lord.” Next day, when much exhausted, and though he had not spoken for some time, as if unable any longer to suppress the bursting emotions of his soul, he broke out all at once, saying, “The Lord’s my help and shield, my heart upon him did rely, and I am helped, hence my heart doth joy exceedingly.” But always afraid of presumptuous confidence, he checked himself, adding, “I cannot speak of *exceeding* joy; but a very little joy is sufficient for my weak frame.” Then getting a change of posture, he said, “That is a rest for my poor weak body.” “A better rest awaits you,” whispered a sympathizing friend. “Yes,” he responded, “there remaineth a rest for the people of God; I hope I am one of them.”

During the whole period of his illness, he showed great anxiety about the welfare of the people of his charge. When one of them had come to visit him, he was heard, in a low tone, attempting to utter something; and when asked what it was, he said, “Oh, it was a wish about my congregation. I hope, and pray, that they may prosper, and that they will behave themselves wisely, and prudently, and conduct themselves like Christians. This is my prayer for the whole congregation; and oh, if they have any respect for *me*, they will mind my *last wish*.”

About a fortnight before he died, having become very ill, and supposing himself about to depart, he desired all the members of his family to come to his bedside; and after speaking a great deal to them, he said, “I am not afraid of the stroke of death;—it is the sting of death, which is sin, and the strength of sin, which is the law. But,” he immediately added, “thanks be to God, who giveth us the victory through our Lord Jesus Christ. Oh, we could never have had the victory, but *through HIM*.”

When he heard the 8th verse of Psalm 138th read, he said, "Oh, yes; the Lord will perfect that which concerneth *me*,—that which concerneth my family,—that which concerneth my congregation." When very restless, he repeated the 3d and 4th verses of Psalm 88th, "My soul is full of troubles; and my life draweth nigh unto the grave," &c. The rest of that plaintive, but beautiful Psalm, was read to him; and when he heard the 14th verse, "Lord, why casteth thou off my soul? why hidest thou thy face from me?"—he said, calmly, "He is not doing that with me." When afterwards, others of the Psalms were read at his earnest request, in reference to the 32d and the 34th, in particular, he said, "These are soothing, satisfying, soul-refreshing truths; and I think I have found them to be so, since I lay down on this bed." Well might he say, as he did,—when expressing his wonder as to what worldly men could do, when they came to be in his circumstances,—“I would not exchange my situation with them for all that the world could give.”

On the evening of the Sabbath before he died, being much exhausted, and while supported in the bed, he repeated the first verse of the last hymn,—

“The hour of my departure’s come,
I hear the voice that calls me home;
At last, O Lord, let trouble cease,
And let thy servant die in peace.”

He then said, “I do not hear that voice, however, very distinctly yet; but it will not be long now: I thought it would have been before this. But when he comes, it will not be to take me *from* himself.” The last words he was heard distinctly to utter, with the exception of the monosyllables, yes or no, were in reference to what he had just heard read from the 121st Psalm, “The Lord will keep me.”

Surely “he was a faithful man, and feared God above many.” Who can think of his life and his death without recognizing the propriety and force of the Psalmist’s words, “Mark the perfect man, and behold the upright; for the end of that man is peace.”

CHURCH GOVERNMENT.—No. V.

CONGREGATIONALISM.

THE strength of the argument in favour of Congregationalism lies in certain portions of scripture which are supposed to teach that it belongs to the whole church to perform the most important parts of christian discipline, viz. the receiving of members, and dealing with offenders, whether in the way of excluding the impenitent or restoring those who repent.

I. As to the *receiving of members*. the following passages are appealed to as decisive: Rom. xiv. 1, “Him that is weak in the faith receive *ye*, but not to doubtful disputations:” xv. 7, “*Receive ye one another*, as Christ also received us:” xvi. 1, 2, “I commend unto you Phoebe our sister, who is a servant of the church which is at Cenckrea, that *ye* receive her in the Lord as becometh *saints*.” The argument deduced by Congregationalists from these verses is, that the members of the

church generally are called upon to do what, according to Presbyterians, it belongs to elders to perform. Our reply to this is, that it takes for granted the thing to be proved. What were the Roman Christians exhorted to do? Simply to acknowledge and affectionately treat as Christians those whom, it appeared, God had received. And will any one affirm that, according to presbyterianism, it is the duty of elders only to act a christian part towards such persons? or will any one maintain that, because the members of a church are exhorted cordially to receive into their fellowship individuals worthy of their confidence, it follows that there exist in that church no office-bearers who have any thing more to do than others with the persons to whom the congregation are bound to extend their christian regards? The whole members of the church at Rome were called upon to do what no session could do for them, and the doing of which involved no infringement whatever on the office of the eldership.

But we feel warranted to take somewhat higher ground than this. What the apostle desired for the persons alluded to in the passages quoted was kind treatment—endearing christian fellowship. This is the chief reason why Phebe was recommended to their attention, while in regard to the other cases it was nothing else than this which the apostle had in view,—and consequently he addressed himself *directly* to the *whole* church. But farther, the person alluded to in the 1st verse of the 14th chapter as “weak in the faith,” *was already in communion*;—he was “a brother,” as the whole strain of the apostle’s reasoning demonstrates, and as his language plainly asserts. “But why dost thou judge thy brother? or why dost thou set at nought thy brother?” &c. And how were the Roman Christians to act towards him? They were to receive him, or as the word literally signifies, *to take him to themselves*, to admit him into their kind regards, not harassing him with “doubtful disputations.” Hence it is said afterwards, verse 13, “Let us not therefore judge *one another* any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in *his brother’s way*.” V. 15, “But if *thy brother* be grieved with thy meat, now walkest thou not charitably. Destroy not *him* with thy meat for *whom Christ died*.” V. 20, “For meat destroy not *the work of God*.” V. 21, “It is good neither to eat flesh, nor to drink wine, nor anything whereby *thy brother* stumbleth, or is offended, or is made weak.” To us it seems perfectly plain that the object of the apostle was to secure kind and affectionate attentions from the church generally towards a weak brother, or certain weak brethren who belonged to their number. The same reasoning applies to the 7th verse of the 15th chapter. (Verse 5), “Now the God of patience and consolation grant *you* to be like minded *one toward another*, according to Christ Jesus.” Are not the persons thus addressed the persons to whom the Epistle is inscribed? and are they not the very same persons who are intended in the 7th verse, “Wherefore *receive ye one another*, as Christ also received us, to the glory of God?” and is not the meaning obviously this, that they should deal kindly and affectionately by one another,—“those that were strong bearing the infirmities of the weak, and not pleasing themselves?” This we think is unquestionable, and, if so, what can it make for Congregationalism that an apostle, in writ-

ing to a society of Christians, recommended a deaconess to the kind regards of the whole body, and called upon all of them not "to judge one another, nor put a stumbling-block or occasion to fall in a brother's way," but "to follow after the things which make for peace, and things wherewith one may edify another."

II. Our Congregational brethren are of opinion that it belongs to the whole church *to deal with offenders*, excluding the impenitent, and restoring those who repent, and they appeal to the following passages in support of this position:—Matt. xviii. 15, 16, 17; Acts xxi. 18; 1 Cor. v. 4, 5; 2 Cor. ii. 6, 8; Gal. vi. 1.

The argument founded upon Matthew is, that by the "church" to whom the offence of a brother is to be told, we are to understand a particular congregation, and every member of it,—consequently the power of discipline belongs to the entire congregation of believers, and not to persons in office, otherwise than as they are a part of that church, and act as moderators in the management of its business.

We remark in answer to this, that, as the New Testament church was not founded when these words were spoken, they would have been absolutely unintelligible to the disciples, unless they had alluded to some mode of proceeding with which they were acquainted, nor can any dispassionate person doubt that the allusion is to the synagogue. The word translated *synagogue*, and the word here rendered *church*, are in a number of instances used synonymously in the Septuagint, while in the New Testament we find the word *synagogue* employed to designate a christian congregation, or the place where they assembled;—hence we can scarcely avoid the conclusion that our Lord meant to teach his disciples, that as it had been in the Jewish synagogue, so it would be in the christian church that the sacred community should be governed by a bench of rulers regularly chosen, and set apart for the purpose.* That such a bench existed, see Acts xiii. 15; Matt. v. 35, 36, 38; Acts xvii. 5, 7. See also the authorities quoted in Dr Brown's "Vindication," (page 98), and the references on the subject in our previous article.

But, even did the term "church" not refer to the synagogue and its rulers, it does not follow that it is meant to describe the entire membership of a church. The word *congregation* is of equally comprehensive import, and yet we find it employed in the Old Testament scriptures in reference to the rulers or elders of the people. Thus, if we compare Num. xxxv. 24, 25, with Deut. xxx. 11, 12, we shall find the congregation represented as doing what it belonged to the elders only to perform. Dr Campbell therefore is quite at fault when he says, "it would be contrary to all the rules of criticism to suppose that our Lord would say *congregation*, for so the word literally imports, when he meant only a few heads or directors." "I hope," says Gillespie,† "I may now conclude that 'Tell the church' is neither meant of the civil magistrate, nor simply of a greater number, but of the elders, or (as others express it better) of the eldership or assembly of elders. So Stephanus, Scapula, and Pasor, on the word *ἐκκλησία*; Calvin, Bucerus, Illyricus, Beza, Hunnius, Tossanus, Pareus, Cartwright, Camero, Diodati, and the Dutch annotations, all upon the place, &c. &c. These,

* Miller.

† Aaron's Rod, &c. p. 189.

and many more, understand that neither the magistrate, nor the multitude of the church, nor simply a great number, is meant by the church, Matt. xviii. ; but the elders or ecclesiastical senate, who have the name of the church, partly by a synecdoche, because they are a chief part of the church, . . . partly because they act in all matters of importance so as they carry along with them the knowledge and consent of the church, (and therefore, according to Salmeron's observation, Christ would not say, Tell the officers and rulers of the church, but tell the church, because an obstinate offender is not to be excommunicated secretly or in a corner, but with the knowledge and consent of the whole church, so that, for striking of the sinner with the greater fear and shame, in regard of that knowledge and consent of the church, the telling of the officers is called the telling of the church); partly also because of the ordinary manner of speaking in the like cases; that which is done by the parliament is done by the kingdom, and that which is done by the common council is done by the city."

The next passage, Acts xxi. 18, 22, is adduced to show that the church at Jerusalem claimed a right fully admitted by James and the other apostles of *sitting in judgment* upon the conduct of even the most distinguished servants of Christ before they would admit them into their fellowship, when they thought they had acted improperly. "What is it therefore? the multitude must needs come together, for they will hear thou art come." We answer this by at once pronouncing the argument a mere *petitio principii*, or groundless assumption. There is no reason for asserting that the church as a whole claimed a right of *sitting in judgment* upon the apostle. There is no right of any kind claimed. "Must needs" simply expresses what the people would unquestionably do. Greatly dissatisfied at what they heard concerning Paul, viz. that he had taught all the Jews of the dispersion "to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs," they would "come together" on hearing of his arrival. But where is it said that they would come together to take the vote and give forth a solemn judgment on the apostle? or who can gainsay us when we affirm that their object was merely to learn the facts of the case from Paul's own lips, and hear his explanation, each one, of course, exercising his own judgment regarding the information that might be communicated on the subject?

Congregationalists lay much stress on 1 Cor. v. 4, 5,—“In the name of our Lord Jesus Christ, when *ye are gathered together*, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” This punishment is represented 2 Cor. ii. 6, as “inflicted by many.” The argument here is, 1st, The discipline was administered *publicly* when “they were gathered together.” This is what Congregationalists do, whereas Presbyterians administer discipline privately, and without the knowledge of the rest of the members. The reply to this is easy. If *some* Presbyterians do excommunicate individuals without apprising the church of the fact, *all* do not act thus, and it is no part of Presbyterianism to do so. The system itself should not be confounded with its administration.

2d, The discipline was administered by *the whole church*. True; and so it is amongst Presbyterians, when, in the case of a person being excommunicated, the members generally concur in the sentence, and, by refusing to “company” with him, give it practical effect. The punishment is then “inflicted by many.” If it be said the elders did nothing in the matter except as part of the church, which *did all*, we reply that this is a mistake. Even Congregationalists must allow that the church *only inflicted* the sentence, they did not *pass* it, which fact of itself demolishes their whole argument. Should it still be rejoined—well, but, according to presbyterianism, it belonged to the session to execute the sentence; we answer, there is no reason to doubt that the elders did every thing that was competent to them in the circumstances. Paul, divinely authorized to do so, appointed that the man should be excommunicated,—what remained to be done was, that the mind of the apostle should be intimated to the church when met together,—and that the whole body of believers should conduct themselves accordingly. Now, who but the elders were to make this announcement, our congregational brethren themselves being judges; and, if they did so, then the case before us was managed in complete accordance with presbyterian order.

The only other passage which remains to be considered is Gal. vi. 1, which may be dismissed in a single sentence,—“Brethren, if any man be overtaken in a fault, *ye who are spiritual* restore such a one in the spirit of meekness.” We think it plain that the allusion here is not to the removal of church censure at all. Paul is addressing those who were born of the Spirit—brethren in Christ, and living members of his body, and says they should interest themselves in one another’s well-being; instead of envying one another, and rejoicing over a brother when overtaken by a fault, should deal with him kindly and feelingly, and thus recover him from his fall;—the word “restore” referring to his restoration, not to church privileges, but to a right state of feeling and conduct. Hence it is added, “Bear ye one another’s burdens, and so fulfil the law of Christ,” which injunction evidently shows that the apostle has respect, not to church proceedings, but to the more private dealings of christian friendship.

We have thus gone over the scriptural argument, the only argument we acknowledge, in favour of *Congregationalism*, and we have found it to be “wanting.” It now remains that we offer some observations on *Independency*, or on the question whether every separate congregation of believers ought to be entirely independent of all others, or exempt from all extrinsic interference or control.

R.

CHAPTER FOR THE YOUNG.

TIMES OF THE COVENANT.—JAMES NIMMO.

PART III.

IN our last chapter there was an incidental notice of Mr Nimmo’s marriage with a gentlewoman belonging to Morayshire during his residence in the north—as this marriage proved a source of great benefit

to him, and as it occupies a considerable space in the manuscript, it may not be out of place here to give a sketch of the way in which this connexion was formed, and of the strictly religious manner in which the whole affair was conducted and brought to a successful issue—the hasty and reckless manner in which the marriage relation is sometimes gone into, and the entire neglect of seeking the divine direction and countenance in the matter is not unfrequently followed by very deplorable consequences; but Mr Nimmo was a man who acknowledged the Lord in all his ways; and in the particular of his marriage he was especially mindful of seeking the guidance of him who had hitherto led him and blessed him:—"About two years before this (1682) I had," he says, "some thoughts of marriage, and proposed it to a relation of mine; and one night, being alone, I was pleading with much concernedness, that if ever I was to be married, the Lord would give me one who had his saving grace." It was in this way that he expected happiness in the matrimonial state, and he resolved to act on the scriptural injunction, "be not unequally yoked with unbelievers." There can scarcely, indeed, be a more bitter ingredient of wretchedness in a man's lot than a graceless and unprincipled wife, a woman who does not fear the Lord.

In the month of March 1683, Mr Nimmo came south to Edinburgh, where he remained for some time, leaving his wife in the north. At this period he was under much soul exercise, but he attained to great peace of mind in approaching God through the ever blessed Mediator—he was a man who was much in fellowship with heaven, and had great pleasure in secret devotion. His eye was often on two things—on his own heart and on the Word of God. No person can read his manuscript without being struck at his uncommonly devotional spirit, and his simplicity of dependence on God. In those days a more than ordinary unction rested on the worthy men who, in the midst of manifold perils, bore a faithful and unshrinking testimony to the truth. This good man's heart was lifted up in the ways of the Lord, he ran without being weary, and walked without being faint; he embraced every opportunity for meditation, self-examination, and prayer, both in his closet and in the fields, and his profiting was apparent to all. He was a man of a good education, and possessed a strong and judicious mind; he thought for himself, but at the same time he took no step important or unimportant, without prayer and looking for the guidance of divine providence, and richly was his confidence rewarded.

A few weeks after his return, his wife came also, and they were lodged in a small and solitary chamber in Edinburgh; for in these times people were thankful to hide themselves in any place however inconvenient. But no place, however retired, whether in town or in country, could afford a sufficient concealment from the searching of the enemy. As in the moorlands they sought every moss and glen and mountain for wanderers, so in the crowded city they pried into every corner, and examined chamber and garret and cellar for fugitives, and so completely versed were they in this work from long experience, that almost no dexterity could escape their vigilance. One night as Nimmo and his wife were sound asleep in their little obscure apartment, a party of soldiers were heard at the foot of the stair. The landlady, a kindly person, who was concerned for the safety of her lodgers, knocked at the

door of the room, and awoke them to the sense of their danger. Nimmo being suddenly aroused from sleep, and being in perplexity at the incident, asked the woman what she thought he should do. She advised him to dress himself and go into the street; but on considering the matter for a moment, he resolved to stay where he was, and committing himself to God, to wait the result. And it was well he did so, for he might have fallen into their hands as he passed through among them. In a brief space the soldiers crowded into the adjoining apartment, and with lighted candles made strict search in every corner. Their movements were easily observed through a chinky wooden partition: they put an old woman out of her bed and turned up the bed clothes to see if any person was concealed beneath. It was their custom to thrust their long swords down through the beds to ascertain if either arms or fugitives were hidden below; but though the party on this occasion ranged the adjacent chamber, they did not think of entering that in which our worthy and his wife abode, and though the light of the candles streamed through the openings of the boards into their hiding-place, they were not noticed, and the enemy was restrained from making a farther search, and departed carrying off a man as prisoner. "All this time," says Nimmo, "my mind was perfectly composed; but when they were gone and I in bed again, I fell a trembling, that I might see as my safety was of the Lord, so I had no strength in myself, but had need of continual and fresh supplies from the Lord himself. Next day I found our landlady in great fear and averse that we should stay there, so we were necessitated to seek new quarters, and I knew not where, but Magdaline Pyper, mistress of the Old Coffee-house, a kind and pious friend, took us home to a chamber in her house." Thus did these good people experience another deliverance from the Lord's hand, which filled their hearts with gratitude and their mouths with praise.

Nimmo's situation in Edinburgh being by no means secure, and not being able to earn anything for his support, he determined to remove to the north of England, to which, at that time, many of the refugees had withdrawn, as being a place of comparative safety. He fixed on Berwick, in the first instance, as the place of his residence, and hither he retired with all the caution possible, leaving his wife behind till he had secured a house for her reception. He had letters of introduction to several persons in Berwick; among whom was the Rev. David Clunie, who preached by stealth in that neighbourhood,—a worthy, zealous man, who was of use to Nimmo several ways. At Berwick, he lodged in the house of a Mr Reston, who showed uncommon kindness to him, as one suffering for righteousness' sake; and he refused to receive anything from him as a compensation for his board. To this, however, our worthy would not consent, and the good man, "with the tear in his eye," as he says, at last was pressed to accept of something like an equivalent. "A cup of cold water given to a disciple shall not lose its reward." In those days, the hospitality of the people who favoured the persecuted cause was exercised very largely, and many were prepared to share their last shilling with the destitute wanderers who had left all for Christ's sake.

In removing to Berwick, it was his original design to retire to Holland; but finding this impracticable at the time, he was obliged to

remain where he was. In the meantime, his wife, who was left alone in Edinburgh, was thrown into considerable anxiety, and so great was her fear of the military, that the sight of a soldier, or the sound of a drum, caused her much consternation; and no wonder, when murders were so common, and the streets of the city so frequently made to flow with the blood of the martyrs. This honest woman, then, who found no rest in her solitude, left the town, and stole quietly to the neighbourhood of her husband's residence, to a place called Castlehills; but here, also, fear was on every side, for the persecutors were constantly prowling about, apprehending one here and another there, so that Nimmo and his friends were greatly disconcerted, and put to every shift to secure themselves from harm,—he and his landlord being obliged to lie all night in the open fields. In these circumstances, there was no rest night nor day, and the life of every one hung in doubt before his eyes. Nevertheless, the heart of this good man was kept in peace, and he had, as he expresses it, “some satisfying sweetness in his own mind.”

But though he had peace in his mind, he had distress without, not only from his enemies, but from his friends. His father was the occasion of no small grief to him. He was, it seems, a person who professed covenanting principles, but who had little or no impression of religion on his heart. His temper, which was sour and overbearing, did not comport with the mildness of the spirit of christianity, and his conduct towards his son, even from his boyhood, was harsh and unkindly. The report had reached Nimmo, that his father was apprehended for converse with his son, who was intercommuned; and this was to him the occasion of much deep concern, and of many prayers on his parent's behalf. But it grieved him still more, when he was informed that his father, in order to save himself, had been guilty of foul compliance with the sinful courses of the time, that is, that he had taken the test, agreed to the paying of cess, and promised to attend the curate, with other things which his judges might see fit to impose on him. This disgraceful defection on the part of his father made him more solicitous than ever about his salvation, and he laboured mightily in prayer for the bestowment of divine grace on one to whom he stood so intimately connected. How his father conducted himself in after times is not said, but had any remarkable change taken place in him, it is probable that it would have been recorded.

But one trial comes on the back of another, like wave succeeding wave, or like the shadow of one cloud chasing another. Our persecuted fathers could never count on one hour's security, for their foes being ever on the alert, employed every means to circumvent them. One day a report was hastily circulated that the town of Berwick was to undergo a strict and universal search for persons under hiding, and accordingly in the afternoon the gates were closed and the military dispersed through the streets,—every house was invaded, and stables and barns and lofts were carefully searched. The good Mr Hog, who by this time had come to the south, and had accidentally met with Mr Nimmo, in Berwick, was now associated with him, both in the communion of the gospel, and in persecution. They happened to be in the same house when the search was made, and when the soldiers entered, Mr Hog secreted himself in a little closet behind a curtain, a slender parti-

tion, which the least movement of the hand could have drawn aside, but they happened not to look within, and so this saintly man, who was doubtless in the act of prayer, escaped detection. Mr Nimmo crept into a little dove-cot which was found in a projection above an outer stair, where he could only sit or lie, and drawing himself within the place, covered the aperture by which he ascended with the board which was lifted to admit him, and so exactly did it fit the place that it was scarcely discoverable. In this retreat he continued, till the soldiers, having finished their search in the neighbouring houses, came to his lodgings. It seems that they had spent a considerable time in going their rounds in the vicinity, for it was growing dark when they arrived in a fatigued state to begin in the premises where he and Mr Hog were concealed. The landlord, Henry Shell, a true friend to the sufferers, and whose heart throbbed with solicitude for their safety, met them in the entry, and accosting them with all frankness, invited them into his apartment, and said, as they were much exhausted, they must taste some of his good brown ale, to which they readily consented, and sat down at his hospitable board to refresh themselves. The good landlord exerted himself to make them comfortable, and conducted himself in as familiar and friendly a way as if he were under no suspicions of anything to be found in his house. He succeeded in gaining their confidence, and told them that an old woman, his own mother, lived in the lodging beside him, and if they pleased, they might look into the place and convince themselves. The men being disarmed by his open manner declined, and said they would not trouble the old woman, and having regaled themselves, they retired without farther search. On their departure, says Mr Nimmo, "immediately the landlord came to Mr Hog and me, and took us in his arms with as much joy as if he had got a prize, and said that 'all was over,' and so we mercifully escaped them."

R. S.

REFLECTIONS ON SORE EYES.

[The following letter, from the pen of the Rev. Dr Lawson, was published in the *Religious Monitor* for 1807. Its excellencies are so characteristic, that we are persuaded its transference to our pages will be highly gratifying to a numerous class of our readers.—ED.]

DEAR SIR,—I am sorry to hear that, for some time past, your eyes have been so disordered, that you cannot enjoy your ordinary pleasure of employing a considerable portion of your time in reading. Whatever may have been the cause of this distemper, you cannot but acknowledge that, like all other evils of life, it is to be ascribed to the providence of God, without which, a hair cannot fall from any of our heads. In this, as well as in more serious troubles, it is good to be said unto God,—I have borne chastisement; I will not offend any more; that which I see not, teach thou me: if I have done iniquity, I will do so no more.

Job made a covenant with his eyes that he would not look with licentious desire upon a woman; Achan saw and coveted a wedge of gold and fifty shekels of silver, and a goodly Babylonish garment, and took them, and brought destruction upon himself and upon his house

by the sacrilegious theft. Many have been tempted by the sight of their eyes to gluttony, to drunkenness, to envy, to ambitious projects, and to many other crimes, which have drowned them in destruction and perdition. I do not suspect that you have provoked God by such gross iniquities to deprive you for a time of the pleasure which you derived from that precious organ of sense which is now the subject of your anxiety. But I hope I do not judge rashly when I intimate my suspicion, that you may find in a reflection on your past conduct, too, just reasons for God's contending with you. Although you have not walked in the way of your heart, and in the sight of your eyes, yet perhaps you have not been sufficiently careful to glorify God in the use of this member of your body. You have often been charmed with the beauties of nature, but have you raised your thoughts to the Author of all these glorious objects which your eyes behold? Job xxxvi. 26. You have spent much of your time in reading useful books, but have you given a just proportion of it to the most precious of all books? Have you been duly thankful to God for preserving your eyes from being lost in the small-pox, and for restoring to you the use of your sight, when on some former occasions it was in a great measure lost? If we do not at all times feel our hearts disposed to thankfulness for the innumerable pleasures and advantages we derive from our sight, we must confess it would be just with God to teach us the value of his blessings by the loss of them. How fearfully and wonderfully is the organ of our sight made! How nice is the structure of all its parts! How wonderful is it, that it should so long preserve its powers to confer such pleasure and advantage, or that it should so often recover its vigour when it has been impaired and almost lost through accident or disease.

We, on whom the ends of the world are come, have double reason to be thankful to God for the sight of our eyes. By the use of glasses, a man of sixty or eighty years of age has the youthful vigour of his sight restored to him for those purposes for which sight is most desirable. "In all things," says the apostle, "give thanks." We ought not only to bear with patience the evils that come upon us, but to give thanks to God in the day of adversity as well as of prosperity. Is there a day in our life in which we are not partakers of the mercy of God? What is that day of life in which we are not bound to give praise to the Lord for his goodness? Your eyes are unfit to give you that pleasure which they have been wont to give, and the remembrance of past pleasures gives pain. But that very pain may remind us of those days of comfort for which we have been indebted to undeserved mercy. Why do you remember with regret the days that are past? Because they were days of joy, which you do not now taste. Bless God who gives; and who hath taken away what he gave. Surely he was not unrighteous in taking what was his own. He was good, immensely good, in giving what you had no right to require.

The remembrance of past joys, never to return, is indeed very bitter. Yet, if God should never be pleased to restore to you the use of your eyes, you would have great reason to be thankful that you enjoyed it so long. A great portion of your few days of life have been filled up with those comforts which the blind cannot enjoy. You have treasured up remembrances, which, it is to be hoped, will be pleasant and useful

to you whilst you live. You can never forget innumerable proofs, which your eyes have seen, of the wisdom, the power, and the goodness of your Maker. You have often read the bible, and committed many passages of it to your memory, which you will never forget. Your eyes have been of great use to you in acquiring that knowledge, which will, whilst you live, suggest materials for reflection.

But I am glad that I have no occasion to dwell on this consideration. You entertain the well grounded hope, of recovering the use of your sight, and look forward with pleasure to the time not far distant, when, if the Lord return and spare you in this world, you may spend whole hours in reading the best of books, or in beholding those sublime or beautiful objects which nature opens to the view of men.

In the meantime, you have friends who are to you in place of eyes; they take pleasure to soothe your affliction with their cheering converse, or by reading to you such passages of scripture, or of other books as you wish to hear. Your days need not be spent in vain. You can employ them both pleasantly and profitably.

Perhaps you formerly employed too large a proportion of your time in reading, and too little in reflecting on what you had read. You may now in some measure supply the omission; you have not lost all your acquisitions; you retain in your memory much more than you perhaps suppose, of what you have learned by reading; although you cannot recite a single sentence of many of the books you have read, nor even tell whether you have read some of them, it does not follow that you have lost what you have learned from them. A great part of your knowledge was gained from them, and, although you cannot in your mind go over the particular passages, you can meditate on those pleasant truths which you learned by their help.

You distinctly retain on your memory, that most valuable, perhaps, of all uninspired books, the Shorter Catechism. You can revolve all the sentiments, and even the words of it, and you are able to expatiate in your meditations, on those many doctrines which are summed up in it in a few words. In doing this, the truths occur to you which you have learned from other books.

You retain many portions of the scripture, and the furniture laid up in your mind by reading other books, and by former exertions, will now enable you to enlarge your meditations on these passages. Thus may you spend those days in pleasure, which would otherwise appear very wearisome. You may read over the scripture in your mind, with as much satisfaction, and with as much profit, as you formerly read it with your eyes.

When you again recover the use of your sight, which I hope will soon be the case, you will enjoy it with double pleasure. You will then remember your affliction, as waters that pass away, and feel what you owe to the God of your mercy. Then will you read the word of God with a grateful sense of that goodness which hath put into your hands that blessed book, which hath caused you to be trained up in the knowledge and esteem of it; which hath given and restored to you eyes to read it, a memory to retain it, and a heart to love it.

You perhaps are displeased with yourself at present, that you have taken little care to treasure up passages of scripture, to be the food of

your meditations at a time when you are disqualified to read it. But wisdom is often learned from our own folly. Your retentive faculty is not yet lost; when you are again enabled to read the scriptures, lay up a little portion of that sacred book every day, or, at least, every Lord's day. Make provision against that time if it should ever come to you, when "those that look out of the windows shall be darkened." "There shall no evil happen to the just." Neither the suspension, nor the loss, of the visive faculty, should that be your allotment in any after period of life, will be a curse, but a blessing, to you, if you are enabled to resign yourself to God, to give thanks to him in all things, and to look forward with a cheerful hope to the land of which it is said, "There is no night there."—I am, &c.

REVIEWS.

Elements of Church History. Vol. I. By DAVID WELSH, D.D., F.R.S.E.,
Professor of Divinity and Church History, New College, Edinburgh.
Edinburgh: Thomas Clark. 1844.

THE announcement of a work on ecclesiastical history by Dr Welsh was sure to excite very favourable expectations. Having for many years filled the chair of Church History in the University of Edinburgh, with credit to himself, and greatly, we believe, to the satisfaction of the Church with which he was connected—enjoying, too, the reputation of employing with much assiduity his scholarship and powers of research in the field of inquiry which fell to him in his academical charge, and being already known in other departments as an author of repute, he possessed advantages which could not fail to awaken anticipations of something from his pen more original and much more complete, than have been any of our indigenous contributions for a length of time to this department of sacred literature.

With a becoming zeal for his appropriate study, Dr Welsh devotes part of his introduction to point out its advantages. To do the author justice, it should be borne in mind that he designs the introduction to bear on the general subject, and not to be prefatory to this volume alone. The advantages of the study are viewed as consisting partly in the light which church history throws on the civil and political history of the world; in its tendency to give at once greater breadth and definiteness to our views of systematic theology as a science (a branch of his illustration on which the author's remarks strike us as occasionally somewhat general); and in the examples of piety and fortitude by which we are encouraged in contending for the interests of truth and righteousness. Other considerations are not overlooked—as the utility of an acquaintance with heresies in preparing us to resist new and ever shifting forms of error. The connexion of the subject with the Christian evidences is also touched, though sparingly; but no reference is made to what, with all deference, we cannot but regard as one chief use of such inquiries, viz. the illustration which the history of the church affords of the supreme importance of keeping in view the

character of Christianity as a spiritual matter—diverse in kind from all sorts of worldly association, civil, political, philosophical ;—occupying an isolated position, while exerting a diffusive influence ;—exemplifying an *imperium in imperio*, in which the spiritual cannot interfere with the political, nor the political with the spiritual, without the depravation of the latter to the lasting detriment of both. Of all the lessons which the inquiry inculcates, this does appear to us to lie as much as any on the surface of the subject. We do not consider it too much to say, that ecclesiastical history is one long continued, very eventful, and most impressive illustration of our Lord's words, " My kingdom is not of this world ;" and of the mischiefs to this kingdom which spring from all foreign alliances,—at one time desecrating the temple of truth with a false philosophy, and at another turning the spiritual power into an engine of subserviency to secular purposes, and of oppression to the heritage of God.

That there is much usually included under the denomination of ecclesiastical history that is calculated to repel and disgust an inquirer, is true ; and for this reason it is, that writers on the subject feel themselves called on to point out, notwithstanding, the advantages of the study. Nothing can be more reasonable. Yet, for ourselves, we are persuaded that the surest impulse to the inquiry, and one of the best preparatives for its patient prosecution, is to be found in the thoroughly earnest study of the first chapter of the history on the propagation of the Gospel, as we have it recorded in the New Testament itself. Let a man be imbued with the spirit of the Acts of the Apostles—let him trace the infant cause from the cradle to the ascension state of the Redeemer, and thence through the varied scenes of toil and enterprise and persecution amidst which it struggled its arduous way, till from Jerusalem round about unto Illyricum, the Gospel was preached and churches everywhere planted—let him catch the spirit of this the most captivating of narratives—and what will be his feelings when he comes to its close ? All at once the cause whose progress he has been noting is veiled from his view. Must inquiry stop ? The heart pants for farther discovery ; with unabated interest, and by the help of such materials as are allowed him, the reader presses his investigation into after-times. To a christianized mind it were just as unnatural to quash all interest in the future progress of the church as it would be for a man to think no more of the fortunes of his dearest friend after an advance in his journey or a change of residence has removed him for a season from his sight.

It is, however, the history of *the church* about which all this interest gathers. Milner's idea is, after all, the correct one ; nor are we sure that Dr Welsh really disputes the matter, notwithstanding the following remarks :—

" A disappointment indeed has often been expressed by those who have directed their attention to church history even in larger works, as to the comparatively small portion of matter that calls forth our devotional feelings. The objection arises from erroneous notions of church history, which contains the account not of individuals but of a community, and that community itself, as manifested in the world and known to us, of a mixed nature. In this way, in many portions there seems to be a history of worldly ambition and hypocrisy, rather than of the christian virtues. True notions of the nature and design of the study, however, tend to remove these objections. We have seen that, in the very corruption which is portrayed, there is an advantage in the evidence which is thus afforded of the truth of the predictions of our Saviour, and

that many uses may be derived from the history of error itself. And then, even with reference to those who are the true followers of Christ, the fruits of their faith in the christian life form but one subject of inquiry in a general history of the Church. The various topics comprehended in ecclesiastical history have already been enumerated, and it would be unreasonable to expect, in a work devoted to a survey of so many particulars, the same species of profit or gratification that may be derived from productions limited to the exhibition of the transforming power of the gospel upon individuals or communities, or the influence of christianity in relation to the improvement of the social condition of our species. The objection, therefore, that has been so often made to church history as occupied throughout so many of its pages with the controversies of polemics, or the details of rites or ceremonies, is altogether inept; for these form a part of the development of the system which it is the office of the historian to portray. And if a farther aim lurks in the objection, to the injury of christianity itself, as chiefly occupying its votaries with what is idle or pernicious, it is still less warranted. For it will be found either that the discussions and observances are disowned by the gospel, which cannot therefore share in their reproach, or being with the divine sanction, that they minister unto righteousness."

We have said Milner's idea comes nearest the truth; that what the reader of ecclesiastical history should desiderate, and writers on the subject attempt, is really the history of the Church of Christ. Milner's fault lay in supposing that the history of the church could be adequately conducted without recording the aberrations from evangelical purity and the controversies resulting from these, which vexed the church from the beginning, and at times so much increased as to threaten the suppression of every thing that gives to the church its character and glory as the pillar and ground of the truth.

Among the questions on this subject, one that meets us on the very threshold respects the order to be followed in tracing the progress, or in marking the declension, of the church, and in exhibiting the changes which have successively affected her creed and constitution. The preposterousness of dividing the subject into centuries, and thus dealing with the course of events as if it were reducible to lineal measure, is universally felt. What suitableness is there in every hundredth year to mark a division of the subject, or to serve as a rest to the memory? The effect may often be to halt in the middle of the stage, instead of pausing at the end of it; and so to confuse instead of aiding recollection. No doubt, to divide by centuries gives the advantage of reckoning by even and equal numbers; but if the march of events move on irrespective of our arbitrary dates and notations; if the figure in our chronological scale be not associated with some event of importance in the progress of the church or of the world, what will it prove but a mark without a meaning—an index falling short of or pointing beyond the object on which we seek to have attention fixed? Dr Welsh is very happy in his remarks on the incongruity and inconveniences of following the plan of centenary periods:—

"The method of conducting the history of the church by centuries, seems now to be abandoned by common consent, and the more natural division by certain remarkable epochs has been adopted. In the choice of these epochs, and especially in the minuter subdivisions, there has been considerable diversity, according to the special object historians have had in view. There are, however, certain points which have recommended themselves to general acceptance—as the birth of Christ dividing between the Jewish and Christian dispensations,—and under the latter, the reign of Constantine and the Reformation.

"It was long the custom, after certain periods were fixed upon, to follow under each the same round of subjects in regular order. Of late, however, an attempt has sometimes been made to vary the succession, arranging the subjects according to their relative importance. Thus, in the earlier ages, the propagation and persecutions of the church are considered previously to the internal relations, while in succeeding times the precedence is given to matters of doctrine, or worship, or government. For

some purposes there is no doubt an advantage in following the natural order, giving the first place in each period to the branch by which it is chiefly distinguished. In a work intended for reference, however, it may be doubted whether a uniform recurrence of subjects, in so far as is practicable, may not be preferred on the score of convenience.

"In determining the periods into which the course of events is to be divided, there is one difficulty which cannot perhaps be altogether obviated. It arises from the circumstance that the point which constitutes an epoch in regard to one subject connected with the history of the church, cannot always be considered in the same light in reference to other subjects. What constitutes an era in reference to the outward condition of the church, may produce little change in the internal relations. And some of the remarkable epochs in the history of doctrines, or worship, or government, have been in times when the church was unassailed by outward enemies. Attempts have been made to avoid this evil, by marking out different epochs for different topics; but in a general history this procedure, though not without its advantages, is often perplexing to the reader.

"It was also the practice of historians to treat of the divisions and heresies which have disturbed the church in separate chapters. From the intimate connexion between these subjects, however, and the doctrines, government, or worship of the church, the consideration of the two must be combined, if any attempt is made to present a view of the philosophy of church history. No absolute rule, perhaps, can be laid down. The heresies, however, may usually be considered with best effect in connexion with the doctrines of the church, and the place of the account of schisms may be determined according to the special cause or most prominent effect of the divisions which took place.

In regard to every mode of arrangement that can be adopted, it must be observed that there is no division which is not to a certain extent arbitrary, and which, if rigidly adhered to, will not separate what is essentially connected. What are termed epochs are so merely in reference to our faculties, and there is no point in history where the past is wholly severed from the future. In like manner, the different subjects that have been mentioned as demanding the attention of the ecclesiastical historian, exert upon each other a mutual influence. In nature nothing is isolated, everything is presented in a complex form, and no one subject is placed beyond the influence of any other. The various particulars which go to form the complex idea of a community all co-exist, being known to us by the complex relations they exhibit. And we cannot be too much impressed with the consideration, that divisions are introduced merely to aid our limited faculties, and that each part is considered separately as the best means for enabling us to arrive at a comprehensive view of the whole."

Again, in his remarks on Mosheim's arrangement—

"The merits of this method may be judged of, by considering what would be the effect if, in our civil history, a plan of a similar nature were adopted. If, for example, century after century were systematically considered under the same unvarying round of parts, of which the first related to the external condition of the empire, with an account of the circumstances, first, that were favourable, and second, that were adverse to the national prosperity; after which, we had chapters upon the form of government, upon the eminent warriors and statesmen; and finally, a separate section upon rebellions and civil wars. All these subjects are obviously deserving of attention. But it must surely be equally obvious that, in a work intended for continuous perusal, the multiplicity of divisions must be exceedingly distracting. The prosperity of any community is so entirely dependant upon the character of the leading men and the general spirit of the people, that neither can be rightly understood if considered apart. The same remark may be extended to other particulars. And, however convenient it may be to have a map to which we can turn to any point of space, and find the object we require, this by no means supersedes the necessity of having another work in which subjects may be consecutively contemplated in their natural relations."

So far as this volume develops it, Dr Welsh's arrangement is the following:—In another introductory portion designed as prefatory to the history of the period to which the author in the present volume confines himself, he gives us a review of the condition of the world, both Heathens and Jews, in which he exhibits to advantage, yet without display, the extent of his reading, and the discrimination with which he has selected and arranged his materials.

Chapter I. includes the remainder of the volume containing the life and ministry of Jesus Christ, and the progress of the gospel during

the lifetime of the apostles, and amidst the persecutions which thenceforward assailed the cause of Christianity, till the close of the period contemplated, when Constantine became sole possessor of the imperial name and honours.

In this part of his volume Dr Welsh gives us a compendious and well-conducted review of the character and events of evangelical story. The narrative is simple and perspicuous; and the remarks which are interspersed upon persons, occurrences, and textual peculiarities, combine in many instances the advantages of a running comment with historical detail. In the passing observations with which the current of the narrative is thus enriched, the author shows at once his familiarity with the subject, and the truth and vividness with which he has apprehended the spirit of the New Testament history, and conceived the characters and events described.

The outline which follows of the propagation of Christianity throughout the empire, and of the means employed to check its progress, strikes us as a very successful example of condensation where the materials are so voluminous, and of sound judgment, in discriminating between the authentic and the apocryphal. Every one acquainted with those subjects knows how early the dreams of credulity, if not the inventions of imposture, blended themselves with the verities of history so as to render the task as difficult as it is important to distinguish the real from the fabulous, both in the narration of events and in the representations of those who acted a prominent part, whether as sufferers or as oppressors in the primitive conflicts of Christianity. To the attentive and intelligent reader numerous instances will present themselves of the judgment which the subject demands,—as in the character of Marcus Aurelius,—the duration and severity of the imperial persecutions, and the extent to which the cause of the gospel triumphed.

Adhering strictly to external matters, Dr Welsh gives us hardly an inkling of his views on the subject of government, unless an exception occur in the introductory lecture, where we meet with the following sentiment, which we acknowledge does not promise well:—"No positive rule being given as to the form of church government to be established, it has varied in different ages and countries; and the rise and progress of such diversities afford matter for a third department in the internal history of the church."

It would be egregiously unfair to found upon a passing sentence the charge of loose views on the subject of church government; but it would be untrue to ourselves, on the other hand, not to express our anxious and earnest hope that we shall find so excellent a person and so able an author, no supporter of the school of expediency on these questions—a hope we are the more solicitous to express, that the influence of high names in this department of theological study is still, and very generally, of an adverse kind.

That the government of the church was left by her Lawgiver unfixed, or but faintly indicated by one or two general principles—principles so general as to devolve all matters of distinctive polity and of practical administration into the hands of human prudence and experience, so that the Episcopalian, the Presbyterian, and the Independent, may equally appeal to New Testament law, or equally proceed in their several schemes of government, as if there were no such law to direct

them—are sentiments which, whether plainly avowed or avowedly acted on, appear to us to be equally at variance with antecedent probability and the express testimony of scripture. Shall we read in the New Testament of the church as a society—of its order, officers, and acts of jurisdiction—and yet be given to understand that the constitution of the church is a thing unsettled, and therefore accommodable to the circumstances of times and nations—presenting an unfinished scheme for human contrivance to complete?

It is to no purpose to refer to a process of advancement in the planting of the church, and in the development of its character, as an organised body. That principles were brought more fully into view—that offices were exercised, and modes of association adopted, by the apostles, which were but indicated during the ministry of their divine Master—is no proof of incompleteness or of variableness in the constitution of the church, seeing that what the apostles taught and observed they received from him that sent them. In those matters they acted as his servants to do his will—insomuch that the hand of Christ was as truly and immediately exercised in the erection of the edifice, in which apostles and evangelists ministered, as if he had been visibly present to dictate and direct their way.

There is surely a broad and tangible difference between the promulgation of constituent principles, together with the exemplification of these in the appointment and administration of ecclesiastical offices; and matters of arrangement, such as concern the application of principles in the practice and administration of the church. Few, we presume, are such sticklers for points and forms as to plead a *jure divino* sanction for every pin of their tabernacle; but it does not follow that, to avoid the straitness of *ultraism*, we should fall into licentiousness.

We have, however, dwelt on this subject more than enough, seeing that the point we have been handling is but incidentally or impliedly before us, and especially as we would not have our readers to suppose that we intend all this as an insinuation that Dr Welsh has shown a leaning toward unsettled views of the question. We are for our part inclined, after all, to say the subject is in very safe hands, and that good security for sober and sound discussion is to be found in those qualities of mind of which the present volume affords so many pleasing examples.

Taken as a whole and as a specimen volume, we regard it as eminently characterised by candour, moderation, and judiciousness. Dr Welsh surveys his ground with the care of a man who has too great a veneration for his subject, and too lively a sense of the responsibility that lies on himself, to adopt views hastily—to dogmatise where good men have differed—to be over confident when his proofs are slender—or to indulge a zeal that wars with truth and charity. We do not subscribe to his views as always just; but we certainly think, that so far as the qualifications of the historian are brought into view, the author shows a soundness of mind which contrasts most favourably with the zeal of the partisan and the arts of the special pleader; and maintains throughout a patience of inquiry which preserves him from every approach to crude or adventurous speculation. For students of ecclesiastical history this work of Dr Welsh's is the best text-book of home production with which we are acquainted.

The Ruling Eldership of the Christian Church. By the Rev. DAVID KING, LL.D., Glasgow. Edinburgh: William Oliphant & Sons. 1844.

AMONG the important religious movements of this stirring age, it is pleasing to observe that the subject of the christian eldership is attracting a large share of attention. The volume before us owes its existence to the circumstance, that in the presbytery with which its author is connected, he was appointed to deliver a special address to all the elders of the churches under its superintendence. Having discharged this service, he was requested to publish his address, with such additions, as he might deem likely to enhance its usefulness. The treatise bears the stamp of the times—it is mainly practical. In this respect we hail it as going far to supply a desideratum in an important department of our christian literature. It is somewhat remarkable, that while we possess volumes in great abundance, some of them new, but most of them belonging to an earlier age, replenished with able defences of our presbyterian polity, it should, till now, have been difficult, if not impossible, to lay our hands on a brief practical treatise on the Ruling Eldership. A writer disposed to furnish a perfect defence of presbytery, and willing to undertake the labour of compilation, would find all his materials in the voluminous productions of our presbyterian ancestors, among the Westminster divines and their immediate successors. It is, therefore, matter of congratulation that reprints of some of these valuable productions have recently appeared. It happens, however, that the literature of no one age is altogether suited to another; and the almost exclusively polemical character of the older treatises on presbyterian administration, renders it greatly desirable that the elders in our churches should be furnished with a manual on their office, suited to their day.

It will not be understood from these observations, that in pointing attention to the practical character of the treatise under our review, as its peculiar distinction, we overlook the able defence it furnishes of the scriptural authority and intrinsic reasonableness of the Ruling Elder's office. "The law and the testimony" are the foundation on which the office rests; and that elder has one of his first lessons to learn, who cannot point out his credentials in the New Testament. We have much reason to commend the more controversial portion of this volume. It is constructed on the principle that the scriptural elements of presbytery are few and simple. In the first part, on the office of Ruling Elder, Dr King confines himself to these four topics:—
 "1. The primitive churches received from their Divine Head a constitution which was intended to be permanent. 2. Each of the primitive churches had a company of elders for its spiritual office-bearers. 3. While all these office-bearers ruled, only some of them taught, so that a distinction subsisted among them of teaching, and ruling, elders. 4. While this system has the sanction of scripture, it is most reasonable in itself."

In the discussion of these topics the author shows, that while there existed general temporary offices in the apostolic church, the office of

elders existed in each of the primitive churches, and was intended to be permanent; that the terms, bishop and elder, are indiscriminately used to denote the same office-bearers; and that the distinction between the teaching and the ruling elder may be argued, from the constitution of the synagogue, from the number of elders in each of the primitive churches, and from various passages of the New Testament. The concluding section contains a masterly appeal to the principles of common sense, in behalf of the presbyterian system, and a searching exposure of some of the weak points of Independency. We present our readers with the following extract:—

“I am not now led to speak particularly of presbyteries as distinguishable from sessions, or it might be shown that the former, equally with the latter, have their foundation in the principles of the human constitution and of common sense. If different parties, whether they be individuals or societies, have work to do in common, they must have a common organization. Now, the churches of Christ have their joint responsibilities. Young men must be trained for the ministry; and as each church cannot maintain its own theological seminary, there must be one such institution owned and patronised by many christian societies. The teaching of the students, with the ultimate retention or expulsion of them, must be managed by some individual, or class of individuals, for the churches; and to all this extent the churches are represented in the performance of varied service most important to their interests. Again, Christians are bound to diffuse the knowledge of Christ's gospel,—to proclaim, through competent heralds, the tidings of salvation, till islands and continents, even to the ends of the earth, re-echo the joyful sound. But no single church is equal to this achievement. If several missionaries are to be sent into the same foreign field, the means must be furnished by numerous congregations. All the members of these congregations cannot vote as to the most eligible localities or labourers, and far less give a deliverance on the numerous and perplexing questions which arise in the guidance of the mission. Some board of direction is therefore appointed. In that board the churches, or members composing them, are represented; and no presbytery exercises a more authoritative control than do these missionary directorships. Let any one show that the presbytery of a religious denomination wields a more arbitrary power in conducting a mission than the committee of a society. Contemplating the same objects, and then we may begin to suspect that presbytery is conventional and imperious; but till then, we must be allowed to consider presbytery the simplest form of energetic action, and always least objectionable where it is most frankly and unequivocally adopted. The churches have, farther, to look to their alliances—to see to the character of other churches with whom they hold fellowship. Suppose that some church is ill reported of. Every individual Christian cannot seek and obtain personal satisfaction in regard to these rumours. Even the churches cannot do so singly and separately; or the suspected brotherhood would have nothing else to do than to answer interrogatories. The case must be examined into by a limited number, and others must act on their report. That report may be very unfavourable, and may infer such doctrinal error, or moral delinquency, as to induce a severance of all communion. Presbytery employs much the same means, and never extends its jurisdiction beyond reaching the same end. There are differences, no doubt, between the cases; but whether it be owing to the force of truth or prejudice, they seem to us to be greatly in favour of presbytery. Under the presbyterian system, the arbiters have been formed into a deliberative assembly, quite independently of any particular case, and cannot be suspected of coming into office in order to oblige a friend or serve a purpose. Where the members of a Congregational church cannot settle a dispute among themselves, and wish to refer their differences to others not of their society, the channel of reference is not fixed and marked; and hence, of late years, we have seen appeals made in the same case to one set of arbiters after another, with exceedingly different and incongruous results; and sometimes the churches of one denomination have applied to ministers or members of other denominations, in order to secure an impartial mediation.”—Pp. 71-74.

We are much indebted to Dr King for presenting, unencumbered with foreign materials, the few simple principles of presbytery. We must draw a wide distinction between these principles themselves, and the application of them to the details of ecclesiastical administration. The assailants of presbytery confound these two things, and somewhat unreasonably and inconsistently object to the forms of procedure in the

church courts of presbyterianism. Now, all the laws of Christ, not excepting even the precepts of the decalogue, and certainly including the principles of church order, whether these be few or many, whether they be independent or presbyterian in their character, must be applied to particular cases by uninspired men, with that degree of wisdom of which they are possessed. And it does not seem a question difficult to answer, whether we ought to prefer the extemporaneous decision of an individual, or a company, holding the pastoral office, in regard to forms of procedure that ought to be observed ; or whether it were not advantageous for us, when uninspired human judgment is left to do its best, to possess, in a systematic form, the decisions of experience and wisdom on matters of detail of frequent occurrence, when such decisions are in harmony with the principles of rule which the divine lawgiver has laid down. We direct the attention of our Congregational friends, to the able exposure given in the work before us of their principles as defended by Dr Bennet. We submit whether the excellent Mr James of Birmingham, as quoted by Dr King, does not represent an Independent pastor as if he were an English bishop ; and we appeal to the candour of those who give such latitude to pastoral power, who must, like other men, adopt forms of procedure, in applying their principles to practice—forms for which they cannot cite the authority of inspiration,—if it be fair to condemn such forms simply because they are digested and printed in a book, instead of being left to be framed on a sudden emergency, according to the caprice, or, it may be, the wisdom of some presiding pastor.

We direct special attention to the latter portion of Dr King's publication, in which he discusses the duties of elders, their qualifications, and their encouragements. We do not detain our readers on this part of the volume, although we feel persuaded that the chief value of the work lies in the practical suggestions with which the three last sections are enriched. They are entirely free of all polemical discussion, and are full of matter which cannot be studied as it ought, without signal benefit to all the interests of religion.

He surveys the DUTIES common to elders with others—viewing their deportment in secular affairs, and their government of their own families. He then considers the official duties of elders viewed *individually*, and enlarges on the following topics :—elders' districts, district roll books, visitation of districts, visitation of the sick, exhortation with offenders, attentions to the young, district prayer meetings. The official duties of elders viewed *collectively* are explained with similar copiousness.

The QUALIFICATIONS of elders are discussed with much power and solemnity ; and special prominence is given to the qualities of knowledge, piety, and soundness in the faith ; and the closing section on ENCOURAGEMENTS forms a very appropriate conclusion to a work which few can peruse without sometimes exclaiming, "who is sufficient for these things?" We trust the service which Dr King has rendered is not merely to presbyterianism, but to the interests of vital religion in our churches. It is vain to imagine that all methods of administration are equally favourable to the maintenance of godliness in the christian profession. The declension of presbyterian churches may be generally traced, we believe, more or less directly to the relaxation of their scriptural polity ; whereas, the

worldliness of such an institution as the Church of England, seems the natural result of its peculiar constitution. Will it be believed that so spiritual a man as Bridges, influenced, doubtless insensibly, by his attachment to Anglican episcopacy, should, in his excellent volume on the Christian Ministry, entirely exclude the subject of a *pure communion* from the topics which he presses on the rulers of the church? On this subject we present the following extract from the work of Dr King:—

“It belongs to the session to *admit applicants into the fellowship of the Church*. In the discharge of this duty they do well to cherish a deep sense of its importance. What is all other congregational prosperity worth, if our congregations be not composed of genuine believers?—if the principle of selection be not at least acknowledged, and with some fidelity acted on, in our ecclesiastical administration? We may have numerous, intelligent, affluent, and influential audiences; but if no discrimination have been made between the chaff and the wheat—the living and the dead—these audiences, however respectable, are not entitled to be considered christian churches at all. It is only when reasonable evidence of saintship is insisted on, that a stimulus is given to acquire the indispensable qualification, it is then only that persons of the same views and spirit, being separated from others, and brought into fellowship, favourably affect each other by reciprocal sympathy,—it is only then the society becomes a spiritual Israel, and can expect to have fulfilled in its behalf the glorious things which are spoken of Zion. It is no valid objection that we deal harshly with people in denying them church privileges. The cruelty consists in fostering their delusion, and seconding their self-destruction; and the truest of all friendship is tendered them in restraining their presumption, exhibiting to them their danger, and pointing out to them the only path by which saving privilege can be reached, and its external manifestation consistently observed. Equally futile is the objection, that we are imperfect judges of character, and should not usurp functions which we are incompetent to wield. Our comparative ignorance and liability to err, furnish adequate grounds for caution, and gentleness, and charitable interpretation, but not for levelling the land-marks which the hand of God has erected, and which his word clearly defines. Is no distinction to be made? If infidels or profligates choose to make a sport of the Lord's supper, and call for the cup of blessing as Belshazar did for the sacred vessels of the temple, are we to accede to their demand? Or, suppose only, that persons are to our certain knowledge absolutely ignorant of the first principles of Christianity, are we to encourage them in transforming a significant service into a meaningless ceremony, when it is morally impossible they can profit by the engagement? It will be said these are extreme cases, but however extreme, they establish a principle—a principle of discrimination; and when once that principle has been admitted, where shall we stay its application? Where, with any approach to consistency, or semblance of respect for Scripture, or any practical effect, if not in requiring such elements of character and behaviour as constitute a credible profession of faith in Christ.”—Pp. 141-143.

We warmly recommend this volume, especially to rulers in our churches. We urge its principles on their study and practice. Let its recommendations be embodied in the official proceedings of those 3000 office-bearers in our own church, who are vulgarly, but most inaccurately, denominated laymen, and immediately we shall witness the noblest and most unanswerable vindication of our presbyterianism which man can furnish.

We do not regard this work as an exhaustive treatise on the subject. One leading difficulty of the task assigned to the author was to determine what topics ought to be excluded, and what treated cursorily, in order that due prominence might be given to the more momentous portions of the subject. Perhaps the argument drawn from the synagogue might have been partially divested of its controversial character, and embodied in the text, instead of being reserved for the appendix. This argument is, in a great measure, one of philology, but it is of value; and is capable of popular elucidation, since the meanings of the terms elder, bishop, and deacon, in the New Testament

are, in the opinion of many, chiefly determined *by facts* in the administration of the synagogue. A more expanded statement might likewise have been furnished of the right of all the members to elect the elders of the church—their popular election being as imperative as their ordination. We do not quarrel with Dr King for having excluded the subject of a gradation of courts, for which it is generally contended by presbyterians, we have the best of reasons, if, indeed, we have not even the indisputable sanction, of apostolic example in the council of Jerusalem. This subject might have been briefly treated, both doctrinally and practically, with advantage. There are certain characteristics of the church, viewed as the society over which elders preside, which, in a larger treatise, it might have been proper somewhat more minutely to have stated in their bearings on the ruling office. We may mention such as the following. The Church ought to be viewed as *one* society. It is *self-ruling* that is spiritually independent, Christ being its only head, the authority of its office-bearers is *merely ministerial*. It ought to be viewed as a society of *holy* persons. It is *self-edifying*—calling in the services of men set apart to the function of teachers in the church. And it is a *self-extending* society. It is not difficult to perceive that an elder must have qualifications, duties, responsibilities, encouragements, respectively springing out of the very nature of a church, thus viewed, *under God*, as a united, a holy, a self-ruling, self edifying, self-extending society. The volume might also have been extended almost indefinitely by the introduction of such materials as those which are pointed out in great profusion in the writings of historical Miller, Smith, Coleman, and Riddell, as well as in those of the British authors of an earlier age, who, like them, have dealt largely in authorities. We cannot but commend, however, on the whole, the singular wisdom which has presided over the selection of topics, to which prominence is given in the work we have now surveyed. With respect to the section on the deaconship, we simply observe, that a still greater anomaly than that of the seemingly “secular appointments in spiritual societies,” to which Dr King refers, is exemplified in those cases in which deacons are allowed to usurp the functions of the eldership, in the absence both of a call and an ordination, to the exercise of rule. The author has no doubt set the office of the deacon in its proper light.

We trust this admirable production will be widely circulated, and carefully perused among those for whose benefit it is intended. Their influence is incalculable. The success of every christian enterprise in our presbyterian churches is in a great measure in their hands. The writer, therefore, who succeeds in moving, or directing, or accelerating these office-bearers of the church in the proper course, labours on a mighty scale for the advancement of the cause of Christ; for God will bless the Church when he favours those who superintend its operations. “He will bless the house of Israel: He will bless the house of Aaron.”

CRITICAL NOTICES.

Memoir of Mrs Martha Innes, Edinburgh; with Extracts from her Diary and Letters. Compiled and Edited by her HUSBAND. London: Hamilton, Adams, & Co. Edinburgh: W. Innes.

THE life of a retired and domestic woman,—known neither in the fashionable nor the literary world, and who had no gossip to communicate either of the great or gifted,—many will think, can have little to interest or engage the public mind. Such a one, they will say, may have been a most amiable and estimable character, and may have performed her part most becomingly in the sphere in which she was placed; but why drag her forth from her chosen privacy and concealment? why parade her before the world's gaze? Her friends might have justly and fondly cherished her memory; but why call upon others, strangers to her meek and humble excellencies, to admire? Who, beyond the narrow circle in which she quietly moved, will care to become acquainted with her household concerns, and troubles, and exertions, or to read her short and simple annals. We confess that some such thoughts passed through our own minds when we first took up the volume before us; and we were not free from the suspicion that Mr Innes, in publishing the memoirs of his deceased wife, had consulted his affection more than his prudence. We had not, however, read far till we changed our opinion, and felt convinced that he had acted wisely; and we have now to thank him for thus bringing us acquainted with one of God's hidden ones, and making such a valuable addition to our christian biography. Mr Innes, as our readers will perceive from the title of the book, acts merely the part of a compiler. He says little himself;—we occasionally regret that he does not say more, though we can easily perceive, and can sympathize with the delicacy that restrained him. The materials are derived from a diary kept by Mrs Innes, and from her letters to her friends,—in both of which she fully develops her principles, and feelings, and actings,—the various exercises of her mind, as an awakened penitent and a confiding believer,—her joys and sorrows,—her distresses and her comforts in affliction. This is the great charm of the book,—her character is placed in the most transparent light,—there is no disguise,—we are let entirely into her views, and, in her communings with her own conscience and with her God, she discloses the most secret emotions of her soul. And that soul was truly a sanctified one, humble, meek, benevolent, resting with firm faith on the all-sufficiency of the Redeemer, and ardently aspiring after greater conformity to the God of holiness. Naturally amiable, affectionate in her dispositions, and active in her habits, as a Christian she had made high attainments in the divine life, and enjoyed close and intimate fellowship with the Father of her spirit.

We need not formally express our opinion of the volume,—that may be clearly enough gathered from what we have said. We only add that, while we wish it a wide circulation, we pray that the bereaved husband may be divinely upheld and comforted in his affliction. Many will sympathize with him; and we trust his labour in compiling these Memoirs will be compensated in the spiritual benefit of not a few.

Principles of Education Practically Considered, with an especial reference to the present state of Female Education in England. By M. A. STODDART, Author of "Every-Day Duties," "Hints on Reading," &c. Seeley, Burnside, & Seeley, London.

SOMEHOW or other, the former productions of this author—her "Every-

Day Duties," and her "Hints on Reading"—we blush as journalists to acknowledge it—have not come under our notice; and we suspect that she and her writings are not much known in this northern division of the empire. We regret this, if it be the case, and lament it, for she deserves to be known, and her works—the present one at least—for of it only can we of course speak, ought to be read; and happy shall we be if we can excite attention to it, and be the means of extending its circulation. It is a work of high talent, and calculated to be useful in no ordinary degree. The subject treated is one whose importance can scarcely be over-rated; and the manner in which it is treated is becoming the subject—solemn, earnest, just, and scriptural—we may add eloquent, convincing, and powerful. She is one who can rise to "the height of the great argument," who has closely examined the kind of training by which, under the name of education, the characters of the young, and especially the characters of our youthful maidens, are formed; who has diligently and successfully studied the errors and the deficiencies in the systems generally followed, and effectively exposed them; and who has expounded "a more excellent way" with great force and clearness. The headings of the different chapters will inform our readers of the topics discussed:—I. Introductory Remarks. II. Remarks on some defects in Female Education. III. Lifeless style of Teaching. IV. Religion. V. Education considered with regard to some of the errors of the day. VI. Moral Culture. VII. Miscellaneous Observations on Moral Training. VIII. Intellectual Development and Training. IX. Subjects for Study. X. School Books. XI. Physical Education. XII. Maternal Influence, Schools, and Governesses. All of these important subjects are considered and elucidated in a manner highly satisfactory, evincing extensive knowledge, great power of discrimination, and a constant attention to practical utility. Throughout, the work is characterised by enlightened and comprehensive views, just, and elevated, and pious sentiments, and forcible, and elegant, and felicitous diction. Everywhere the author is instructive and pleasing—everywhere she is full of her theme, and, fired with ardour, pours forth "thoughts that breathe, and words that burn."

Cordially we recommend the "Principles of Education Practically Considered." We would wish them to be in the hands of all young persons; they ought to be carefully studied and acted on by all who have assumed the highly important and responsible office of instructing the young, and training them for time and eternity.

Sketches of Nature, comprising Views of Zoology, Botany, and Geology, illustrated by Original Poetry. By JANE LUCRETIA GUINNESS, Author of "Sacred Portraiture, and other Poems." London: Hamilton, Adams, and Co.

GREAT and marvellous are all the works of God, and well they deserve to be sought out and diligently studied by his intelligent creatures. Yes, it is our duty, and it is equally our privilege, and will prove our happiness, to make ourselves acquainted with the productions of the Eternal Mind, the Father of Lights, and Source of all good—with the wonders of his power and love displayed in creation as well as in redemption. Revelation, indeed, and the scheme of mercy which it unfolds, demands and is entitled to our first and chief attention; but none of the ways of God are to be overlooked and neglected; and we cannot too soon or too extensively become familiar with the Almighty's world around us, and be taught to "look through nature up to nature's God." The author before us has conceived the laudable ambition of initiating the young into inquiries and studies of this kind, and of exciting in them a taste for investigating the animal and vegetable and mineral kingdoms, and of assisting

them in gratifying it. In her work she takes a wide and extensive range, and grapples with subjects numerous and multifarious—all animated beings, from man, the lord of this lower creation, to the zoophyte—from the vast elephant to the tiny insect—birds of every wing, and fish of every name—trees, and plants, and flowers, and many things besides. This is a large field; too large to be thoroughly surveyed at once—too complex to be leisurely travelled over, and distinctly viewed, and then properly grouped, distinguished, and marked out in one small volume. This, in fact, we consider the principal defect in the work. The author has attempted too much; and crowding and crushing things so dissimilar, and so endless, into such narrow and confined space—things with life, and things without it, she has precluded herself from giving prominence to any, though both prose and poetry have been invoked, and put to the task. She somewhat reminds us of Martin, and the multitudinous assemblage of figures—the long, long rows of faces, and crowds upon crowds, introduced by him into his celebrated picture of Belshazzar's Feast. Martin was a true artist, and even that picture, though rendered indistinct, and in a great measure ineffective, by the confusion which pervaded it, and the numbers without number presenting themselves to the eye, was a work of genius. Nor are the "Sketches of Nature" without power; though, in comprising zoology, botany, and geology too, we think it comprises too much, and one of them would have been sufficient for a single volume, and one not of a very large size. The author, however, shows herself to be well acquainted with her subject, and well fitted to instruct the young. Her classification is good, and she expresses herself with clearness and perspicuity. Her book is eminently a *multum in parvo*, is neatly got up, and may be put with advantage into the hands of the youthful student of nature.

Death Swallowed up in Victory: A Sermon preached on occasion of the death of the Rev. William Goold, Senior Minister of the Reformed Presbyterian Congregation, Edinburgh. By ANDREW SYMINGTON, D.D., Paisley. Edinburgh: William Whyte & Co.

It is enough to say that this sermon is worthy of its author, and therefore well deserving of a careful perusal. The topic is a very pleasing one, and interesting to all Christians, and it is treated with Dr Symington's usual clearness, ability, and unction. We notice it chiefly because it is a tribute of respect to the late Mr Goold, and contains a brief notice of the life of that excellent person. The character which Dr Symington gives of Mr Goold is a high one, but we are persuaded not higher than truth and justice required. Mr Goold was rather retired in his habits, and did not bulk largely in the public eye, or take a very conspicuous and prominent part in the agitating controversies which have attracted so much attention, engendered so much animosity, and been productive of so many changes—beneficial we trust they will prove—during these few years past; but he was a man of great personal worth, of enlightened mind, firm, unflinching in principle, and of warm, decided piety—exemplary as a Christian, and faithful and laborious as a minister of Jesus Christ. His death was sudden and striking; but he was ready, and no doubt received from his gracious Master the joyful welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Hebrew Martyrs, or the Triumph of Principle. By JOHN WADDINGTON. London: John Snow.

THIS is a very excellent little work, pervaded by an ardent and high-toned piety, and breathing earnest aspirations after christian excellence

and spiritual elevation. The Hebrew martyrs, who give the title to the volume, are the three Hebrew youths, the companions of the prophet Daniel, who "feared not the wrath of the king" Nebuchadnezzar, and who were delivered by the God whom they so faithfully served from the fiery furnace. These form a kind of text, from which Mr Waddington deduces, or rather (for he does not stick very closely to it) around which he makes to revolve, his reflections and meditations. His thoughts are somewhat desultory and unconnected, but they are imbued with a rich evangelical unction, fervency of spirit, and spirituality of feeling and desire. He is one, we are led to suppose—judging by his book—who aims at an exalted standard of christian attainment, experience, and enjoyment, and who wishes his readers to be satisfied with no half measures, nothing undecided, no lukewarm state of neither cold nor hot, but to choose the Lord truly to be their God, and to serve and follow him fully. We would put the volume into the hands of our modern Laodiceans, and of the many who seem to wish to falsify the word of our Saviour, and to prove that they can quite well and easily serve both God and mammon;—it will sound a loud and trumpet peal in their ears. We would take it into our own hands, whenever a spirit of apathy begins to creep over us, and we feel ourselves falling into carelessness and indifference—it is fitted to awaken, to arouse from spiritual sleep, and to excite us to diligence in making our calling and election sure.

An Exposure, from Personal Observation, of Female Prostitution in London, Leeds, and Rochdale, and especially in the City of Glasgow; with Remarks on the Cause, Extent, Results, and Remedy of the Evil. By WILLIAM LOGAN, City Missionary. Third Edition. Glasgow. Pp. 48.

THIS is an interesting Tract on an exceedingly painful subject. The sin which it exposes is productive of more extensive misery, sinks its victims into deeper degradation, and is more withering to all the amiable feelings and tender charities of life, than any other vice. Its name is *legion*; for it embodies a mass of the most atrocious crimes. Though painful the view, the christian philanthropist, whose longings and exertions are directed to the amelioration of mankind, should not shrink from the contemplation. That his exertions may be wisely directed, he must be acquainted with the workings of the prevalent forms of vice and misery. We recommend to him this little volume, in which he will find a mass of facts which will startle and grieve him, but nothing to offend his delicacy.

Cyclopædia of Biblical Literature. By JOHN KITTO, Editor of "The Pictorial Bible," &c., assisted by various able Scholars and Divines. Edinburgh: A. & C. Black.

THIS valuable work has now reached its fifteenth part, extending as far as the word "Mediator." Its articles continue to manifest the same profound research and accurate learning which characterised the parts we formerly noticed. The present part contains, among other exhibitions, elaborate articles on Levites, Libanus, Libertines, Lot, Malachi, &c., by the editor; Leviticus by Professor Havernick of Königsberg; Libnet, Lily, Luz, Malluach, and Manna, by Dr Royle of King's College, London; Liver, Locust, Man, and Marriage, by the Rev. J. F. Denham of Cambridge; Light, Loan, Love, Magi, and Medes, by Dr Beard; Lion and Liver by Col. C. Hamilton Smith; Logos by the Rev. J. P. Potter of Oxford; Longevity by Dr Doran; Lord's-day by Professor Powell of Oxford; Luke,

Mark, and Matthew, by Professor Tholuck of Halle; Maccabees by Dr Stebbing of Cambridge, and Dr Wright of Trinity College, Dublin; &c. We regret, however, to perceive some exceedingly questionable opinions broached by Professor Powell of Oxford, and cannot refrain from expressing a hope that the article on the Sabbath will be entrusted to a divine whose theological sentiments are more in accordance with Scripture, and with the views adopted by the great body of evangelical Christians.

North British Review. No. III. Edinburgh: W. P. Kennedy.

FOR talent and useful information this number is equal to either of its predecessors. As we are not in the secret of its authorship, we do not feel ourselves entitled to print our conjectures, or to proceed upon rumour, in announcing the names of contributors; suffice it to say that the merits of the various articles are worthy of the highest names to which report assigns them. There is no mistaking the first; we have here in a dissertation, entitled the "Political Economy of the Bible," all the force and splendour, and luminous exposition, and earnest practical benevolence, and fearless confidence in his own views and convictions which distinguish Dr Chalmers above all his theological contemporaries. It is about as easy recognising his giant presence by the foibles which he has yet to unlearn, as by the paternity of his style and the grandeur of his moral sentiments. We have again the Doctor's territorial scheme upon the establishment principle,—a gratuitous tribute to the system he has sapped and deserted. It should cure Dr Chalmers for ever of this habitude of speech, that the Free Church has done more already towards the real and permanent evangelization of our land than the Establishment has achieved for a century. An article on the United States of America is worthy of all praise for its just appreciation of the country and its people, and the liberal and kindly spirit which it breathes;—on the slavery question, however, it is somewhat too apologetical. The scientific articles are on Sir Humphrey Davy and the Earl of Rosse's reflecting telescopes,—the latter contribution of much interest and rich in information,—the former possessing decided scientific merits, but damaged by a stiff and artificial style. A review of Foster's Lectures does justice to the depth and power of his genius; and another of Backhouse contains some good discussion on the civilising influence of missionary enterprise. Lively articles on Lord Chancellor Eldon, and the Post Office Espionage, bring up the rear, and give an acceptable savour of liberal politics, and the *eclat* of a spirited close, to the present number of the *North British*.

RELIGIOUS INTELLIGENCE.—FOREIGN.

SURVEY OF MISSIONS.—*Polynesia*.—The population of the islands of the Pacific, including Australia, has been loosely estimated at three millions. The aboriginal inhabitants are found in the lowest stage of savage barbarity—sunk in ignorance, superstition, horrid cruelty, and debasing vice. Missionaries have been exposed to imminent hazard, and subjected to much privation and suffering, in their first attempts to settle among them; and in some instances, after persevering for a longer or shorter period in their endeavours to conciliate them, have been compelled to provide for their own safety by flight. The incessant civil wars by which the tribes occupying these islands continue to conflict with one another, are among the chief hindrances to the settlement of the missionary among them; and the most painful obstruction to all his endeavours to bring

them to submit to the gospel of peace. The influence of depraved Europeans encouraging them in their pollutions, and for the sake of a little sordid gain, spreading among them the moral poison of spirituous liquors, has also formed a cruel and disgraceful hindrance to the holy and philanthropic efforts of the christian missionary. The mere difficulties of either their rude ignorance or degrading superstitions have not proved so formidable. Among the mentally enlightened heathen the prevailing idolatries have a far more obstinate and inveterate hold of the mind than among the barbarous savages of the South Sea Islands, whose idols are too hideous and revolting to command much respect, while they have few historical associations connected with them to give them much authority over the rude minds of their worshippers. In the Sandwich Islands the entire system of idolatry was suddenly and spontaneously abolished in one day, in the year 1819. In the wondrous arrangements of Divine Providence, the American missionaries were on their voyage at that time, carrying to them the true religion; and found to their astonishment, on landing on the islands, that the native superstition was overthrown. In others of the groups of islands where British missionaries have settled, the dismissal of the idols was as simple and unceremonious. The natural rude ignorance of these islanders, having none of their vernacular dialects formed into written language, and no education to enlighten their minds, has proved no very formidable barrier to the missionary. The languages of the islands occupied were soon reduced to writing; and education in reading and writing was sought by the natives with the utmost avidity, and received with the most favourable susceptibility of mind, after they had come to understand the nature of written language, and had got over the first amazement which the mystery of it created in them. In the Samoas, where the London Missionary Society has twelve missionaries, upon four islands, upwards of 20,000 can read.

Glancing eastward from Australia on the different groups of islands already occupied by missionaries, we come first to the *Feejee* and the *Friendly Islands*, where the Wesleyan Missionary Society first commenced its labours in 1822, and has since been gradually extending them, until in the former it occupies four islands with six missionaries, and in the latter three islands with eight missionaries. The Feejee Islands were, and, excepting where the hallowing influence of Christianity has softened the hearts of the barbarous savages, still are stained with the most revolting cannibalism—the horrid tales of which, and of the indiscriminate system of murder which it kept up, as reported by the missionaries, have been sometimes unfit to be put in print, and submitted to general perusal. Yet even in these islands the gospel has triumphed—several distinguished chiefs have professed Christianity—the number of communicants reported is 935, and of scholars 1148. In the Tonga or Friendly Islands, so far as the missionaries have been able to extend their labours, the success of the gospel has been great. The people generally have renounced idolatry; and a code of righteous and humane laws has been promulgated by the chief of one of the islands, who adheres stedfastly to the faith of the living and true God. The number of communicants at the stations occupied by them is 6825, and the number of scholars is 5896. The next groups of islands are occupied by the missionaries of the London Missionary Society. In the *Samoa*s or *Navigator's Islands*, there are twelve missionaries, and one European assistant. The influence of the gospel appears to be altogether paramount in most of the districts in which they labour. About 40,000 have been brought under christian instruction. Religious awakenings have been experienced; the number of candidates for baptism and for the Lord's Supper is great; and numerous accessions are made to their churches. Every means fitted to promote religious character in the members, and to make them the instruments of good to their heathen

brethren, are employed ; mothers are formed into maternal associations for mutual benefit ; and districts assigned to the church members, in which they endeavour to do good by visiting and consoling the sick, conversing with the heathen, and holding prayer meetings. The desire of the natives for books is surprising ; individuals will traverse ten or fifteen miles of open sea in a small canoe to obtain a single book ; or carry a burden on foot for thirty, forty, or even fifty miles, only asking as a compensation a copy of the Gospel of John.—In *Cook's* or *Hervey Islands* there are five missionaries, besides native teachers : under whose labours the refreshing influence of the Spirit of God are experienced, and religious awakenings taking place, especially among the young. The number of communicants is above 800, and the number of scholars above 6000. In the *Georgian Islands*, of which the principal is Tahiti, there are thirteen missionaries, besides European teachers and other assistants. The cloud which has for a time hung over these islands, in consequence of the political usurpation of the French, and the settlement of their Roman Catholic emissaries in this once flourishing field of evangelical labour, continues still to rest upon them ; and we must yet wait in faith and patience to see what are the designs of a holy Providence in these mysterious frowns, and what glory to himself he is to bring out of this most trying visitation. We make little account of the mere intrusion of popish missionaries into this or any other of the fair fields of protestant labour in this vast ocean, where they have had the effrontery to show their face, and propound, under the name of christianity, their own semi-heathen absurdities. Light is more than a match for darkness at any time ; and especially the light of the sun of righteousness for any smoke, however dense, which may issue from the bottomless pit. Let not missionaries, sent forth by Him who is “the light of the world,” and bearing with them “the light of the knowledge of the glory of God in the face of Jesus Christ,” show symptoms of timidity, when called to encounter such opposition, or think of any means of riding themselves of it, except those that lead to the legitimate and certain triumph of truth over error and superstition. Let them not fear, but stand still and see the salvation of the Lord.—To the northward of the Georgian lie the *Society Islands*, having five missionaries. There the preaching of the gospel is attended by numerous congregations ; the walk and conversation of the church members in general consistent ; and some have been removed by death, giving cheering evidence of the power and comfort of religion upon their hearts. Towards the close of the last year, the islands of this group were visited with a hurricane, which blow down the chapel on one of the islands, and must have considerably injured that of another island, as pieces of it were next morning picked up by a missionary on the opposite shore, whose own escape, with that of his family, from the destruction which threatened the mission premises, was very providential. Some of the natives were carried away by the inundation caused from the sea which broke in upon them. The *Sandwich Islands*, which lie 37° north, have been, since 1820, occupied by the missionaries of the American Board of Missions. Twenty-five missionaries are distributed over nineteen stations, in five of the islands ; besides physicians, teachers, and other assistants. The number of communicants in regular standing is upwards of 23,000. Education is advancing, and a native ministry rising up, who are acceptable and useful as preachers. The moral and social condition of the people is undergoing a steady improvement ; and it may be hoped that they are rapidly reaching to the confirmed enjoyment of the comforts and decencies of christian society. Romanism is attempting to penetrate into all parts of these islands ; but as yet it has made little effectual progress.

NEW SECESSION CHURCH IN HALIFAX, NOVA SCOTIA.—Very early in the history of the Secession Church were missionaries sent out to the colony

of Nova Scotia. In that poor and scarcely peopled region, the gospel preached by them was followed with wonderful success. In the midst of these dense pine forests, they effected various religious settlements, in which the spirit of the old prayer was often realised—"Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel." Shut out so much from intercourse with the world, the ministers of the Secession in Nova Scotia have been self-denied laborious men—missionaries, in fact, without enjoying the interest and sympathy which usually attach to service in a foreign clime. Many of our countrymen, who, in last century, were in the habit of emigrating to that colony, then enjoyed a regular dispensation of the means of grace. Not a few of the emigrants, who had been in Nova Scotia prior to the arrival of the first seceding preachers, and were exclaiming in despondency—"We see not our signs; there is no more any prophet"—were gladdened and refreshed by the visitation of the gospel, so auspiciously sent them from the Old Country. Surely it becomes us to cherish the Synod of Nova Scotia, and receive yet more warmly into our fraternal regards the men for whom the wilderness and solitary place has so often been glad.

A Secession Church existed for a considerable period in Halifax, the capital of the province. But more than twenty years ago it perished through internal divisions, and many Seceders were obliged to attend the other Presbyterian churches in connexion with the Church of Scotland. In Halifax the Secession interest is again revived; and nearly three years ago, a united effort was made to found a church of this connexion. The originators of the movement have been well pleased with the prosperity which has attended it. A church having been constituted, they proceeded to call a pastor, and the Rev. Mr M'Gregor, a worthy son of a worthy sire, was, in October 1843, inducted as minister. Mr M'Gregor, senior, was the first missionary to the province. This young cause has enjoyed the confidence of the various sister churches, and it found in the late Dr M'Culloch a zealous friend and supporter. Mr M'Gregor's acceptability in Halifax has led his congregation to adopt the step of building a new church; and it is to assist them in this enterprise that this appeal is made for them to the liberality of the churches of the Secession in Scotland. They have great hopes of increase, from the numbers attending Mr M'Gregor's ministry; in the zeal and excitement which his settlement in Halifax has occasioned, as well as the more permanent spiritual good which his labours are producing, they already see the first fruits of their exertions through the blessing of God. They know that the Secession churches in their fatherland are not backward in any good work; and they trust that the spirit which first sent missionaries to Nova Scotia, will yet foster and patronise every attempt to rear a structure on that foundation, which half a century ago was laid by Scottish benevolence and Christianity. They remember the bold and vigorous effort made by the students of the Secession Divinity Hall to assist the academy at Pietou; and, as many of these students are now ministers, they rely on them for sympathy and encouragement, and hope that Nova Scotia will not be forgotten in the annual distribution of the funds of their benevolent and missionary societies. The disruption of the *quasi* Scottish Establishment in the colony gives a new interest to their efforts. There is also room in Halifax for them, and there is a growing desire to countenance them. Their wish is to have a commodious and respectable place of worship. They aim not to have an expensive edifice of stone; they are contented with the common building material of the country—wood. In the early period of the Secession in the province, the Psalmist's language was often confirmed in the building of their churches—"a man was famous according as he had lifted up axes upon the thick trees;" but now, even timber in the land of its growth, cannot be procured, but at considerable expense. In short, it is hoped

that the New Church in Halifax will be remembered at home as a station of great need, and of long promise. A little assistance at the outset will give them life and vigour, while they offer the prayer for themselves, "Establish thou the work of our hand upon us—yea, the work of our hand establish thou it."

RELIGIOUS INTELLIGENCE.—DOMESTIC.

UNITED SECESSION CHURCH.

PROCEEDINGS OF THE JOINT COMMITTEES OF THE UNITED ASSOCIATE AND RELIEF SYNODS ON THE PROPOSED UNION BETWEEN THEIR RESPECTIVE CHURCHES.

GREYFRIARS SESSION HOUSE,
Glasgow, 29th October 1844.

At which time and place the joint committees of the United Associate and Relief Synods met. Present of the Secession committee, the Rev. Drs Heugh, Beattie, King, Robson, Ritchie; the Rev. Messrs M'Gill and Mackelvie, and Messrs David Anderson, Andrew Mitchell and Walter Black, elders. Of the Relief committee, the Rev. Dr Struthers, the Rev. Messrs Auld, sen., Taylor, and Muir; and Messrs Paterson and Nicolson, elders. Letters were read from the Rev. Dr Hay, and the Rev. Mr Johnston, expressing their regret at not being able to attend the meeting of the committees, and earnestly desiring that the union respecting which they had met, might be speedily consummated. Verbal apologies were made in much the same terms for the Rev. Messrs French, Kirkwood, Gorrie, and Anderson, who were also prevented from attending.

The Rev. Dr Struthers was called to the Chair by acclamation. The Rev. Mr Mackelvie was appointed clerk. The Rev. Dr Heugh opened the meeting with prayer. The Rev. Mr Mackelvie commenced the business of the meeting, by reading the following resolutions of the United Associate Synod, on which their committee have been instructed to proceed:—

"1. That the Synod entertains towards the Relief church the warmest sentiments of esteem and affection. 2. That this Synod rejoices in the steps which have been already taken to effect a union between the Secession and Relief churches. 3. That, in the opinion of this Synod, there are no sufficient reasons for long deferring such a union, and very powerful reasons why it should be speedily consummated. 4. That the proposed union, to be happily effected, must have the manifest and zealous concurrence of our people; and as a free interchange of ministerial services has already received the full approval of both Synods—this Synod recommend that its approval be more extensively acted upon, and that it be followed up by such devotional meetings, and other demonstrations of fraternal regards on the part of the churches, as to leave no doubt of the deep and friendly interest everywhere felt upon the subject. 5. That a committee be now appointed to use their best endeavours in carrying out the design of these resolutions, and more especially to meet with any committee that may be appointed by the Synod of the Relief church, and consult with them whether it might be thought advisable that the Synods appoint commissioners to each other, to take part in their deliberations as corresponding members, and whether the scheme of union which was generally approved of by both churches should be reprinted and circulated."

The Rev. Dr Struthers read the resolutions of the Relief Synod, which approved of those of the United Associate Synod "as highly judicious," and intimated that "they cordially close with their proposition."

It was moved by the Rev. Dr Hengh, and unanimously agreed to, that the recommendations contained in the resolutions which had been read, be considered *seriatim*; but before doing so, the members of both committees have a confidential conversation respecting the state of feeling in both denominations in reference to the proposed union. Members having delivered their sentiments, all of which were in favour of taking a decided step towards union, and each of the recommendations of the Synod having been duly considered, a sub-committee, consisting of the Rev. Drs King and Struthers, and the Rev. Messrs Taylor and Mackelvie, were appointed to draw up a minute expressing the views of the general committee as to the practical steps immediately to be taken to facilitate the objects recommended by both Synods, and report to the committee, which it was agreed should meet again in the same place at seven o'clock in the evening.

The joint committee met after adjournment, when the sub-committee submitted a draft of the minute which they had been appointed to draw up, which, after some verbal corrections, was adopted as part of the committee's report, and ordered to be engrossed in their minutes, and is as follows.

After a long, frank, and most gratifying conversation, the committees found that on the part of both bodies, the way for a thorough and speedy union has been greatly prepared; the discussion of the subject in the United Secession Magazine, and the Christian Journal; the holding of friendly meetings in different parts of the country; the liberalizing influence of late public events; the sending of deputations to the meetings of the two Supreme Courts; and, still more, the interchange of ministerial services, having done much to remove prejudice, correct misapprehension, and produce sentiments of mutual esteem and confidence. Following out the course indicated in the resolutions of the two Synods at their meetings in May last, the committee would, with all earnestness and affection, recommend that ministerial services be interchanged to a still greater extent than hitherto; that joint meetings of a devotional and practical character among the members of contiguous congregations be countenanced and promoted; that ministers and elders of the sister churches, who by local position can come conveniently together, meet for prayer, conference, and consultation, as often as possible; and that corresponding members from either body respectively be invited and appointed to sit in church courts, and aid in their deliberations. It is respectfully submitted that these demonstrations of brotherly regard, becoming in themselves, are loudly called for at the present moment; and should they be made with the readiness, and to the extent desired, the committee are sanguine in the hope that matters will soon be in such a state of progress, as to enable the Synods of the two denominations to condescend *upon the time when a union, from which the most beneficial results may be confidently anticipated, will be effected in form as well as in heart.*

It was moved by the Rev. Dr Hengh, and unanimously agreed to, that the proceedings of the joint committees upon this occasion be printed, not only in the Secession Magazine and Christian Journal, but also in the form of a circular, a copy of which to be sent to each minister, session, and clerk of presbytery, in both denominations, with a request to take steps as early as possible towards carrying into practical effect the committee's recommendation.

The Rev. Mr Auld, senior, was requested to conclude the business, by returning thanks to God for the delightful meeting of the two committees, and for the prospect now afforded of a speedy union between their respective denominations.

GAVIN STRUTHERS, *Chairman.*
WILLIAM MACKELVIE, *Clerk.*

SPECIAL PRAYER FOR THE SUCCESS OF MISSIONS.

THE committees in Edinburgh and Glasgow of the United Associate Synod, appointed to devise an improved scheme of missionary exertion, have agreed to recommend to ministers and sessions, that meetings for special prayer be held in all our congregations, on the evening of Sabbath the 22d December, for the purpose of supplicating the divine blessing on the efforts of our church, and especially on the measures of increased activity and more systematic effort, to which, in name of the God of missions, our congregations are now solemnly summoned. The work must be conducted in the spirit of prayer if we would have it prosper. If we forget to acknowledge God in our undertaking, let us plan never so wisely, we shall fail of success. To seek help of Him is to do the work of the Lord in his appointed way. O! then, let ministers and elders hearken to the call, and with the assembled people, invoke a blessing from on high, to guide our counsels, to fulfil our hopes, and to cause his name to be exalted by the work of our hands.

PRESBYTERIAL NOTICES.

Wigtown.—The presbytery met at Wigtown on the 22d of October. Heard reports from sessions respecting the Draft of Hymn-book, and found that, while they approve of the object which the Synod has in view in preparing a hymn-book, they consider the time allowed far too short for making up their mind on such an important subject. Heard, also, reports from sessions respecting the appointment of a salaried agent for managing the Synod's missionary business, and found that they all *approve* of the measure proposed. Agreed to ask L.20 from the home mission fund to aid the congregations at Gatehouse and Kirkcowan during the next half-year. Recommended that the congregations within the bounds of presbytery should return thanks to God for his kindness during the past seedtime, summer, and harvest,—sessions to fix the time. Read a professorial certificate attesting that Messrs McCrackan, Ross, and Semple, had duly attended last session of the Hall, and satisfactorily performed the exercises prescribed to them; when subjects of lecture were prescribed to them by the presbytery, and also the following subjects for reading and examination, viz. first three parts of the 119th Psalm in Hebrew, the Epistle to the Colossians in Greek, and the inspiration of the Holy Scriptures. Messrs Hogarth, Smail, and Smellie, were appointed examiners. The committee appointed on the 16th of July gave in the following report, which was adopted, recommending :—

“ That the presbytery resolve to visit, during the winter months, if possible, all the congregations within their bounds.

“ That, in fulfilling this work, they meet first with the session of each congregation, and hear from them an account of their state, their discipline, and membership; the money which is raised for missions and other benevolent objects, and the means employed by them to sustain religious principle, and increase christian effort. Should it be deemed advisable, the managers of the congregation, and those who hold office in any missionary society connected with the congregation, might be introduced during this meeting, to acquaint the presbytery with any difficulties connected with their work, or receive suggestions from them.

“ That, after some time spent in this manner, the presbytery shall proceed to meet with the congregation for devotional exercises and special exhortation.

“ That a member of 1 presbytery, previously appointed, shall then deliver an address on the principles of the Secession, as a presbyterian and dissenting church, which,

from the beginning, has acknowledged the one head, Christ, and contended for the freedom and immunities of his people.

"That, after prayer and praise, another member of presbytery deliver an address to the minister and elders, as the office-bearers of said congregation, reminding them of their vows, their duties, their responsibility, &c.

"And that, having again joined in praise and prayer, a third member of presbytery address the members of the congregation generally, reminding them of their profession and privileges, and their obligations to act out the principles they have espoused, urging them to renewed engagements to be the Lord's.

"That, while it must be left to sessions to determine when it may be most convenient to hold these meetings, so as to secure a good attendance, the presbytery shall, at its first sitting, appoint those who are to labour in this good cause, and assign to each labourer his department of the work.

"That although three members of presbytery will be able to perform the public services at each meeting, it be expected that the whole presbytery will attend, if possible; congregations being expected to do what is in their power to defray travelling expenses."

Agreed to a scheme of distribution of the members of presbytery for carrying into effect the suggestions contained in said report, and appointed the next meeting to be held at Stranraer on the Wednesday after the second Sabbath of January next,—the presbytery to meet with the sessions and congregations in Stranraer on the evening of said day; with those of Glenluce on the evening of the following day; and with those of Wigtown, Whithorn, and Kirkcowan, during the following week.

Selkirk.—The Presbytery of Selkirk met at Melrose on the 22d October. Letters from the professors were read, certifying that Messrs Cavan, Douglas, Riddel, Ballantyne, and Stewart, students of divinity, had attended the Hall during the session, and satisfactorily performed their prescribed exercises. Mr Ballantyne delivered a homily on Titus ii. 11, and was encouraged to prosecute his studies. Mr Cavan, having completed his course at the Hall, was entered on trials for license, and subjects for trial were assigned to him. Mr Jackson having returned from the Continent, and being present, was examined on the course of study which he had been prosecuting at Geneva. The presbytery expressed satisfaction at the account which he gave, and agreed to resume the examination at another meeting. The presbytery then took up the subject of a salaried agent, for conducting the business of the Synod's missions. Heard reports from the sessions. Selkirk reported favourably to the principle, but in present circumstances recommended delay in the appointment. Lauderdale, Melrose, Galashiels, and the 2d congregation, Jedburgh, reported that they unanimously approved of the appointment of a salaried agent. No reports were given in from the other sessions. After some conversation, the presbytery agreed to report, that while they approve of the principle of employing a salaried agent, they, by a majority, recommend the appointment of such an agent to be for the present postponed. The presbytery agreed to recommend to the congregations within their bounds to observe a day, or part of a day, for offering thanksgiving to God for his goodness in the late abundant harvest. Mr Nicol was appointed moderator for the ensuing year, and took his seat accordingly. The next meeting of presbytery is to be at Galashiels, on Tuesday the 24th day of December.

Stirling and Falkirk.—This presbytery met at Stirling on the 29th of October. A letter from Mr Hugh Darling was read, in which he expressed his resolution not to accept of the call from Bathgate. The presbytery recommended to sessions to set apart a day, or part of a day, for public thanksgiving in the congregations under their charge for the late abundant harvest. Messrs R. Robertson and Joseph Leekie, students in divinity of the first year, were attested to the presbytery by Professors Brown and Eadie. Called for reports of sessions on the subject of a salaried agent for conducting the missionary matters of the Synod, when it

was found that those given in were in general favourable to the measure, and no objection offered by any. Appointed next meeting of presbytery to be held on the 24th of December.

Kilmarnock.—The presbytery met at Kilmarnock, October 29. Having received the accounts required from their mission stations for last half-year, the presbytery directed a report to be made to the home mission committee, with a recommendation of the same grant for next half-year. The presbytery thought it would be of use, though not expressly called to it, to have some conversation respecting the draft of "Hymns for Public Worship." After members had expressed their sentiments at considerable length, the presbytery agreed in opinion as follows: That the collection contains many excellent hymns; that the number is by far too great; that there is too large a proportion of peculiar metres; that many of the hymns are objectionable in point of language, and some of them in point of sentiment; that it is desirable that members should forward, as soon as possible, their particular objections, or proposed improvements, to the Synod's committee, that progress may be made, if deemed advisable, towards the compiling of a good selection of hymns; but that there appear to be strong reasons for delaying to give a final sanction to any book of psalmody in the meantime, with the view of obtaining at length a book that shall be used generally by evangelical churches in Scotland at least; and corresponding, in the meantime, with other churches for this purpose,—especially with the view of obtaining the concurrence of the Synod of the Relief Church, with which we have the prospect of being soon united. On the question remitted by the Synod relative to the propriety of employing a salaried agent, it was found that there was considerable diversity of opinion; and the conversation resulted in a vote for the two following motions:—First, That in the meantime the present system be continued; and, second, that the proposal to have a salaried agent be approved. For the former of these there voted thirteen, and for the latter seven; one or two declining to vote. The congregation of Girvan obtained the appointment of another moderation, to take place, November 19. The next meeting of presbytery was appointed to be at Kilmarnock, December 24.

Coldstream and Berwick.—The presbytery met at Coldstream on the 30th October. The Rev. John Hunter reported that, according to injunction of presbytery, he had preached and presided at a moderation in the congregation of Alnwick, when Mr John Kerr, probationer, received a call subscribed by 195 members and 82 adherents. The presbytery sustained the call, and assigned Mr Kerr subjects of trials for licence. The presbytery next resumed the consideration of the case of Mr Kidd. He was suspended from his office as a preacher, and from the communion of the church on the following grounds:—The presbytery having heard reports seriously affecting his character, and having appointed a committee to meet with him, and having received the report of said committee, finding that he had been guilty of gross imprudence, and, in many instances, of things seriously affecting his veracity; and having thereupon cited him to appear before them at their next meeting; and, in consequence of his non-appearance without assigning any satisfactory reasons for absence, having cited him a second time, *with certification*; and he having neither obeyed the citation, nor offered any valid grounds of excuse; it being, moreover, reported on credible authority that, since his meeting with the above committee, he has corresponded by written communications with a party in the congregation of Norham, encouraging them to leave the Secession Church. On Tuesday the 12th of November, the presbytery met in Norham to investigate into the present state of the congregation there, when they found that a large party of the congregation had been conducting themselves for some time in a very irregular and unconstitutional

tional manner,—that they had thereby cut themselves off from the privileges of the church, and could be restored only on condition of making a due acknowledgment of their offence.

Lanark, September 10, 1844.—The Presbytery met, September 10, and was constituted by the Rev. David Smith, moderator. Entered on consideration of the remit of the Synod in reference to the employment of a salaried agent to conduct the missionary business of the church; called for reports of sessions on this question, which were given in from all the congregations, with one exception. These reports were found to be generally in favour of the employment of such an agent. After some discussion, the Presbytery agreed unanimously to recommend the appointment of a properly qualified person, who should devote his whole time to the work, and receive a suitable remuneration. The affairs of Lanark missionary station were then brought under the consideration of the court. Commissioners connected with the station were heard. It was agreed, after a full consideration of all the circumstances of the case, that it would not be expedient, at present, to ask a farther supply of sermon at the termination of the present preacher's appointment. This conclusion was come to with great hesitation and much regret, though the cause may be afterwards revived.—*October 29.*—This day the presbytery met. The clerk reported that he had received testimonials from the professors of theology, certifying the regular attendance, attention to study, and good conduct of Messrs Russell, Dickson, and Prentice, students in divinity at the last session of the Hall. He also stated that Mr Dickson had requested to be certified and transferred to the oversight of the presbytery of Coldstream and Berwick. It was agreed to certify and transfer him accordingly. Heard Mr Prentice deliver a popular sermon on Rom. v. 1. After remarks the court approved of his discourse, and he was encouraged to prosecute his studies. For further exercises, there were assigned to him, as subject of lecture, 1 Pet. i. 3–5, inclusive, and for examination in the original the whole of that epistle; also the reformation of the church in Scotland. After a long conversation on the importance of a revival of religion in the congregations within the bounds of the presbytery, and also with a view to stimulate the people to christian effort for the support of the gospel at home and its propagation among the heathen, it was agreed to hold a special meeting on the Tuesday after the 4th Sabbath of December, and the clerk was instructed to inform absent members of this, and request their attendance.

Newcastle, Nov. 5.—The presbytery which now met appointed the Rev. Messrs Pringle, Bell, and Bowman, a committee to superintend the missionary stations in the bounds of the presbytery. The committee for weak congregations reported their proceedings, which were approved. They were reappointed as a standing committee for that department. The Rev. Mr Morris, at the request of the people in Malin's Rigg, Sunderland, and with his own consent, was located there until the end of February. Rev. Mr Lawson was appointed to meet with the people there with the view of their being regularly organised as a congregation, under the inspection of this presbytery. The Rev. Mr Pringle was appointed to meet with the people of Stamfordham with the same view. It was agreed that Mr Drysdale be located at Houghton-le-Spring for six months. Next meeting of presbytery to be held on 7th January.

Dunfermline, November 6.—The Presbytery met for the induction of the Rev. Mr Walker, late of Comrie, into the pastoral charge of the congregation of Chalmers Street, Dunfermline. The Rev. Mr M'Dowall, Alloa, began the services with praise and prayer. The Rev. Mr Gibson preached an excellent and appropriate sermon from 2 Cor. iv. 1. The Rev. Dr Hay, who presided in place of the Rev. Mr Mackelvie,

prevented by indisposition, after putting the questions of the formula and prayer, tendered a very faithful, impressive, and affectionate address to Mr Walker and the congregation on their respective responsibilities and duties, and concluded the services in the usual manner. Mr Walker was introduced to his labours on the following Sabbath by the Rev. Mr Pringle of Auchterarder. May the selection thus auspiciously formed prove, through the divine blessing, long continued, very happy, and the means of great benefit to the parties more immediately concerned, and to many others.

CALLS.

On the 24th of October, the United Associate Congregation of Alnwick gave a harmonious call to Mr John Kerr, preacher.

On Thursday the 14th November, the United Secession congregation of Moffat gave a unanimous call to Mr John Riddell, preacher, to be their minister.

On the 19th November, the United Associate congregation of Girvan gave a harmonious call to Mr David Sim, preacher.

CONGREGATIONAL NOTICES.

Pell Street, London.—The annual soiree of this congregation was held in the chapel, on the evening of Thursday, 7th November—the Rev. Andrew G. Hogg, missionary elect to New Broughton, Jamaica, in the chair. Addresses were delivered by the Rev. J. Young, M.A., T. Archer, D.D., and R. Redpath, M.A. of the Secession, the Rev. J. Ferguson of the Free Church, the Rev. Mr Hight of the Independents, Mr James Clyde, M.A., licentiate of the Secession, and Mr Denham, member of the congregation. Dr Archer, in the course of his address, presented Mr Hogg with a purse, the gift of a number of ladies, belonging chiefly to Oxendon chapel, who had on various occasions enjoyed his ministrations, and wished to testify their esteem and good wishes. Mr Denham, speaking of the past struggles and future prospects of the congregation, bore the highest testimony to the services of Mr Hogg during a period of twenty months, and gave the warmest utterance to the universal regret of the people at his departure. A resolution was then unanimously carried, expressing the high estimation in which both his public ministrations and private deportment are held by the people of Pell Street—their sincere regret that he is separated from them by a higher call—and their determination ever to follow him in faith, and aid him by their prayers. The strength of the attachment was sufficiently manifest at the close of the meeting by the eagerness of all present—those belonging to the sister congregations, as well as those immediately connected with Pell Street—to give the last shake of the hand, and say the last kind wish. This congregation has struggled long and well; Mr Hogg's departure is a new trial; and it is earnestly to be desired that some one may be raised up, like-minded, who will naturally care for their state.

OBITUARY.

Rev. Dr Duncan.—This highly-esteemed and beloved minister of our church died at Mid Calder on the 10th November, in the 68th year of his age and 45th of his ministry. For several years Dr Duncan's health had been in an enfeebled state; and for the last few weeks of his life his vigour both of mind and body sunk so much as almost to disable him for intercourse with friends, and even with the members of his family. But the gentleness of his temper never forsook him, and his end was peace.—Dr Duncan was a sound theologian in the best sense of these words. His

powers of mind, which were of a high order, were consecrated to sacred pursuits. With respect both to the standard of attainment and range of study, his views were comprehensive and liberal ; in a legitimate way he "intermeddled with all wisdom," and acquired, as the result of extensive reading and careful reflection, an amount of accurate information few men command, and which he prized and improved as subservient to the high ends of his sacred calling. In 1834 he was elected by the United Associate Synod to the chair of systematic theology ; though afterwards, by an arrangement with his colleague, Dr Balmier, and with the concurrence of the Synod, he filled the chair of pastoral theology. The duties of this chair he continued to discharge for nine years, when, in consequence of impaired health, he resigned his professorship in 1843. The synopsis of subjects which Dr Duncan published for the use of his class shows what must have been the extent of his knowledge on branches of inquiry connected with his professional charge, and on collateral topics ; together with the high estimate formed by him of the sacred knowledge and mental training with which candidates for the ministry should seek to accomplish themselves for its many duties. Dr Duncan's attainments were equalled by his modesty. His character and manners and superior conversational powers rendered him very dear to all who had the privilege of his acquaintance. His flock mourn the loss of "a good minister of Jesus Christ ;" and the church the removal of one who benefited her in various ways by his counsels and by his pen, and whose voice and example were ever found on the side of truth, and harmony, and peace.—It has thus fallen to our lot, within one short year of our labours, to record the departure of three of the professors of our church. Surely "days speak ;" and their voice is "Boast not of to-morrow."—We have pleasure in adding, that we expect to be able to furnish in an early number a memoir of Dr Duncan, from the pen of a brother who for a course of years enjoyed the intimacy of his friendship.

MONTHLY RETROSPECT.

Popery.—Ever since we remember, many good people have been expressing their apprehensions of the increase of popery in the land. Many of these evidently did not consider the growth of the population, which has a great deal more than doubled itself since the commencement of the present century. From this fact, to say nothing of the great immigration from Ireland, it is obvious that two papists in Britain for every one that there was forty years ago, would only prove that the children were adhering to the faith of their fathers, and that few conversions to protestantism were taking place. We believe, however, it cannot be doubted that a very strong and lamentable tendency towards Romanism has manifested itself in England during these few last years. It is not to be forgotten, indeed, that English episcopacy is at best, and has always been, but a kind of modified popery, purified, doubtless, from its grosser abuses, but scarcely robbed of one of its essential qualities. James II. uttered a great truth when he said to the representative of a foreign court :—"The people of England are Roman Catholics without knowing it." But making all due allowance for this too, it is still unquestionable that since Puseyism took its baleful rise, the Popish elements in the religion of a large portion of the clergy, and also of the laity of the Church of England, have become much more brightly scarlet ; and, what is not least to be lamented, that section seems to have in it more than its fair proportion of wealth, talents,

learning and zeal—piety we cannot allow ourselves to add, but devotion need not be denied, for deeply devout after a sort, many of them certainly are. But this is not all—great numbers have openly gone over to the Church of Rome, and become the warmest of her partisans. There is before us a list of fourteen Oxford men who in the course of the last three years have taken this step. Of these, six were clergymen and two were Fellows who have had the honesty (for to that praise they are entitled) to sacrifice their preferment and their prospects; and it is said in well-informed circles that twenty more are prepared to follow their example. At the late consecration of the new Popish church at Nottingham, Dr Wiseman, extolling the genius of the architect, said that he had erected thirty-four churches, one for every year of his life; and that if he was long spared it was to be hoped that England would be covered with churches all after the finest ancient models. “In six years,” said Dr Wiseman, “we have had fifty-four new churches built on good principles, on the scale of the largest parochial buildings in the country, and in the largest and most populous towns of the kingdom. The church which has this day been opened is the largest finished in this country since the Reformation. When St George’s, London, is completed, it will be the largest in the metropolis, except St Paul’s.” He adds, that the same architect has erected four new religious houses—conventual buildings in strict conformity with the practice of ancient times. He says also, that “in the last six years there have been nineteen new communities of nuns established in England. In the same period nine houses of religious men have been established.” The press at Derby, he declares, has within the last few years issued nearly two millions of Catholic publications, which have not been distributed gratis like those of the Bible and Tract Societies, but actually sold, the affair being wholly one of commercial speculation.—From an article on *Religion in France*, in last No. of the *Eclectic*, we learn that the Pope has lately issued a bull against Bible Societies, which there seems a disposition to keep as secret as possible in Britain. His Holiness declares these societies to be among the principal machinations employed in our day for turning away the minds of the faithful servants of Catholic truth from the holy faith. He charges the societies with “giving the scriptures to the chattering of old women, to the drivelling of the decrepit old man, and to the loquacity of the sophist,—to all of every condition, provided they can read, and, what is still more absurd and almost unheard of, not refusing them to unbelieving nations.” He affirms that they mis-translate and corrupt the word of God, and alleges, moreover, that along with the Bible they smuggle into Italy and Rome itself “the most detestable books,” among which he enumerates D’Aubigné’s History of the Reformation and M’Crie’s Reformation in Italy. He adds:—“Several cardinals of the holy church having assembled in council, and the whole business having been gravely and carefully considered, we have, under their advice, resolved to address to you all, venerable brothers, this letter, by which we, in virtue of our apostolical authority, again condemn all the aforesaid Bible Societies. Let it then be known by all, that those will be, before God and before the church, guilty of a very serious crime who shall dare to give their name or lend their aid to any of those societies. And we strongly enjoin you, venerable brethren, to announce and explain, as place and time allow, to the people confided to your pastoral care, this apostolical decree and our present commands; accordingly it will be your duty to remove from the hands of the faithful all Bibles translated into the vulgar tongue, and published contrary to our directions; and to take care that, being admonished by your authority, they may be taught what pastures are salutary, what noxious and deadly.” The article in the *Eclectic* contains some very alarming and, in fact, revolting details, illustrative of the

activity and zeal displayed by the emissaries of the Pope upon the Continent, especially in France, and says:—"Since the time when protestantism first obtained firm footing on the earth, there never was perhaps a period when it behoved its enlightened friends to be more on the alert than at the present hour, for the elements are gathering on every side for a collision between it and its antagonists, which seems likely to exceed all previous struggles, in the energy and determination of the conflict, and in the magnitude of the results."—We should be sorry to act the part of alarmists, but the signs of the times are not to be disregarded. We humbly conceive that it is of special importance that the members of our churches, and, still more, their rising hopes, should be fully grounded in the great principles of protestantism; and perhaps we may be excused for hinting that the Popish Controversy should, as in the days of our Fathers, occupy a rather more prominent place in theological study than it has done of late. There is obviously a loud call, also, for all hearty protestants to sink, as far as conscience will permit, their minor and comparatively paltry differences, and to present a united front against the common gigantic foe. Surely we need scarcely add that a vigorous and determined opposition ought to be made to the proposal which will be brought forward in next session of parliament, for endowing popery in Ireland. Sorry we are that the *regium donum* must shut the mouths of nearly all our presbyterian brethren in the sister isle, or expose to ridicule whatever they may attempt. Indeed, as they have withdrawn from the Belfast Institution, it would not surprise us to find themselves besieging the doors of the Treasury for a fresh grant. We observe that the four Irish Roman catholic archbishops have just been waiting on the Lord Lieutenant with an application for an additional endowment to Maynooth on the *present terms*. Sir R. Peel, we believe, intends that his promised grant shall be attended with some modifications. To relieve, in some measure, this gloomy picture we may mention that a whole *commune* in France is reported lately to have renounced popery for protestantism. The human mind seems everywhere in an unsettled state. A fierce war of opinion perhaps may be about to set in. Let every man resolve to do his duty, and God speed the right! His church is built on a rock, and the gates of hell shall not prevail against it. The kingdoms of this world shall become the kingdom of our Lord and of his Christ.

Mormonism.—This, as most of our readers must be aware, is a recent Transatlantic delusion, which has unhappily been imported into our country. It took its rise somewhat less than twenty years ago with one Joseph Smith, who professed to have discovered certain ancient plates, the writing on which, or perhaps rather what is given as a translation of it, constitutes the Book of Mormon, which lays down the laws and principles of the body designating itself the "Latter-day Saints." Smith declared himself inspired, and authorised by God to gather together the faithful upon earth; and he was acknowledged, of course, in that capacity by his followers. The number of these in America at present is computed to be not less than 200,000, all of whom have received the denominational baptism, which is by immersion. They hold the inspiration of the Old and New Testaments, but, along with that, they very strenuously maintain that Smith was a prophet, and sent to prepare for the second coming of the Messiah. They believe also in the fall of mankind, and in redemption through Christ—but, in what sense, we do not exactly know. We believe there scarcely ever was any successful imposture so totally destitute of even the semblance of reasonable support; and, after Smith was killed, as he was in one of those lamentable riots which lately took place in America, it might have been supposed that the party would break up, and embrace, many of them at least, more rational sentiments.

That, however, does not seem to be the case. His very death they have turned into an argument in their favour. They say he foresaw the event, appointed a successor, and prepared a vault in which he should be buried. Our national vanity might have led us to suppose that such delusion could meet with no countenance in Scotland. The fact, however, is otherwise. A correspondent of the *Glasgow Examiner* stated some time ago that he had gone to their place of meeting in that city on a Sabbath shortly after the death of Smith, when delegates appeared from all their churches in the neighbourhood, and from reports there made, he learned that their membership was as follows:—Glasgow, 431; Paisley, 84; Johnstone, 38; a place, (name not ascertained), 39; Pollokshaws, 69; Greenock, 72; Bonhill, 29; Kilbirnie, 64; Kilmarnock, 61; Ayr, 6; Airdrie, 103; Campsie, 26; Lanark, 11; Tollcross, 57; Renfrew, 18; Irvine, 20; Dalry, 6. The delegate from Campsie said, "I must confess that, with us, there were those who hardly expected the prophet would die. We did not believe it at first; for we expected he would live and lead on the people of God, and perhaps be President of America. But, as I said to them, 'May be the prophet had done wrong.' However, after a little, they became reconciled, and thought it was all right. Still many of them think that perhaps God will bring him to life again. Which may God grant. Amen." Whereupon the meeting cried out, "Amen." It is by no means to the West of Scotland that the Mormons are confined. We know various places in the East where knots of them are to be found; and, what is not least astonishing, their apostles contrive to keep up the delusion in the minds of their followers, notwithstanding that they profess to have the power of working miracles, and sometimes are so fool-hardy as to attempt exercising it—with what success we need not say.

Canada.—We shall lay before our readers some miscellaneous information respecting this part of the empire, most of which we have obtained from recent colonial newspapers.—The second deputation from the Free Church arrived in the province in the latter end of September. The Rev. W. C. Burns, who attracted so much attention here in connexion with revivals, also arrived about the same time, and, it was understood, intends to act as a visiting missionary. His relative, the Rev. Dr Burns of Paisley, has finally resolved, we believe, to accept the invitation he received some time ago to Toronto. The situation, if we may rely on the statements of the *Toronto Globe*, seems peculiarly eligible, so far as the circumstances of the town are concerned:—"It has now a population of nearly 20,000, though ten years ago it had not one-half of that number. The appearance of our streets is not excelled by many cities much older and larger, and in every direction elegant and substantial brick buildings are being erected. Inquire into the circumstances of the inhabitants individually, and you will probably find as much real comfort as can be found, in proportion, in any other city; but you will not find many rich men. You will find the greater part of the population earning respectable incomes, and a good many laying past a little annually, but you will find very few accumulating wealth."—The Missionary Synod of Canada, in connexion with our own church, have issued an address, from which it appears that they have resolved to open a seminary for the training of native preachers. They assign the following reasons:—"1st, That they cannot obtain a sufficient supply from this country; 2d, That a native ministry, if equally qualified, would be more useful." After supporting this by a variety of arguments, they say—"Moreover, to get our supplies wholly from Scotland, must go far to make our church a church for Scotchmen only; and not only so, but for a minority of those who have come from Scotland. Acting on a principle so exclusive cannot fail to awaken prejudices against us on the part of other races. It is a fact that all our

churches are in Scotch or Irish settlements. Our services have never been asked but by such. To all others we are scarcely known. The sooner, therefore, we strip our church of its exclusive character, the better will it be for our success, and one of the most direct ways of doing this is the employment of a native ministry." Their 3d reason is, that not a few pious young men in their own churches feel a desire to devote themselves to the ministry, but cannot, under the present system, have their wishes gratified. The whole course, for the present, is to be gone through in four years, and those who have already made some progress in education may start at an advanced point. It seems the students are to board together, after the English fashion, and the sum charged will be barely sufficient to cover expense of living, the education being given gratis. The institution was to be opened in London, under the charge of the Rev. W. Proudfoot. He is admirably qualified for the office, and we heartily wish success to the whole scheme. We learn further from the *Toronto Globe*, quoted into the *Banner* of 20th September, that the Presbytery in Montreal in connexion with the Residuary Establishment, and also that which has seceded, have each presented an address to Sir C. Metcalfe, assuring his Excellency of their loyalty, and of their approbation of his policy; and he has replied, that he never entertained any doubts respecting either of them. Hence, it is inferred, that both will continue to enjoy their clergy reserves. "They may reasonably hope," says the *Globe*, "that the Government favours will be bestowed alike upon both."

Congregational Lecture.—It is well known that for a number of years past, a short course of lectures on some theological or ecclesiastical topic has been delivered every winter in the congregational library, Bloomfield Street, London, by an eminent individual selected from the Independent body, and afterwards published under the general title of the "Congregational Lecture." The Rev. Dr George Payne of Exeter, formerly of Edinburgh, has just been giving the course this year on the very interesting and important subject of *Original Sin*; and we were astonished to learn from a letter in the *Patriot*, subscribed by one who was present at a lecture, that the whole audience, consisting of males and females, amounted only to thirty-four, of whom the greater part were students. Five or six, it is said, were Baptists, and it is declared that not one minister was present. So much for Babylon the Great!

Jewish Disabilities.—Mr D. Salomon, a gentleman of the stock of Abraham, possessed of great wealth, and of the highest respectability, was lately elected alderman by one of the wards of the city of London, and has been found disqualified on account of his refusing to take the oaths, though he had previously filled the office of sheriff, and also been in the commission as a county magistrate. His exclusion may be according to law, and no court can be blamed for acting on the law as it stands; such law, however, we must say, is a disgrace to the statute-book. Nothing can more strikingly demonstrate the odious and absurd nature of all such tests than the simple consideration that had Mr Salomon been an atheist, and every-way destitute of principle, he would have taken the oath as a matter of course. Had he even chosen to equivocate a little, and allowed himself to be classed with "separatists," which he might have done without a falsehood in so many words, he would even then have found his way clear to his seat; but because he had too much conscientiousness and honour to act such a part, his fellow-citizens are deprived of the benefit of his services as an alderman, and he is branded as unworthy of such distinction! We understand he intends legally to prosecute his claim.

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